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# The Canterbury and York Society.

*GENERAL EDITOR: REV. F. N. DAVIS.*

## DIOCESE OF HEREFORD.

CANTERBURY AND YORK SERIES.—VOL. XIV.

Eng. Hist

# Registrum Ludowici de Charltone,

## EPISCOPI HEREFORDENSIS,

A.D. MCCCLXI—MCCCLXX.

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London:

ISSUED FOR THE CANTERBURY AND YORK SOCIETY,

AT 124, CHANCERY LANE.

MDCCCCXIV.

# INTRODUCTION.

The register of Bishop Lewis Charlton is bound in one volume with those of Bishops Gilbert and Marshall, and preceded by two folios of a manuscript of the canon law. An interesting note by Bishop Booth in the middle of the book[1] throws light on the preservation of these as well as the earlier documents of the See; he states with justifiable pride that he found the records of the bishops of Hereford from Breton to Marshall in loose sheets, reduced them to order, and added neat bindings for their preservation. The curious misplacement of many of the pages thus finds an explanation, and it is also evident that Bishop Breton's register is the only one that has been lost to us since the Middle Ages. It may be surmised that Bishop Booth, in building the muniment room over the porch of the Cathedral still bearing his name, had an eye to the safe custody of the archives he had rescued.

The exhaustion and torpor which crept over England during the concluding years of the reign of Edward III very clearly mark the history of the eight years of Bishop Charlton's rule. The ordinary duties of a diocesan, duly and regularly performed, are alone recorded; the domestic affairs of the diocese include little of interest, and the enjoined obsequies of the Duke of Clarence[2] and a letter from William of Wykeham are the only links with contemporary history. The latter had been presented in 1361 by the king to a pension extorted from the bishop "*nove creacionis racione*," one of several expedients adopted for paying the king's clerks without prejudice to the royal purse, and within two years resigned it in favour of John Tiverton, who at once accepted a capital sum in lieu of the annuity and the prospect of a benefice in the future.

1—Gilbert, f. 87. 2—F. 30b.

The plague, which was simmering in England throughout this century, broke out with violence in Herefordshire in 1361, and is the reason assigned for uniting the depopulated parishes of Whyle and Puddlestone.[1] To avoid infection the market at Hereford was held at a point some two miles from the city, and here the bishop erected a cross to commemorate the visitation. Both the cross and his monument in the Cathedral bore the lion rampant of the Charltons, lords of Powys, and it may reasonably be concluded that the bishop was a member of this important house, which enjoyed great church influence in the diocese. He further held a portion in Pontesbury church in the patronage of the head of the family, in which he was succeeded by one Griffin Charlton, who in his last will, proved 1385, made John Charleton, lord of Powys, his executor; they were evidently all of the same kindred, though their names are spelt indifferently Charletone, Cherletone, and Chorletone. The future bishop was ordained a priest at Goldhull on January 2nd, 1347, by John Trillek, being already a canon of the Cathedral. In 1358 he exchanged his portion in Pontesbury for that of Netherhall in Ledbury church, and ultimately became chancellor of the University of Oxford. Like his predecessor Cantilupe, he probably owed this latter appointment to the fact that he belonged to a great baronial family; the duties of the office involved the regulation and control of a most turbulent body of students, and required a prestige in the holder which personal character and talents alone could not confer. A provision of the Pope[2] in 1361 removed him to his native See of Hereford, the confines of which he seems rarely to have left, performing all episcopal duties regularly till April, 1369. On May 29th of that year he died, and was buried in the Cathedral. Charlton never held any of the great offices of State and took no part in the politics or Court life of the time; he occasionally assisted in the adjoining diocese of Worcester, blessing the abbot of Hales 5th April, 1365, and burying William Boys, abbot of Evesham, in the nave of his church 30th June, 1367. Bishop Trillek's executors payed him the large sum of £345 for dilapidations.[3]

1—F. 12b. 2—F. 26. 3—F. 13.

The ordination lists of these eight years are almost complete, and disclose some unexpected facts. Of the Christian names that are given, John is by far the favourite; no less than 536 persons of that name are ordained, while the Williams, the next in numbers, are only 221, the Thomas's 194, the Richards 164, the Rogers 83, the Walters 81, and the Henrys 50. Twenty-five other names occur, some only once or twice, one, Wasmer, having no modern equivalent. The majority of the surnames are derived from townships and places of habitation, and throw little light on the social position of the ordained. There are a few representatives of the great landowning families of the diocese, Whitneys, Cornwalls, Mortimers, Picards, Cantilupes, Frenes, Garnons, de la Mares, and Gunters, in many cases holding family benefices. Those who had just sufficient property for a title are much more numerous, and in general seemed to have belonged to the ranks of smaller freeholders. The growth of a mercantile class in the towns as distinguished from the necessary village tradesmen can also be traced; the names recur of Burgess, Goldsmith, Spicer, Chapman, Chandler and Monger. The patronage of the religious houses and the free education they provided for promising youths, the sons of their tenants and servants, introduced an element from the villein population. The men ordained on their title or presented to their benefices often bear the names of places on or adjoining their estates, and it was only by their assistance that the Taylers, Tylers, Bakers, Masons, and other villagers could have received the necessary training and support.

The diocese of Hereford, if the names of the clergy are any guide, was at this time inhabited by a distinctly English people; few, if any, of the recipients of holy orders, if we exclude the Welsh deanery of Archenfield and the border districts of Shropshire and Radnor, bore Welsh patronymics; a few, mostly foreign monks, are French, but the great majority are English. With the exception of the doubtful David, no distinctively Welsh Christian names are found in the English districts, though they must have been thoroughly familiar and in general use within a few miles. A racial

line was drawn, and the Welshman was evidently more or less of a suspect outside his own borders.

Nicknames are certainly not so common as in purely Saxon counties: we find Pope, King, Nitingale, Lamprey, Rook, and Coote, and a precentor of Hereford is appropriately called William Ditty, but the uncouth village humour, often very coarse, which characterizes any list of Wessex names is absent. The case of illegitimate persons must, however, be excepted; their appellations are blunt and uncompromising; dispensations for this defect are granted John Hore and Robert Hore, apparently unrelated, to Richard Maggeson and John Cachepol.

# Registrum Ludowici de Charltone, Episcopi Herefordensis, A.D. 1361–1370.

Registrum reverendi in Christo patris et Domini, domini Ludowici de Cherletonf, Herefordensis Episcopi xv, et immediati successoris domini Johannis Tryllek episcopi ibidem, octo annis, minus tamen completis, quibus dicte sedi prefuit, a xxv videlicet die mensis Octobris, anno Domini millesimo CCC°lxi° et sue consecracionis primo usque ad xxiii° diem mensis Maii, anno Domini millesimo CCC°lxix° et sue consecracionis anno octavo.

Registrum venerabilis patris et domini Lodowici Cherletone, dei gracia Herefordensis episcopi, anno Domini millesimo CCC° sexagesimo primo et consecracionis ejusdem patris anno primo.

1361 *Oct. 25.—Appointment of Adam Esegar, William de Cherletone, and Philip de la More to be vicars general of the new bishop.*

Ludovicus, permissione divina Herefordensis episcopus, dilectis in Christo filiis domino Ade Esegar, ac magistro Willelmo de Cherletone, canonicis ecclesie nostre cathedralis, ac Philippo de la More, prebendario in ecclesia sancti Pauli in Corinibus, Exoniensis diocesis, clerico, salutem graciam et benediccionem. Cum propter diversa ecclesie nostre predicte negocia necessaria et ardua cujus curam et regimen, licet immerito, auxilio divino noviter suscepimus gubernandam a nostra diocese pro tempore oporteat abesse, cupientesque nostris subditis pro suis celeriter expediendis negociis quantum possumus interim parcere laboribus et expensis, nos, de vestris fidelitate et industria plurimum confidentes, vos et vestrum quemlibet conjunctim et divisim, quamdiu extra nostram diocesem fuerimus, nostros tenore presencium constituimus vicarios generales, concedentes vobis et vestrum cuilibet plenam potestatem personas ydoneas ad quecumque beneficia ecclesiastica in nostra diocese nunc vacancia seu vacatura ex causa permutacionis vel alio modo qualitercumque, dum nos ut permittitur abesse contigerit, nobis hactenus canonice presentatas seu presentandas admittendi, ipsas-

A.D. 1361. que cum suis juribus et pertinenciis universis canonice instituendi in eisdem ac in corporalem possessionem beneficiorum huiusmodi induci faciendi, prout est hactenus consuetum, et inductas defendendi, curamque animarum que in illis imminet committendi eis, et si opus fuerit alii vel aliis committendi premissa, prout vobis et vestrum cuilibet videbitur expedire, necnon omnia alia et singula faciendi, exercendi et expediendi in premissis que ad legem diocesanam quomodolibet pertinere poterunt vel debebunt, dedicacionibus seu consecracionibus ecclesiarum, dicte nostre diocesis visitacione, eleccionum confirmacionibus seu infirmacionibus, ac eciam collacionibus beneficiorum ad nos qualitercumque spectancium dumtaxat exceptis. In cuius rei testimonium presentibus sigillum nostrum duximus apponendum. Datum Londoniis, vicesimo quinto die mensis Octobris, anno Domini millesimo CCC^mo^ sexagesimo primo et consecracionis nostre anno primo.

*Nov. 21.—Commission to Philip de la More and John de la More to hear and decide causes and perform other duties in the absence of the official.*

Ludowicus, etc., dilectis nobis in Christo magistris Philippo de la More, prebendario in ecclesia collegiata sancti Pauli, Exoniensis diocesis, ac Johanni de la More, clerico, salutem, etc. Ad cognoscendum et procedendum in causis et negociis quibuscumque inter quascumque partes in diocese nostra Herefordensi pendentibus et futuris, ad nostram jurisdiccionem spectantibus, eademque audiendum et fine debito terminandum, necnon ad inquirendum, corrigendum, et puniendum legitime quorumcumque subditorum nostrorum et aliorum in nostra jurisdiccione delinquencium crimina et excessus quecumque, consistoriaque nostra tenendum, insinuaciones seu probaciones testamentorum quorumcumque in jurisdiccione nostra decedencium in forma juris recipiendum et pronunciandum rite pro eisdem seu, si opus fuerit, ea reprobandum vel infirmandum, administracionesque bonorum eorundem necnon aliorum omnium ab intestato decedencium ibidem personis ydoneis in forma juris committendum, calculum compotum seu raciocinium super administracione bonorum huiusmodi recipiendum et petendum, sequestrumque licitum in huiusmodi bonis imponendum, litteras acquietancie super administracione bonorum huiusmodi faciendum prout convenit, rectores et alios beneficiatos ad debitam residenciam in suis beneficiis nostre diocesis faciendam canonice compellendum, canonicam

A.D. 1361. obedienciam debite petendum et recipiendum, necnon omnia alia et singula que in premissis occurrerint seu circa ea necessaria fuerint et opportuna faciendum et exercendum in venerabilis viri, magistri Johannis de Broghtone, legum doctoris, officialis nostri, absencia vobis conjunctim et divisim, de quorum fidelitate et industria ac consciencie probitate plenam in domino fiduciam obtinemus, vices nostras committimus cum cuiuslibet cohercicionis canonica potestate, donec eas ad nos duxerimus revocandas. Datum Herefordie, vicesimo primo die mensis Novembris, anno Domini M°CCC^mo^lxi^mo^, et cons. nostre anno primo.

Fol. 3b. *Dec. 19.—Licences to Sir Richard de la Bere and others to have mass celebrated in their own houses.*

Xix die mensis Decembris, dominus Ricardus de la Beere, miles, optinuit licenciam ut ab eodem die per unum annum proxime sequentem in oratorio et honesto loco infra mansum habitacionis ejusdem Herefordie licite facere poterit divina celebrari per capellanum ydoneum pro ipso liberaque sua familia submisse, ita tamen quod, cum commode poterit, ad ecclesiam parochialem huius partis accedat quodque per hoc ejusdem ecclesie juribus minime detrahatur.

Item eodem die optinuit Hugo Monitone licenciam similem, etc.

Item eodem die optinuit Johannes Gour licenciam similem pro libera, etc.

Item eodem die optinuit Johannes de Oldecastel licenciam similem, etc.

Item eodem die optinuit dominus Rogerus Corbet, miles, similem licenciam quoad mansum habitacionis sue de Lye infra parochiam ecclesie de Worthin, etc.

A.D. 1362. *March 23.—Licences to the rector of Richard's Castle and Sir Gilbert Talbot to have mass celebrated in their own houses.*

Fol. 5. Vicesimo tercio die mensis Marcii, anno millesimo CCC^mo^xlii^do^, rector ecclesie de Castro Ricardi optinuit licenciam ut per annum proxime sequentem ab eodem die per capellanum ydoneum divina facere posset celebrari in oratorio suo, loco honesto infra mansum habitacionis sue de Bacheote submisse pro se et familia sua libera, ita tamen quod ecclesie parochiali loci per hoc minime prejudicetur.

A.D. 1362. Item eisdem die et anno dominus Gilbertus Talbot, miles, optinuit licenciam ut per unum annum extunc proxime sequentem posset per capellanum ydoneum divina facere celebrari in oratorio suo, loco honesto infra mansum habitacionis sue, ubi ipsum dominum Gilbertum morari contigerit infra diocesem Herefordensem, etc.

*A note that in 1367 Richard de Lodelowe accepted the bishop's collation to the rectory of Ullingswick, preceded by notices of former collations to the same rectory by bishops Richard and Thomas, and an inquisition held on a supposed vacancy of the same in 1293.*[1]

Fol. 9b. Ricardus, etc., Herefordensis episcopus, dilecto in Christo filio, Clementi de Kineburley, presbitero, salutem, etc. Ecclesiam de Ulyngwyk vacantem, cuius patronatus ad nos spectare dignoscitur pleno jure, tibi cum omnibus pertinentibus ad eandem conferimus intuitu caritatis. In cuius rei testimonium has nostras patentes litteras tibi damus. Datum apud Prestebury, tercia die mensis Februarii, anno Domini millesimo CC^mo^ nonagesimo quarto et consecracionis nostre duodecimo.

Thomas, etc., Herefordensis episcopus, dilecto in Christo filio, Ricardo de Kineburley, diacono, salutem, etc. Ecclesiam de Ullyngwyk vacantem et ad nostram collacionem jure patronatus spectantem tibi conferimus intuitu caritatis et te rectorem canonice instituimus in eadem. In cuius rei, etc. Datum Herefordie, quinto Januarii, anno Domini M°CC^mo^ octogesimo primo et nostre cons. anno primo.

Inquisicio facta in ecclesia beati Petri, Leomenstrie, die Marcii proximo post festum beate Katerine, virginis, anno Domini millesimo CC^mo^ nonagesimo tercio super vacacione ecclesie de Ullyngwyk, capitulo de Froma convocato et dicente quod ecclesia predicta non vacat de jure nec de facto, quod dominus Ricardus de Kymburley, presbiter honeste vite et conversacionis, eiusdem ecclesie tanquam verus rector possessioni de jure et de facto incumbit qui elapsis jam duodecim annis et amplius ipsam ecclesiam possedit et possidet pacifice de dono et collacione pie memorie domini Thome, Dei gracia quondam Herefordensis episcopi, qui racione sue ecclesie Herefordensis fuit verus patronus et dominus capitalis totius ville de Ullyngwyk et ea racione patronus ecclesie memorate. Dicimus

1—These entries are made out of order, probably because a page had here been left blank.

A.D. 1362. eciam quod duo episcopi, predecessores istius qui nunc est, eam diversis clericis et diversis viabus contulerunt eodem jure et ideo dicimus episcopum qui nunc est fore verum patronum eiusdem. Et ipse etenim dominus Thomas, tanquam verus patronus, ipsam contulerat domino Johanni de Kemesheye qui nunc est rector de Credeleye. Et dominus Petrus de Aqua Blanca, quondam episcopus Herefordensis, tali jure ipsam antea contulerat cuidam Galfrido de Viriaco de Burgundia et sic patet quod non vacat dicta ecclesia nec per mortem nec per cessionem nec per admissionem alicuius dignitatis seu personatus vel alicuius alterius beneficii cui sit cura animarum annexa. De condicionibus et meritis seu conversacione Thome de la More qui dicitur ad dictam ecclesiam presentari nichil scimus nec si alibi beneficiatus existat vel si sit canonice in presbiterum ordinatus, nec umquam intelleximus vel audivimus quod litigiosa fuerat ecclesia supradicta, nec eciam vidimus vel audivimus quod domina abbatissa et conventus de Elinestowe aliquid juris vel clamii in ecclesiam de Ullyngwyk habuerunt nec quod aliquo tempore ad eandem presentarunt. Datum die et loco ut supra. Et sunt hec nomina illorum qui interfuerunt inquisicioni infrascripte, videlicet rector ecclesie de Stoke Lacy, rector ecclesie de parva Cowarne, rector de Avenebury, rector de Wolferlowe, rector de Esebach, vicarius de Bromyorde, vicarius de Yarkhulle, vicarius de Ledebury, vicarius de Magna Cowarne, rector de Colyntone maiori. In cuius rei testimonium huic inquisicioni sigillum decanatus de Froma est appensum una cum sigillis et nominibus eorum qui interfuerunt inquisicioni supradicte.

Memorandum quod anno Domini millesimo CCC^mo^lxvii^mo^ Ricardus de Lodelowe, expectans ad collacionem venerabilis patris, domini Herefordensis episcopi, virtute gracie sue, acceptavit ecclesiam de Ullynchwyk, vacantem per mortem magistri Philippi, ultimi rectoris eiusdem, tanquam pertinentem ad collacionem venerabilis patris predicti, et eam optinet et occupat in presenti in pacifica possessione.

A.D. 1363. *April 1.—Institution of John Syward to Doninyton Chapel and the resignation of his predecessor.*

Fol. 10b. Prima die mensis Aprilis, anno Domini M^mo^CCC^mo^lxiii^cio^. Johannes Syweрd, presbiter, admissus fuit ad capellam de Donytone et canonice institutus in eadem et commissum fuit vicario de Ledebury ad ipsum inducendum in corporalem possessionem

A.D. 1363. eiusdem. Acta sunt hec per magistrum Rogerum de Otery, clericum, per commissionem domini episcopi sibi inde factam viva voce in ecclesia parochiali de Leodebury die et anno supradictis, admissa prius per eundem magistrum Rogerum auctoritate commissionis predicte resignacione domini Johannis Thurbarne, ultimi rectoris eiusdem, cuius resignacionis tenor talis est:—In Dei nomine, Amen. Ego Johannes Thurbarne, rector capelle de Donytone, Herefordensis diocesis, cupiens a dicta capella regimineque et administracione eiusdem ex certa causa penitus exonerari, dictam capellam meam cum juribus, etc., in sacras manus venerabilis patris, domini Lodowici, etc., loci diocesani, sponte, pure, et absolute resigno et eam penitus dimitto ac omni juri mihi competenti vel competituro in ea vel ad eam qualitercumque renuncio palam, publice, et expresse in hiis scriptis, humiliter imploraus predictum venerabilem patrem, quatinus hanc spontaneam resignacionem meam admittere dignetur intuitu caritatis.

A.D. 1362. *Aug. 12.—The bishop receives the canonical obedience of Roger de Clone, portioner in Bromyard.*

Xii^mo^ die mensis Augusti, anno Domini M^o^CCC^mo^lxii^do^ apud Codeshale dominus recepit canonicalem obedienciam de Rogero de Clone racione prebende sive porcionis sue in ecclesia de Bromeyerd, Herefordensis diocesis. Quibus die, mense, et anno atque loco scriptum fuit decano de Frome et perpetuo vicario de Bromeyerd, etc., ad inducendum, etc.

*Dec. 4.—Grant by the bishop to William de Barndhurst of the wardship and marriage of William, son and heir of William de Couleye.*

Omnibus ad quos littere presentes pervenerint Ludowicus, etc., salutem, etc. Noverit universitas vestra nos dedisse, concessisse, et hoc presenti scripto nostro confirmasse dilecto et fideli domicello nostro, nostro Willelmo de Barndhurst, pro suo laudabili servicio nobis hactenus impenso et in futuro impendendo custodiam et maritagium Willelmi, filii et heredis Willelmi de Couleye defuncti, una cum custodia omnium terrarum et tenementorum que dictus Willelmus de Couleye, dum vixit, infra maneria de Bosebury, Bromeyerd, et Cradeleye, vel alibi infra comitatum Herefordie tenuit, salvis nobis et successoribus nostris redditibus et serviciis

A.D. 1362. inde debitis durante custodia predicta. In cuius, etc. Datum apud Codeshale, iiii^to^ die mensis Decembris, anno Domini M°CCC° lxii^do^ et cons. nostre secundo.

*Dec. 4.—Adam Esegar, Roger de Otery, and John More, are appointed auditors of the accounts of the bishop's officials.*

Fol. 11. Lodowycus, etc., dilectis nobis in Christo, domino Ade Esegar, canonico ecclesie nostre Herefordensis, Rogero de Otery, clerico, et Johanni More salutem, etc. De vestris fidelitate consciencie puritate ac industria circumspecta plenam in domino fiduciam reportantes ad audiendum compotum sive raciocinia ballivorum, bedellorum, prepositorum, et aliorum ministrorum nostrorum quorumcumque, eisque et eorum cuilibet allocandum et disallocandum juxta formam, ordinem, et naturam compoti huiusmodi ac ad faciendum omnia, etc., vobis aut duobus vestrum communiter committimus potestatem et vices nostras cum omnibus clausulis et appendiciibus quamdiu nobis placuerit duraturas. In cuius rei, etc. Datum apud Codeshale, iiii° die mensis Decembris, anno Domini millesimo CCC^mo^lxii^do^ et cons. nostre secundo.

A.D. 1363. *May 10.—Notice to the dean of Frome of the bishop's proposed visitation of the Deanery.*

Lodowicus, etc., dilecto nobis in Christo, decano de Frome, nostre diocesis, salutem, etc. Quia ex officii nostri debito pastoralis die Lune post festum sancte Trinitatis proxime nunc futurum ecclesiam parochialem de magna Cowerne, die Martis extunc proxime sequenti ecclesiam de Cradeleye, die Mercurii tunc proxime sequenti ecclesiam de Frome episcopi, die Veneris extunc proxime sequenti ecclesiam de Bromyerd, die sabbati ecclesiam de Bosebery, et die dominico proxime tunc sequenti ecclesiam de Leodebury, dicte nostre diocesis, necnon rectores, vicarios, presbyteros, clericos, et laicos earundem ecclesiarum et ecclesiarum et capellarum vicinarum juxta consuetudinem in hac parte hactenus usitatam, divina favente clemencia, proponimus visitare, errataque corrigere et emendanda, prout nobis ministratum fuerit desuper, in melius reformare, vobis in virtute obediencie mandamus et committimus quatinus citetis seu citari faciatis peremptorie rectores, vicarios, presbyteros, et clericos ecclesiarum et capellarum huiusmodi, omnesque ecclesias appropriatas in vestro decanatu optinentes, ac

A.D. 1363 porciones, pensiones seu porcionales decimas in dictis ecclesiis seu earundem parochiis percipientes, exaccionesque sive collectas indebitas, quorumque nomine censeantur, facientes, oratoria seu capellas in quibus divina celebrari faciant habentes, necnon de qualibet parochia quattuor, sex, vel octo parochianos fidedignos, prout multitudo vel paucitas exigit earundem, non suspectos, electos sine fraude, qui, omni inordinata affeccione postposita, status cuiuslibet parochie, eriria et defectus commorancium in eisdem, necnon alia que visitacionis nostre limina exposcunt plenius et verius nobis noverint nunciare, quod compareant coram nobis nostrisve commissariis diebus et locis predictis distinctis et divisis, iidem videlicet ecclesias appropriatas habere pretendentes, porciones, pensiones seu decimas porcionales percipientes, collectas vel exacciones huiusmodi facientes, oratoria sive capellas optinentes, canonicum si quod habeant super hiis, rectores et vicarii jura sive titulos si quos habeant in beneficiis suis, et ordinum suorum litteras instrumenta et documenta quecumque eis necessaria de jure fuerint vel eciam opportuna, ac presbyteri divina, ut premittur, celebrantes ordinum litteras, seu commendaticias si diocesis fuerint aliene, proposituri, exhibituri, seu ostensuri, et copias omnium et singulorum premissorum penes nos dimissuri ac super eisdem plenam fidem facturi, necnon hii omnes et singuli una cum dictis parochianis visitacionem nostram huiusmodi canonice subituri ulteriusque facturi et recepturi quod justicia suadebit. De die vero recepcionis presencium et qualiter presens mandatum nostrum fueritis executi et qui et ex qua causa fuerunt evocati, rotulis vestris litteris certificatoriis annectendis, nos die dominico in festo sancte Trinitatis predicto certificetis per litteras vestras patentes harum seriem et citatorum nomina plenius continentes. Datum apud Bosebury, x^mo^ die mensis Maii, anno Domini millesimo CCC^mo^lxiii^cjo^ et cons. nostre anno secundo.

A.D. 1364. *March 21.—The bishop unites the parishes of Puddlestone and Whyle, depopulated by the plague.*

Fol. 12b. Universis Christi sanguine redemptis Lodowicus, etc., salutem et tanti precii ingentem memoriam et fructum in futuro perhenniter retinere. Onerosa nimis sollicitudo officii pastoralis laudabiles acciones pervigili consideracione dispiciens, illos non immerito prosequitur gracia suffragii pocioris in quibus uberioris devocionis studia, amplioris pietatis officia et caritatis opera contemplantur.

A D. 1364. Exhibita siquidem nobis pro parte dilectorum nobis in Christo Johannis Gour, patroni ecclesie de Whyle et de Puttelestone, et earundem ecclesiarum parochianorum, nostre diocesis, peticio continebat quod ipsarum ecclesiarum fructus obvenientes et reditus adeo exiles et modici valoris existunt quod vix ad sustentacionem victus cotidiani unius capellani sufficere possint in presenti seu temporibus nostris in futurum valebunt opinione vulgari. Attendentes itaque quod sicut unire et dividere episcopatus ad summum pontificem ita ad episcopum diocesanum ecclesiarum parochialium sue diocesis unio et divisio cum causa et de concensu capituli sui dignoscitur pertinere, considerantes eciam quod pestilencie hominum insolite jam transacte tempestas gravissima que universum orbem terrarum undique invadebat adeo ecclesiarum predictarum populum reddidit diminutum eaque occasione tanta incolarum et aliorum habitancium in eisdem raritas, terrarum sterilitas, et paupertas notoria contigit et persistit in parochiis antedictis, eciam quod parochiani utriusque ecclesie unum sacerdotum vix valeant sustentare, quare nobis ex parte dictorum patroni et parochianorum extitit humiliter supplicatum, instanter solliciteque petitum quatinus nos propter ipsas causas sufficienter expositas coram nobis et de quibus coram nobis extitit legitime facta fides, dictam ecclesiam de Whyle ecclesie parochiali de Puttelestone jure diocesano unire et annectere dignaremur intuitu caritatis, nos igitur Lodowicus, etc., de concensu decani et capituli nostri Herefordie, peticionibus et precibus dictorum patroni et parochianorum juste inclinati, juris ordine observato, legitime procedentes, et perpendentes suggescionem et peticionem ipsorum patroni et parochianorum, ut premittitur, veras esse, considerantesque ipsas esse et fuisse consonas racioni et canonicis institutis, advertentes eciam dictam ecclesiam de Puttelestone melius esse constructam parochianisque predictis viciniorem esse, Dei omnipotentis auxilio primitus invocato, ipsas causas superius expressatas ad uniendum et annectendum ecclesiam ipsam de Whyle ecclesie de Puttelestone legitimas, justas, veras, et notorias fuisse et esse ex certa sciencia pronunciamus ipsamque ecclesiam de Whyle ecclesie parochiali de Puttelestone cum omnibus suis juribus et pertinenciis universis, concurrentibus omnibus que in hac parte requiruntur de jure, de concensu et consilio decani et capituli nostri, annectimus et unimus, et ex nunc unitam et annexam esse decernimus in hiis scriptis dictamque ecclesiam de Puttelestone juribus, privilegiis, et libertatibus

A.D. 1364. parochiali ecclesie competentibus et competere debentibus nomine ipsarum ecclesiarum gaudere debere omniaque ecclesiastica sacramenta, et alia divina officia in eadem ecclesia de Puttelesdone ab hac die in antea celebrari et ministrari debere omnibus parochianis et recipi, et curam et regimen animarum eorundem parochianorum insolidum nomine utriusque penes rectorem ecclesie de Puttelesdone qui pro tempore fuerit remanere et eidem competere temporibus perpetuo duraturis decernimus in hiis scriptis ex causis premissis et aliis legitimis, notoriis, et veris. Salvis in omnibus juribus episcopalibus et archidiaconalibus ac consuetudinibus et ecclesie nostre Herefordensis dignitate. In cuius rei, etc. Datum in domo capitulari ecclesie nostre Herefordensis, vicesimo primo die mensis Marcii, anno Domini millesimo CCC°lxiiii^to^ et nostre cons. anno tercio. Et nos, decanus et capitulum ecclesie Herefordensis predicte, in testimonium premissorum sigillum nostrum commune presentibus apposuimus. Datum die, loco, mense et anno Domini supradictis.

*The Bishop grants a lease for 40 years of the moiety of a burgage in Ledbury to Richard de la Pole.*

Fol. 13. Ceste endenture tesmoigne que Lewys evesque de Hereford ad lesse et graunte a Richard de la Pole la moite dune burgage edefie oue les appurtenaunces en Ledebury denzeyn, quele nadgiers fuit a Richard de la Pole, ses heirs et ses assygnez a jour de confeccion de cestes par quarante anz proscheynz ensuauntz pleynement accompliz, rendaunt ent de an a an a dit evesque et a ses successours xii denyes de annuel rente a payer a les termes de seint Michel et lannunciacion notre Dame par oweles porcions pour touz services. En tesmoignaunce de quele chose a ceste fait endente lavaunt dit evesque a la part demorraunt vers le dit Richard de la Pole ad mys son seal, et a la parte demorraunt vers le dit evesque le dit Richard de la Pole ad mys son seal. Escript a Ledebury denzeyn le Mekerdy apres la feste de Pentecouste lan du regne le roi Edward tierce puis le Conqueste trentisme eout.

A.D. 1363. *Dec. 24.—John, abbot elect of Dore, receives the benediction of the bishop in the chapel at Whitbourne.*

Fol. 13b. Vicesimo quarto die mensis Decembris, anno Domini millesimo CCC°lxiii^cio^ in capella de Whitebourne dominus benedixit abbatem

A.D. 1363. de Dora, ordinis Cisterciencis, qui quidem abbas dicto domino obedienciam prestitit sub hac forma; Ego, frater Johannes, electus abbas de Dora, etc., promitto subjeccionem, reverenciam, et obedienciam a sanctis patribus constitutam secundum regulam sancti Benedicti tibi, domine episcope, tuisque successoribus canonice substituendis, et sancte sedi apostolice, salvo ordine meo, perpetuo me exhibiturum promitto.

A.D. 1364. *Feb. 15.—Acquittance for dilapidations to the administrators of bishop Trillek's estate on payment to the bishop of £345 1s. 5d.*

Pateat universis per presentes quod nos, Lodowicus, etc., recepimus de Philippo de Llanwaran et Rogero de Bromptone, clerico, administratoribus bonorum bone memorie domini Johannis, quondam episcopi Herefordensis, immediati predecessoris nostri, trecentas quadraginta quinque libras et septemdecim denarios argenti pro reparacionibus et emendacionibus dampnorum et defectuum maneriorum, domorum, edificiorum, et cancellorum ad episcopatum Herefordensem pertinencium quorum reparacio seu emendacio ad eundem predecessorem nostrum pertinebat. Unde ipsos administratores eorumque heredes, quantum in nobis est, acquietamus per presentes sigillo nostro signatas. Datum apud Whytebourne, quintodecimo die mensis Februarii, millesimo CCC°lxiiii^to^ et cons. nostre anno quarto.

*Feb. 15.—The bishop grants an acquittance from account to Thomas Trillek, bishop of Rochester, for the time he was coadjutor to his brother during the latter's illness.*

Universis, etc., Lodowicus, etc., salutem. Cum venerabilis dominus, Thomas Trellek, episcopus Roffensis, quondam decanus ecclesie nostre, recolende memorie domino Johanni Trellek, proximo predecessori nostro germanoque suo, valetudine corporali notorie tunc gravato, coadjutor fuisset legitime deputatus, nos, Lodowicus, episcopus antedictus, prefatum venerabilem patrem, Thomam Trellek, episcopum Roffensem, ab omni racione seu calculo ulterius reddendo de administracione et exercicio officii coadjutoris predicti, prout ad nos dinoscitur pertinere in hac parte, tenore presencium, quantum in nobis est, exoneramus et absolvimus in perpetuum. In cuius rei, etc. Datum apud Whyteborne, quintodecimo die mensis Februarii, anno Domini millesimo CCC°lxiiii^to^ et cons. nostre anno quarto.

A.D. 1364. *Feb. 22.—Mandate to relax the sequestration placed on the goods of bishop Trillek.*

Lodowicus, etc., dilectis filiis, magistro Willelmo Wroth et Ade Esegar, canonicis ecclesie nostre Herefordensis, ac omnibus et singulis ad quos presentes littere pervenerint salutem, etc. Quia ex certis causis nos moventibus sequestrum per nos et de mandato nostro interpositum in bonis et rebus bone memorie domini Johannis, quondam Herefordensis episcopi, immediati predecessoris nostri, in custodia vestra, magister Willelme Wroth, existentibus duximus relaxandum, vobis omnibus et singulis firmiter injungendo mandamus quatinus sequestrum huiusmodi per nos taliter relaxatum, ubi et quando expediens fuerit, publicantes, executores et administratores bonorum ipsius predecessoris nostri de bonis huiusmodi disponere permittatis, prout eis et ipsorum cuilibet videbitur expedire. Datum apud Whiteborne, xxii^do^ die Februarii, anno Domini millesimo CCC^mo^lxiiii^to^ et nostre cons. anno quarto.

A.D. 1361 *Nov. 22.—The king requests the bishop on his appointment to the See to grant a pension to William of Wykeham, one of his clerks, till he shall provide him with a benefice.*

Edwardus, Dei gracia rex Anglie, dominus Hibernie et Aquitanie, venerabili in Christo patri Lodowico, etc , salutem. Cum vos racione nove creacionis vestre teneamini uni de clericis nostris quem vobis duxerimus nominandum in quadam pensione de vobis singulis annis percipienda, quousque sibi per vos provisum fuerit de beneficio ecclesiastico competenti, ac nos promocionem dilecti clerici nostri Willelmi de Wykeham, suis exigentibus meritis, corditer affectantes ipsum ad vos ad huiusmodi pensionem a vobis optinendam duximus nominandum, vobis mandamus rogantes quatinus eidem Willelmo talem pensionem de vobis singulis annis percipiendam concedatis que dantem deceat recipientemque vobis reddere debeat forcius obligatum. Litteras vestras patentes, sigillo vestro signatas, sibi super hoc fieri facientes et de hoc quod ad hunc rogatum nostrum duxeritis faciendum nobis rescribatis per presentem portitorem. Teste meipso apud Westmonasterium, xxii^o^ die Novembris, anno regni nostri tricesimo quinto.

A.D. 1363. *Feb. 16.—The king requests a similar provision for John de Tivertone, one of his clerks.*

Edwardus, etc., Lodowico, etc., salutem. Cum vos racione nove creacionis vestre teneamini uni de clericis quem vobis nominaverimus in quadam annua pensione, donec eidem clerico nostro de beneficio ecclesiastico competenti per vos fuerit provisum, nos promocionem dilecti nostri clerici, Johannis de Tuvertone, suis meritis exigentibus, affectantes, ipsum ad hoc duximus nominandum rogantes quatinus eidem clerico nostro talem pensionem a vobis annuatim percipiendam que dantem deceat et recipientem forcius obligare debeat concedere velitis, litteras vestras, etc. Et quid, etc. Teste me ipso apud Westmonasterium, xvi° die Februarii, anno regni nostri tricesimo septimo.

*A letter from William de Wykeham urging the same request.*

Reverent piere en Dieu y vous souent bien coment notre seignur le roi moi granta lannuele pensione de votre esglise de Hereford par cause de votre novel creacion comme autres ses clercs ont en avant ces heures et de quele enpension vous parlai au darrein parlement et vous certifioi quele estoit dys marcs come mon seignur de Wyncestre desoit a notre dit seignur le roi et vous me deistez que y ne amont que a cent sould dont nous sumes a travers, par quoi notre seignur le roi ad grante mesme la pension a sire Johan de Tyverton, portour de cestes, apprendre de vous en manere come autres clercs de roi le ont prys de vous predecessorus avant ses heures, si vous requer, treshonore sire, entierement de cuer que vous veulliez granter au dit sire Johan lettres souz votre seal de la dite pension en manere come appent en tiel cas et en manere come notre seignur le roi me granta et come vous deise au dit parlement issint quil puisse estre seur de la dite pension selont le grant notre dit seignur le roi sans estre tariez. Et ce que vous veulliez ent faire vous me pleise certifier par le dit portour.

A.D. 1365. *Jan. 31.—John de Tiverton gives the bishop an acquittance for the pension on receiving a lump sum of 23 marks.*

Noverint universi, me Johannem de Tivertone, clericum, remisisse, relaxasse, et omnino quietum clamasse pro me heredibus

A.D. 1363. et executoribus meis venerabili in Christo patri et domino, domino Lodowico, etc., quandam annuam pensionem quinque marcarum michi per dominum Edwardum, regem, etc., racione nove creacionis dicti episcopi concessam ad terminum vite mee, ita quod nec ego nec executores mei erga dictum episcopum et executores suos aliquam accionem occasione pensionis predicte habere potuerimus in futurum sed per presentes sumus imperpetuum exclusi, pro qua quidem quieta clamancia episcopus michi viginti tres marcas solvit pre manibus. In cuius rei, etc, Datum Londoniis, ultimo mensis Januarii, anno regni regis Edwardi terci post conquestum tricesimo nono.

A tous yceux qui cestres lettres verront ou orront Johan de Tivertone salutz en Dieu. Sachetz moi aver relesse mon annuite de cynk marcs apprendre de an en an a terme de la vie de Lewys, evesque de Hereford, de grant et presentement notre seignur le roi par cause de novelle creacion le dit Lewys en levesch de Hereford quil annuite de cynk marcs ieo ay relace et quit claime a dit evesque et ses executours perpetuelement pour vinct tres marcs quils iay recu de dit evesque devant la meyn, si que moi, avantdit Johan, ne mes executours vers levant dit evesque ne ces executours nul manere accion de levantdit annuite de cynk marcs ne puissoms aver, mes par ceste mon reles et quit clamauns a tous jours seiouns forbarres. En tesmoignaunce de quil chose a ceste mon reles et quit clamauns amys mon seal. Don a Lomdres le darrien jour de Jaunery, lan du roi Edward tiers puys le conquest trencisme oct.

A.D. 1363. *June 1.—Summons to the bishop to attend Parliament with his clergy in the octave of the following Michaelmas.*[1]

Fol. 14b. A.D 1364. *Dec. 4.—Summons to the bishop to attend Parliament in the octave of St. Hillary.*[1]

*Nov. 2.—Indenture by which the bishop, as lord of the fief, allows and confirms the grant of an estate in Ledbury made by Adam Esegar to the master and brethren of S. Katherine's hospital for the endowment of a chaplaincy, and the master and brethren bind themselves to pay all rents, heriots, and reliefs due to the bishop and his successors.*

Hec indentura facta inter Lodowicum, etc., ex parte una et Hugonem, magistrum, et fratres hospitalis sancte Katerine de

1 In the usual form.

A.D. 1364. Ledebury ex altera testatur quod, cum Adam Esegar, clericus, per factum suum indentatum dedit predictis magistro et fratribus hospitalis predicte et successoribus suis unum messuagium, duas carucatas terre, duodecim acras prati, et tres acras more cum pertinenciis suis in Ledebury denezeyn et Ledebury foreyn, cuius tenor talis est: Hec indentura facta inter Adam Esegar, clericum, ex parte una et Hugonem, magistrum, et fratres hospitalis sancte Katerine de Ledebury ex alia testatur quod predictus Adam dedit, concessit et hac carta sua indentata confirmavit predictis Hugoni, magistro, et fratribus et successoribus suis imperpetuum unum messuagium, duas carucatas terre, duodecim acras prati et tres acras more cum pertinenciis in Ledebury denezeyn et Ledebury foreyn quorum dicta messuagium, una carucata terre, duodecim acre prati, et tres acre more tenentur de episcopo Herefordensi et successoribus suis in socagio per servicium octo solidorum et decem denariorum per annum, secte curie dicti episcopi de Ledebury foreyn de tribus septimanis per tres septimanas per racionabilem summonicionem, et pro meliori animali, nomine heriete, post mortem cuiuslibet tenentis et eciam octo solidis et decem denariis pro relevio cuiuslibet heredis post mortem antecessoris sui, aliaque carucata tenetur de predicto episcopo et successoribus suis per servicium militare virtute cuiusdam quiete clamancie domini Grimbaldi Pauncefot dicto Ade nuper inde facte, qui quidem Grimbaldus dictam carucatam terre tenuit de dicto episcopo et successoribus suis per militare servicium, ut parcellam manerii sui de Hasele, habendum et tenendum omnia predicta terras et tenementa cum pertinenciis Hugoni magistro, fratribus, et successoribus de dicto episcopo et successoribus suis, reddendo inde annuatim dicto episcopo, etc., omnia servicia annua supradicta et scutagium quando accideret pro quantitate contingente, et melius animal pro herieto et octo solidos et decem denarios pro relevio post mortem seu cessionem cuiuslibet magistri et eciam duodecim denarios argenti ad quattuor terminos usuales in manerio de Ledebury foreyn solvendos et de terris et tenementis predictis percipiendos pro indempnitate dicti episcopi et ecclesie sue Herefordensis observanda, ad inveniendum quemdam capellanum seu fratrem per eundem Adam dictis magistro et fratribus hospitalis predicti presentandum et post obitum dicti domini Ade per decanum et capitulum Herefordie imperpetuum eciam eisdem magistro et fratribus presentandum, divina in ecclesia hospitalis predicti pro salubri statu

A.D. 1364. ipsius Ade dum vixerit et pro anima sua eum ab hac luce migraverit et animabus patris et matris ac aliorum parentum et benefactorum suorum et omnium fidelium defunctorum singulis diebus celebraturum imperpetuum, et, si contingat quod predicti magister et fratres aut successores sui ad inveniendum dictum capellanum modo supradicto celebraturum pro quindena defecerint seu dictus capellanus ad id faciendum in hac parte pro quindena defecerit, quod tunc predicti magister et fratres concedant pro se et successoribus suis se et successores teneri et per presentes firmiter obligari decano et capitulo Herefordie et eorum successoribus imperpetuum pro defectu cuiuscumque quindene celebracionis predicte modo predicto in quadraginta solidis argenti, et quod episcopus Herefordensis qui pro tempore fuerit et successores sui contra predictum magistrum et fratres, etc., quociens inventi fuerint negligentes vel defectivi in premissis, summarie procedere valeant per quascumque censuras ecclesiasticas tam pro substraccione dicti capellani quam pro levandis quadraginta solidis supradictis. In cuius rei testimonium huic presenti scripto tripliciter indentato, parti remanenti penes magistrum et fratres et successores suos sigillum dicti Ade est appensum, et partibus remanentibus penes predictum Adam et predictos decanum et capitulum et successores suos sigillum commune magistri et fratrum hospitalis predicti est appensum, hiis testibus Ricardo de la Bere, milite; Grimbaldo Pauncefot, milite; Johanne de la Bere, milite; Johanne Gour; Hugone de Monyntone; Johanne de Caluhulle; Thoma Esegar et aliis. Datum apud Ledebury crastino sancti Luce, evangeliste, anno Domini millesimo CCC°lxiiii°, et anno regni regis Edwardi tercii post conquestum tricesimo octavo. Quas quidem donaciones et concessiones predictus episcopus pro se et successoribus suis concedit, perdonat, confirmat, et ratificat, statuto domini regis quod non liceat viris religiosis ingredi feodum alicuius ita quod ad manum mortuam deveniat sine licencia regis et capitalis domini de quo res illa immediate tenetur non obstante, salvis dicto episcopo et successoribus suis redditibus, sectis, et serviciis, herietis et releviis debitis et de jure consuetis, ac eciam duodecim denariis pro indempnitate dicti episcopi et ecclesie sue Herefordensis observanda, sicut in dicta indentura plenius continetur; et predicti magister et fratres concedunt pro se et successoribus quod si predictus redditus, secta, seu herieta vel relevia post mortem seu cessionem cuiuslibet magistri, ac eciam duodecim denarii pro

A D. 1361. indempnitate predicta annuatim solvendi terminis ut predictum est, in parte vel in toto a retro fuerint, quod tunc bene liceat predicto episcopo et successoribus suis in omnibus predictis terris et tenementis ac eciam in omnibus aliis terris et tenementis dictorum magistri et fratrum distringere et districcionem retinere quousque de omnibus supradictis dicto episcopo modo supradicto plenarie fuerit satisfactum. In cuius rei testimonium parti remanenti penes predictos magistrum et fratres, etc., predictus episcopus sigillum suum apposuit et parti remanenti penes dictum episcopum predicti magister et fratres sigillum commune suum apposuerunt. Hiis testibus, Rogero Otery, dicti patris cancellario; Johanne Smythes, clerico; Johanne Mathew, presbitero; Thoma Webbe, presbitero; Nicholao Spicer, clerico; et aliis. Datum apud Whiteborne in crastino omnium sanctorum, anno Domini millesimo CCC°lxiiii^to^, et anno regni regis Edwardi tercii post conquestum tricesimo octavo.

*Pleadings in the suit between Sir Richard Talbot and John, bishop of Hereford, as to the advowson of the church of Westbury. The former claims by purchase from the representatives of Isabella, the elder of three co-heirs of Henry de Miners, while the bishop asserts a grant of one-third of the advowson to bishop Peter de Aqua Blanca and the See of Hereford by Basilia, the youngest co-heir.*

Fol. 15b Mich. xxx° Rotulo xlv^to^ Johannes, episcopus Herefordensis, summonitus fuit ad respondendum Ricardo Talbot seniori, chevaler, de placito quod permittat ipsum presentare idoneam personam ad ecclesiam de Westbury que vacat et ad suam spectat donacionem, etc. Et unde idem Ricardus per Willelmum de Westhale, actorem suum, dicit quod quidam Nicholaus de Bathonia, chevaler, fuit seysitus de tercia parte de Westbury cum pertinenciis in dominico suo ut de feodo et jure, et de advocacione ecclesie predicte ut de feodo et jure, et ad eandem ecclesiam presentavit quemdam Willelmum de Fowehope, clericum suum, qui ad presentacionem suam fuit admissus et institutus tempore pacis, tempore Edwardi regis, patris domini regis nunc, per cuius mortem predicta ecclesia modo vacat, et de ipso Nicholao descendit jus predicte tercie partis manerii et advocacionis predicte quibusdam Aline et Elizabethe ut filiis et heredibus, etc. Et de ipsa Elizabetha descendit jus partis sue cuidam Johanni ut filio et heredi, etc. Et postea in curia domini regis habita a die sancte Trinitatis in

A.D. 1364. quindenos dies, anno regni domini regis nunc Anglie quinto, coram, Willelmo de Herle et sociis, tunc justiciariis de banco, levatus quidam finis inter Robertum de Sapy et predictam Alinam, tunc uxorem eius, querentem et predictum Johannem, filium Elizabethe, per nomen Johannis filii Ade de Anne, deforciantem, de advocacione ecclesie predicte per quem finem idem Johannes recognovit advocacionem predictam esse jus predicte Aline et illam eisdem Roberto et Aline reddidit in eadem curia habendum et tenendum eisdem Roberto et Aline et heredibus ipsius Aline imperpetuum. Et postea predictus Robertus obiit post cuius mortem eadem Alina per cartam suam dedit et concessit ipsi Ricardo Talbot unam acram terre cum pertinenciis in villa de Westbury et advocacionem predictam habendum et tenendum sibi et successoribus suis imperpetuum et obligavit se et heredes suos ad warrantizandum, etc. Et sic dicit quod ipse seyzitus est de advocacione predicta et ea racione ad ipsum pertinet ad ecclesiam predictam presentare, predictus episcopus ipsum injuste impedit, unde dicit quod deterioratus est et dampnum habet ad valenciam mille librarum. Et inde producit sectam. Et predictus episcopus per Johannem de Strettone, actorem suum, venit et defendit vim et injuriam quando, etc. Et dicit quod predictus Ricardus nichil juris clamare potest versus eum in presentacione ad ecclesiam predictam quia dicit quod quidam Willelmus de Miners fuit seysitus de manerio de Westbury cum pertinenciis ad quod advocacio ecclesie predicte pertinuit in dominio suo ut de feodo et jure tempore pacis, tempore regis Johannis, progenitoris domini regis nunc, et ad eandem ecclesiam presentavit quemdam Walterum Mape, clericum suum, qui ad
Fol. 16. presentacionem suam fuit admissus et institutus tempore pacis, tempore eusdem regis Johannis, et de predicto Willelmo descendit jus, etc., cuidam Henrico ut filio et heredi. Et de ipso Henrico descendit jus, etc., quibusdam Isabelle, Elizabethe, et Basilie ut filiis et heredibus, etc., que quidem Isabella nupsit se cuidam Galfrido de Longo Campo et predicta Elizabetha nupsit se cuidam Willelmo Gamage et predicta Basilia nupsit se cuidam Pagano de Burghulle, qui quidem Galfridus, Willelmus, et Paganus, vacante ecclesia predicta per mortem predicti Walteri, presentarunt ad ecclesiam predictam quemdam Thomam Folyot, clericum suum, qui ad presentacionem suam ut in jure ipsarum Isabelle, Elizabethe, et Basilie fuit admissus et institutus tempore pacis tempore regis Henrici, proavi domini regis nunc. Et postmodo predicti Galfridus,

A.D 1364. Willelmus, et Paganus obierunt post quorum mortem predicte Isabella, Elizabetha, et Basilia, dum sole fuerunt, particionem inter se fecerunt de manerio predicto et composicio inter eas facta fuit de advocacione predicta, videlicet ad presentandum ad ecclesiam predictam per terminum, ita videlicet quod predicta Isabella qne fuit soror eignecia vel heredes sui haberent primam presentacionem, et predicta Elizabetha et sui heredes secundam, et predicta Basilia et heredes sui terciam, et sic ipse et earum heredes et assignati alternatim et successive per terminum presentarent ad ecclesiam predictam imperpetuum. Que quidem Isabella de parte sua manerii et advocacionis, videlicet ad presentandum per terminum, feoffavit quemdam Henricum de Bathonia habendum sibi et heredibus suis imperpetuum et predicta Elizabetha de parte sua, etc., feoffavit quemdam Matheum de Gamage habendum et tenendum sibi et heredibus suis imperpetuum. Et predicta Basilia totam partem suam advocacionis predicte ad presentandum per terminum, etc., per cartam suam dedit et concessit cuidam Petro de Aqua Blanka, quondam episcopo Herefordensi, predecessori ipsius nunc episcopi, habendum et tenendum sibi et successoribus suis et ecclesie sue sancti Ethelberti Herefordie imperpetuum. Et de predicto Henrico de Bathonia descendit jus, etc., Nicholao, ut filio et heredi, etc. Qui quidem Nicholaus, vacante ecclesia predicta per mortem predicti Thome Folyot, incipiendo terminum presentavit ad eandem quemdam Willelmum de Kyngescote, clericum suum, qui ad presentacionem suam fuit admissus et institutus tempore pacis, tempore Edwardi regis, avi nostri regis nunc. Et postmodo, vacante ecclesia predicta per mortem eiusdem Willelmi, idem Nicholaus de Bathonia usurpando super Matheum predictum presentavit ad eandem quemdam Johannem Talbot, clericum suum, qui admissus fuit, etc., pacis tempore, tempore eiusdem avi regis, etc. Et postmodo, vacante ecclesia predicta post mortem predicti Johannis Talbot, predictus Nicholaus usurpando super quemdam Ricardum, tunc episcopum Herefordensem, etc., habentem statum predicte Basilie, presentavit quemdam Willelmum Talbot, clericum suum, qui ad presentacionem suam admissus fuit et institutus tempore pacis, tempore regis eiusdem avi, etc., per cuius mortem predicta ecclesia vacavit, per quod idem Nicholaus in termino suo et in suo jure proprio presentavit ad eandem ecclesiam quemdam Willelmum de Hodynet, clericum suum, qui admissus fuit, etc., tempore pacis, tempore regis Edwardi, patris domini regis nunc, per cuius resigna-

A.D. 1364. cionem predicta ecclesia vacavit. Et predictus Nicholaus usurpando super predictum Matheum Gamage, habentem statum predicte Elizabethe, presentavit ad eandem ecclesiam quemdam Willelmum Russel de Fowehope, clericum suum, qui fuit illa eadem persona quem predictus Ricardus Talbot superius nominavit Willelmum de Fowehope, qui ad presentacionem suam admissus fuit, etc., tempore eiusdem regis patris per cuius mortem predicta ecclesia modo vacat. Et quia ista vacacio est jam sexta vacacio post proporciam, ut premittitur, factam, pertinet ad ipsum nunc episcopum, habentem statum predicte Basilie, ad predictam ecclesiam presentare, unde petit judicium, si predictus Ricardus in hoc casu versus eum accionem habere possit, et petit breve episcopo, etc.

Et predictus Ricardus Talbot protestando quod ipse non cognoscit advocacionem predictam ad predictum manerium fore pertinens, etc., dicit quod ipse bene cognoscit quod predictus Walterus de Miners fuit seisitus de advocacione predicta et ad ecclesiam predictam presentavit Walterum Mape, clericum suum, qui ad presentacionem, etc., et quod advocacio descendebat de ipso Willelmo predicto Henrico ut filio et heredi, etc., et de ipso Henrico Isabelle, Elizabethe et Basilie ut filiis, etc., et quod predicta Isabella nupsit se predicto Galfrido et predicta Elizabetha nupsit se Willelmo Gamage et predicta Basilia nupsit se predicto Pagano, et quod iidem Galfridus, Willelmus et Paganus presentarunt ad predictam ecclesiam predictum Thomam Foliot, clericum suum, qui ad presentacionem, etc., sed dicit quod per proporciam predictam capitale messuagium manerii predicti una cum integra advocacione ecclesie predicte assignata fuerunt proparti predicte Isabelle et eadem Isabella de eadem advocacione feoffavit predictum Henricum de Bathonia habendum et tenendum sibi et heredibus suis imperpetuum, et post mortem ipsius Henrici predictus Nicholaus de Bathonia qui fuit filius et heres eiusdem Henrici, vacante ecclesia per mortem Thome Foliot, in jure suo proprio, tanquam solus patronus, presentavit ad ecclesiam predictam quemdam Edmundum de Baa, clericum suum qui fuit admissus, etc. Et post mortem ipsius Edmundi idem Nicholaus presentavit ad ecclesiam predictam predictos Willelmum de Kyngescote et alios in forma predicta, absque hoc quod predicta Basilia cuius statum, etc., aliquid habuit in advocacione predicta tempore concessionis predicte Petro de Aqua Blanka facte et hoc paratus est verificare, unde petit judicium et breve episcopo.

A.D. 1364. Et predictus episcopus non cognoscendo predictum Edmundum fuisse presentatum ad ecclesiam predictam nec in eadem admissum et institutum, dicit quod tempore concessionis predicte predicto Petro de Aqua Blanka, quondam episcopo Herefordensi, per predictam Basiliam de advocacione ecclesie predicte facte eadem Basilia seisita fuit de advocacione illa in communi cum participibus suis, prout ipse superius allegavit, absque hoc quod predicta advocacio assignata fuit proparti predicte Isabelle, prout predictus Ricardus superius allegavit, et de hoc ponit super patriam et Ricardus similiter. Ideo preceptum est vicecomiti quod venire faciat hic etc.

*Grant by Basilia de Burghulle of all her rights in the advowson of Westbury to Peter de Aqua Blanka, bishop of Hereford, and his successors.*

Fol. 16b Sciant presentes et futuri quod ego, Basilia de Burchulle, domina de Tullyntone in mera viduitate mea et legitima potestate dedi, concessi, et hac mea carta confirmavi pro salute anime mee et antecessorum et successorum meorum in honorem Dei, beate virginis Marie, et sancti Ethelberti, martiris, venerabili in Christo patri, Petro, Dei gracia episcopo Herefordensi totum jus patronatus et advocacionis quod habui vel habere potui in ecclesia de Westbury jure hereditario sive aliquo alio modo, tenendum et habendum de me et heredibus meis sibi et successoribus suis in puram et perpetuam elemosinam imperpetuum, investiendo dictum dominum Petrum, etc., de dicta advocacione et devestiendo me et heredes meos imperpetuum. Et ad maiorem huius rei securitatem, tactis sacrosanctis, juravi pro me et heredibus meis nunquam contra dictam donacionem venire, renuncians expresse per idem juramentum pro me et heredibus meis omni juris remedio tam canonici quam civilis et omnibus litteris ultime presentacionis et omnibus aliis molestiis et inquietudinibus que possent fieri, etc. In cuius rei, etc., hiis testibus domino A. decano Herefordie; magistro Johanne, cancellario Herefordie; Johanne de Morien, canonico eiusdam loci; magistro Petro de Ugena, canonico Herefordie; domino Ricardo de Montegerni; magistro Petro de Solariis; magistro Theobaldo; domino Johanne, abbate de Wygemora; domino Petro, priore de Acla; domino R., priore de Pyonia et multis aliis.

A D 1365. *Sept. 20.—Admission of Thomas de Kyrkby to the office of public notary.*

Lodowicus, etc., dilecto, etc., Thome de Kirkeby, Carleolensis diocesis, clerico, salutem, etc. Litteras sanctissimi in Christi patris, domini Urbani, divina providencia pape quinti, cum filo canapis more Romane curie bullatas recepimus tenorem qui sequitur continentes; Urbanus episcopus, servus etc., venerabili fratri, Lodowico, etc., salutem, etc., et sic terminatur. Nos igitur facultatem huiusmodi nobis in hac parte generose concessam exequi volentes, quia te non conjugatum, nec in sacris ordinibus constitutum, ad huiusmodi tabellionatus officium post diligentem examinacionem de tua persona in hac parte factam ydoneum esse reperimus, tibi dictum tabellionatus officium, recepto a te in forma annotata superius juramento, auctoritate apostolica loco primi duximus concedendum ac te eodem officio per calami, atramenti, et carte tradicionem presencialiter investimus, ut idem officium, prout pertinet, ubique locorum fideliter exerceas in futurum, cum super hoc fueris requisitus. In cuius rei testimonium presentes litteras per Johannem dictum le Smythes de Bedewardyn, notarium infrascriptum, scribi et publicari mandavimus et nostri sigilli appensione muniri. Datum et actum apud Bosebury, die vicesima mensis Septembris, anno Domini millesimo lx^mo^ quinto et nostre cons. anno quarto. Et ego Johannes, dictus le Smythes de Bedewardyn, clericus, Wygorniensis diocesis, publicus apostolica auctoritate notarius, examinacioni prefati Thome de Kyrkeby et dicti tabellionatus officii cessioni ipsiusque Thome juramenti prestacioni ac omnibus et singulis premissis supradictis anno Domini, die, mense, et loco, indiccione tercia, pontificatus supradicti domini Urbani pape quinti anno tercio, una cum reverendis viris magistro Willelmo de Cherltone, canonico Sarisburiensi; Griffino de Cherltone, canonico Herefordensi; Roberto de Nettelтone, canonico Wellensi; Rogero de Otery, dicti domini episcopi cancellario; et Thoma de Bisschebury, notario publico; testibus in hac parte vocatis et rogatis, presens fui eaque sic fieri vidi, audivi, ac de mandato dicti reverendi patris, domini episcopi Herefordensis, scripsi et in hanc publicam formam redegi meoque signo consueto signavi in testimonium premissorum. Constat michi, notario suprascripto, de hoc verbo clerico super primam lineam presentis instrumenti scripto quod manu mea scripsi errorem proprium corrigendo.

A.D 1366. *April 9.—Mandate to the dean and chapter to put Roger Otery in possession of the profits of the prebend of Hunderton, to which the bishop collated him 24th December, 1363, and issued a mandate for his induction.*

Fol. 17 Lodowicus, etc., dilectis in Christo filiis, decano et capitulo ecclesie nostre cathedralis Herefordensis, salutem. Licet dilecto filio, magistro Rogero de Otery, canonicatum dicte ecclesie cum prebenda de Hunderton in eadem per resignacionem et dismissionem magistri Nicholai Hethe, ultimi possessoris eiusdem, per nos admissas et acceptatas liberum et vacantem xxiiii^to^ die mensis Decembris, anno Domini millesimo CCC^mo^lxiii^cio^ contulerimus et in vestrum concanonicum et in fratrem recipi et admitti ac stallum sibi in choro et locum in capitulo assignari, etc., mandaverimus et fecerimus, certis tamen ex causis vobis injungimus et mandamus quatinus, cum dictus Rogerus personaliter ad vos accesserit, supradictum in ipsius personam, quatenus sibi expedit, absque more dispendio compleatis, facientes sibi de dicte prebende fructibus, proventibus, obvencionibus, et ceteris juribus ad premissa spectantibus, quatenus ad vos attinet, integre responderi. Datum apud Bosebury, ix^no^ die mensis Aprilis, anno Domini millesimo CCC^mo^ sexagesimo sexto et nostre cons. anno quinto.

*April 8.—The bishop instructs the dean of Frome to value the dilapidations and other deficiencies in the property of the portion of Middlecourt in Bromyard church and obtain compensation from the persons liable.*

Lodowicus, etc., decano nostro de Frome, salutem, etc. Ex parte dilecti filii, magistri Rogeri de Otery, clerici, porcionarii de Middulcourt in ecclesia de Bromyard, nostre diocesis, nobis extitit graviter querelatum quod magister Rogerus Frestone, suus immediatus predecessor, et alii predecessores sui per eorum incuriam et negligenciam quamplures defectus notabiles in edificiis, clausuris, libris, et ornamentis et aliis reparacione notorie indigentes, quorum defectuum ad eum et eos reparacio notorie suis temporibus pertinebat, dimisit et dimiserunt segniter et desidiose incorrectos. Quocirca vobis committimus et mandamus quatinus defectus eosdem visui supponentes, qui et quales fuerint et in quibus locis et rebus extiterint et in quanta summa pecunie reparari valeant per viros fidedignos inquiratis et estimari faciatis, bona, fructus, et proventus porcionis eiusdem, eciam si in nominibus debitorum

A.D. 1366 existant, usque ad estimacionem defectuum repertorum sequestrantes et sub arto custodientes sequestro, donec defectus huiusmodi congrue fuerint reparati, contradicentes per censuram ecclesiasticam compescendo. Datum apud Bosebury, viii^vo^ die mensis Aprilis, anno Domini millesimo CCC^mo^lxvi^to^ et nostre cons. anno quinto.

A.D. 1365. *July 1.—Commission to the official to hold the usual enquiry on the presentation of John le Smythes to the portion in Burford, lately held by John de Lugwardyn.*

Fol. 17b. Lodowicus, etc., magistro Roberto de Netteltone, canonico Wellensi, officiali nostro, salutem, etc. Ad inquirendum de qualitate, condicionibus, et natura porcionis quam Johannes le Smythes, clericus, obtinuit in ecclesia de Boreford, nostre diocesis, quam nuper magister Johannes de Lugwardyn obtinuit in eadem, et an dicta porcio sit curata vel non, compassibilis cum alio beneficio vel non, ac eciam ad cognoscendum et procedendum in forma juris in negocio eiusdem necnon ad declarandum et pronunciandum super eodem usque ad finalem expedicionem eiusdem, eciam inclusive cum suis incidentibus, emergentibus, dependentibus et connexis, vobis de cuius fidelitate et industria confidimus committimus vices nostras cum cuiuslibet canonice cohercionis potestate. Datum apud Bosebury, sub sigillo nostro primo die mensis Julii, anno Domini millesimo CCC^mo^lx^mo^ quinto et nostre cons. anno quinto.

*July 31.—The official, after a full and public enquiry, pronounces the portion in Burford to be free and without cure of souls, and his sentence is ratified and approved by the bishop.*

Sancte matris ecclesie filiis universis Lodowicus, etc., salutem, etc. Noverit universitas vestra nos ad peticionem magistri Johannis le Smythes, porcionarii cuiusdam porcionis quam dudum tenuit magister Johannes de Lugwardyn in ecclesia de Boreford, dilecto filio, officiali nostro, vices nostras sub forma descripta inferius commisisse ac subsequenter dicti officialis et commissarii processum factum fuisse.

Acta in ecclesia cathedrali Herefordensi, xii^mo^ die mensis Julii, anno Domini M°CCC^mo^lx^mo^ quarto coram nobis, officiali Herefordie, Lodowici, etc., speciali commissario in hac parte, lecta coram nobis commissione dicti patris que talis est ; Lodowicus, etc., ad inquirendum, etc.,[1] proposita insuper per magistrum Johannem le

1—*Ut supra.*

A.D. 1365. Smythes, porcionarium, etc., coram nobis personaliter comparentem, quadam peticione in scriptis cuius tenor talis est: In Dei [nomine] Amen; coram vobis, reverendo, etc., Lodowico, etc., vestrove commissario seu locum tenente quocumque dicit et in jure proponit Johannes dictus le Smythes de Bedewardyn, clericus, porcionarius porcionis quam, etc., in ecclesia de Boreford, quod dicta porcio sua est et fuit ab antiquo ab omni cura, sollicitudine, et regimine animarum parochianorum ipsius ecclesie libera totaliter et immunis, cum alio beneficio curato compassibilis, fuitque et est dicta porcio tanquam libera et pro libera ab omnibus et singulis precessoribus et predecessoribus dicte porcionis porcionariis et aliis circa hoc arbitrantibus et opinantibus omni tempore habita, reputata, nuncupata et possessa, que omnia et singula publica sunt, manifesta, notoria, et famosa in partibus de Boreford et locis vicinis, quare, probatis premissis vel eorum aliquo quod sufficere poterit in hac parte, petit dictus Johannes le Smythes dictam porcionem ab omni animarum cura, sicut premittitur, liberam et immunem, cum alio beneficio compassabilem per vos, reverendum patrem, seu locum vestrum tenentem sentencialiter et diffinitive declarari et pronunciari, ulteriusque statum et decretum in premissis et ea tangentibus quod justum fuerit et consonum racioni vestrum officium humiliter implorando, premissa proponit et petit dictus Johannes communiter et divisim juris beneficio salvo. Qua per nos recepta omnes quorum interest et quos dictum negocium tangit ad certos locum et terminum competentes fore decrevimus generaliter evocandos, quibus loco et termino dicto magistro Johanne coram nobis ut prius personaliter comparente et petente ut prius, ac certificato per Johannem de Warrewyk, apparitorem dicti patris et nostrum juratum, omnes quorum interest, etc., juxta dicti decreti nostri tenorem generaliter evocatos, preconizatisque coram nobis omnibus sic citatis sepius alta voce et nullo penitus comparente set via per nos preclusa eisdem, tandem dictus magister Johannes super peticione sua predicta produxit testes subscriptos, videlicet magistrum Philippum de Ullynchwyk, rectorem ecclesie de Ullynchwyk; dominos Walterum de Lugwardyn, rectorem ecclesie de Stoke Lacy; Ricardum, perpetuum vicarium ecclesie de Westone; et magistrum Johannem de Castro Ricardi tanquam affuturos quibus per nos in forma juris admissis, juratis, et examinatis, eorumque attestacionibus per Edmundum de Malmeshulle, publicum apostolica auctoritate notarium, in scriptis redactis, prefigimus dicto Johanni

A.D. 1365. diem xvi mensis predicti in ecclesia parochiali de Lodelowe ad ulterius producendum et faciendum ac recipiendum in dicto negocio quod est justum. Quibus die et loco, dicto magistro Johanne coram nobis personaliter comparente, idem Johannes produxit dominum Johannem de Byford, perpetuum vicarium ecclesie de Ailmenstre; et dominum Johannem de Evesham, rectorem dicte ecclesie de Lodelowe et quamdam litteram autenticam antiquam que sic incipit; Ricardus, etc., Herefordensis episcopus, etc., et sic termin-
Fol 18. natur: Datum apud Bosebury, secundo die mensis Januarii, anno Domini M°CCC^mo^xvi^to^ et nostre cons. xxxiiii^to^. Quibus testibus per nos in forma juris admissis, juratis, et examinatis, prefigimus dicto magistro Johanni ultimum diem mensis Julii ad producendum omnia quibus uti debuerit in hac parte et ad videndum publicacionem omnium productorum et producendorum ac attestacionem testium predictorum ulteriusque faciendum et recipiendum in toto dicto negocio quod justum fuerit eciam usque ad pronunciacionem finalem, si oporteat, inclusive. Quibus die et loco dictus Johannes produxit registrum domini episcopi Herefordensis de quinque litteris antiquis, quibus omnibus et singulis una cum attestacionibus testium predictorum per nos solempniter publicatis, renunciatoque pro parte dicti Johannis ulteriori produccione et nobis concludentibus in dicto negocio cum eodem, et per nos habito pro concluso, tandem ad peticionem eiusdem Johannes nos, antedictus officialis et commissarius, ad pronunciacionem finalem et sentenciam diffinitivam in dicto negocio procedimus in hac forma: In Dei nomine, Amen; cum in negocio inquisicionis de et super qualitate, condicionibus, et natura porcionis in ecclesia de Boreford quam nuper, etc., coram nobis, officiali domini Lodowici, etc., et ipsius patris in hac parte commissario, fuisset ex parte magistri Johannis, dicti le Smythes, nunc porcionarii porcionis eiusdem, in hac parte instigatum circa proposicionem propositam cuius tenor superius continetur, Nos, officialis antedictus et commissarius antedictus, omnibus quorum interfuerat, etc., evocatis, testes, litteras, et registra, aliaque legalia documenta super premissis in forma juris admisimus et examinavimus diligenter, huiusmodique testium deposicionibus ac ceteris premissis per nos solempniter publicatis, tandem ad pronunciacionem et declaracionem in hac parte finalem, Christi nomine invocato, procedimus in hunc modum; auditis et intellectis meritis negocii antedicti, quia per probata, allegata, et exhibita in eodem nobis plenius innotescitur dictam por-

A.D. 1365. cionem abolim fuisse et esse notorie prebendalem, liberam, eciam non curatam, ipsam porcionem sic prebendalem, liberam, non curatam, ac compassabilem cum alio beneficio curato fuisse et esse et talem imperpetuum teneri debere pronunciamus et declaramus per nostram diffinitivam sentenciam in hiis scriptis. Quia igitur comperimus per acta et actitata habita in dicto processu dictum officialem et commissarium nostrum juste, rite, et canonice processisse, dictum processum suum et sentenciam ac pronunciacionem finalem per eum factam et habitam in hac parte ex certa sciencia approbamus et ratificamus ad perpetuum robur et memoriam perpetuam omnium premissorum.

*Aug. 12.—A dispute having arisen between Simon de Brokworth, prior of Llanthony, and the bishop as to certain services claimed by the latter as lord of Prestbury, for lands in the lordship, an agreement is made for a money payment in lieu of them during their lives.*

Fol. 18b. Hec indentura facta in manso domini abbatis Gloucestrie apud vineam suam juxta Gloucestriam, die Martis post festum sancti Laurencii, anno Domini M°CCC^mo^lxv^to^ et anno regni regis Edwardi tercii post conquestum tricesimo nono, inter reverendum patrem, dominum Lodowicum, etc., ex parte una et religiosum virum, fratrem Simonem de Brokworth, priorem prioratus Lanthonie juxta Gloucestriam ex altera testatur: quod cum in curia domini regis coram justiciariis suis et alibi inter reverendum patrem et priorem antedictos lis fuisset exorta et materia questionis super eo quod idem episcopus petiit a dicto priore quedam servicia tanquam ad manerium suum de Prestebury pertinencia pro quibusdam terris quas dictus prior tenet et habet in manerio predicto, videlicet quod dictus prior teneretur warrectare terram dicti domini episcopi de manerio suo de Prestebury cum duabus carucis per annum per unum diem et iterum arare per alium diem cum duabus carucis ad semen yemale ac tercio per tercium diem cum duabus carucis cum eodem ibidem ad semen quadragesimale, necnon quod septem tenentes dicti prioris in villa de Prestebury tenerentur sarculare blada dicti domini episcopi per unum diem in manerio predicto et ipsius fenum ibidem tempore falcacionis per alium diem levare et predicti episcopi [blada] per unum diem metere et colligere tempore autumpnali, asserente dicto priore se ad premissa vel aliquod eorum non teneri pro eo quod omnes terras quas habet, tenuit, et tenet in predicta villa

A.D. 1365. habet et tenet in puram et perpetuam elemosinam absque servicio inde faciendo et si que arura huiusmodi seu opera aliquando facta fuerant hec precarie fiebant et ad rogatum ballivi episcopi in manerio predicto, demum discretis personis et amicis communibus intervenientibus et presertim reverendo et religioso viro, domino Thoma, Dei gracia abbate Gloucestrie, pro bono pacis consensum est hinc inde quod dicti septem tenentes prioris supradicti seu eorum terras tenentes faciant modo solito opera manualia supradicta ad totam vitam episcopi et prioris predictorum absque impedimento vel contradiccione predicti prioris et pro aruris predictis sic petitis recipiet dictus dominus episcopus sex solummodo denarios a dicto priore singulis annis apud Prestebury in festo sancti Michaelis tempore vite, ut prefertur, parcium predictarum. Et si contingat quod dictus prior dictos sex denarios non solvat termino supradicto vel aliqui dictorum tenencium seu eorum terras tenentes dicta opera manualia non fecerint competenter ad hoc premuniti, nec infra duos menses extunc sequentes satisfaccionem congruam fecerint pro eisdem, liceat dicto domino episcopo distringere et persequi omni via juris tam pro aruris quam pro operibus manualibus, indentura non obstante, salvo jure utriusque ecclesie, videlicet ecclesie cathedralis Herefordie et ecclesie Lanthonie, et successorum predictarum parcium in futurum: Ita quod, altero eorum episcopo vel priore cedente vel decedente, libera sit facultas eidem domino episcopo, si supervivat, seu successori suo petendi in solidum aruras ac alia supra predicta, quatenus eidem debeantur, ac eciam priori predicto, si post cessum vel decessum dicti episcopi superstes fuerit, ac successoribus suis se defendendi ac denegandi omnia supradicta, quatenus jus et justiciam habuerit vel habuerint in denegacione vel defensione suis huiusmodi predictis, quodque propter presentem concordiam jus unius parcium predictarum in petendo sive alterius denegando super premissis minime reddatur forcius vel pugnius, deterius vel debilius post cessum vel decessum unius vel alterius eorundem, ut superius est expressum. In cuius rei, etc. Datum die, loco, et anno supradictis.

*Jan. 29.—Discharge given by the bishop to the prior of Llanthony of all arrears of ploughings and other customary services in the manor of Prestbury.*

Fol. 19. Lewys, par la grace Dieu evesque de Hereford a touz iceaux qui cestres lettres verront ou orront salutz en Dieu. Comme debate

A.D. 1365. estoit inewz parentre nous et le priour de Lanthony de certeyns overaigues manueles et arrures par nous demaundez affaire par le dite priour et ses tenauntz en le manoir de Prestebury, sachez nous avoir discharge le dite priour des arreragies de totz maners des overaigues manueles affaire par lui ou ses tenauntz en le dite manoir et de touz arreragies a nous dewes et totz prestacions pour iceales de totz temps dendinet laffaisaunce du icestes. En testimoinaunce de quele chose a ceste notre lettre patente avoms mys notre seal. Done a Gloucestre, le Jeody prochein apres le conversion seint Paul, lan du reigne roi Edward tierce apres le conqueste quarentisme.

*Jan. 16.—Presentation to the bishop of William Broun for institution to Kington church, by the king, as guardian of the land and heir of Humphrey de Bohun, earl of Hereford.*[1]

*Jan. 27.—Commission to John Smythes to hold the usual enquiry, on the presentation of William Brown to Kington, and if it result favourably to put him in possession of the benefice.*[1]

Fol. 19b. *Jan. 31.—Certificate by John Smythes that he has held the enquiry and has instituted Wm. Broun.*

Reverendo etc., Lodowico, etc., vester humilis et devotus clericus, Johannes de Bedwardine, porcionarius ecclesie de Boreford, obedienciam, reverenciam tanto patri debitas cum honore. Mandatum vestrum cum presentacione domini nostri regis ad ecclesiam de Kyngtone, ut dicit vacantem, nuper recepimus sub hac forma; Lodowicus, etc., Johanni Smythes, etc. Presentavit nobis rex Edwardus, etc., Willelmum Broun, clericum, ad ecclesiam parochialem de Kyngtone, etc., quocirca vobis tenore presencium committimus et mandamus quatinus in pleno loci capitulo seu consistorio decanatus de Webbeleye per rectores eiusdem, etc., super vacacione dicte ecclesie, etc., de meritis insuper et ordinibus dicte presentate persone, etc., diligenter inquiratis, quibus per omnia peractis ad expediendum in forma juris totum presentacionis dicte negocium, etc., vobis committimus vices, etc. In cuius testamentum, etc. Datum apud Whitebourne, xxvii° die Januarii, anno Domini M°CCC°lxv^to^, et cons. anno quinto. Edwardus, etc., Lodowico,

1—In the usual form.

A.D. 1365. etc., salutem. Ad ecclesiam de Kyngtone, vestre diocesis, vacantem et ad nostram donacionem spectantem racione custodie terrarum et heredis Humfredi de Bohun, nuper comitis Herefordie, in manu nostra existentis dilectum clericum nostrum, Willelmum Broun, vobis presentamus intuitu caritatis, rogantes quatinus ipsum Willelmum ad ipsam ecclesiam admittatis et personam instituatis. In cuius rei, etc. Teste meipso apud Westmonasterium, xvi^to^ die Januarii, anno regni nostri tricesimo nono. Cuius auctoritate mandati priorem et conventum Lanthonie juxta Gloucestriam ad comparendum coram me in ecclesia parochiali de Webbeleye die Veneris proximo post festum conversionis sancti Pauli, videlicet penultimo die Januarii, ad procedi videndum in dicto inquisicionis negocio, etc., per meas certi tenoris litteras decanis de Westone et Webbeleye directas decrevi fore evocandos, quarum litterarum tenor una cum certificatorio earundem inferius describetur. Quibus die et loco, lectis litteris presentacionis dicti domini nostri regis et commissionis mee supradicte, necnon certificatorio decani de Westone sigillo officii sui signato tunc ibidem exhibito et perlecto, dictisque priore et conventu publice vocatis, preconizatis sepius alta voce, nulloque penitus comparente pro eisdem, ipsos priorem et conventum reportavi contumaces, et in dicto inquisicionis negocio et aliis juxta mandati mei tenorem et juris exigenciam cum maturitate debita per reverendos et discretos viros, magistros Griffinum de Standone, Ricardum de Hurtesleye de Kynardesleye, necnon per dominos Hugonem de Bysshopestone, Robertum de Credenhulle, Ricardum de Monyntone, Rogerum de Lettone, Walterum de Strottone ecclesiarum rectores, ac eciam per dominos Rogerum de Webbeleye, Willelmum de Clifford, Rogerum de Malmeshulle, Radulphum de Brugge, Johannem de Yazor, Willelmum de Kenchestre, et Johannem de Brinsope ecclesiarum vicarios, diligentem feci inquisicionem. Que dicit quod dicta ecclesia de Kyngtone vacat per mortem domini Willelmi Lowe, ultimi rectoris, et incepit vacare in festo assumpcionis beate virginis Marie, [tempore] prime pestilencie, et sic vacavit usque nunc, et quod dominus noster, rex presentans, habet jus presentandi ad eandem ista vice racione custodie terrarum et heredis domini Humfredi de Bohun, etc., et quod dictus comes Herefordie ultimo presentavit ad eandem. Dicit eciam quod presentatus liber est et legitimus, bone vite et conversacionis honeste, in ordine presbiteratus constitutus, etatis xl annorum et amplius, et quod habilis et idoneus est ad huiusmodi

A.D. 1365. beneficium optinendum et est rector ecclesie de Marcle parva que est curata, valens annuatim decem marcas. Ac eciam dicit quod dicta ecclesia de Kyngtone non est pensionaria neque porcionaria nec est litigiosa ad presens ut dicitur. Quibus omnibus et singulis per me auditis, visis, et plenarie intellectis, etc., dictum magistrum Willelmum Broun ad ecclesiam de Kyngtone predictam admisi et rectorem eiusdem cum suis juribus et pertinenciis universis canonice institui in eadem. Et subsequenter ad ipsam ecclesiam de Kyngtone una cum dicto magistro Willelmo personaliter accedens, ipsum Willelmum in ecclesia predicta et in manso rectorie eiusdem personaliter induxi, anulos hostiorum tam dicte ecclesie quam mansi predicti necnon vestimenta summi altaris dicte ecclesie et librum, missale videlicet, ac eciam cordas campanarum eiusdem ecclesie sibi tradidi in signum possessionis sue supradicte, et eundem Willelmum in possessionem dimisi, presentibus semper in actis meis magistris Stephano de Enchetone et Johanne de Stoke, Herefordensis et Lincolniensis diocesum, notariis publicis. Tenor vero litterarum citacionis et certificatorii earundem de quibus supra fit mencio talis est:—Reverende discrecionis viro, magistro Johanni de Bedwardyn, domini Lodowici, etc., commissario specialiter designato, decanus de Westone reverenciam debitam cum honore. Mandatum vestrum recepi in hec verba; Johannes de Bedwardyn, commissarius, etc., decanis de Westone et Webbeleye, salutem: Mandatum dicti patris nuper recepimus sub hac forma; Lodowicus, etc., Johanni de Smythies, etc., salutem. Presentavit nobis dominus Edwardus rex, etc., Willelmum Broun, clericum, ad ecclesiam de
Fol. 20. Kyngtone, etc., ut supra: cuius auctoritate mandati vobis committimus et mandamus quatinus citetis seu citari faciatis peremptorie priorem et conventum Lanthonie juxta Gloucestriam quod compareant coram nobis in ecclesia parochiali de Webbeleye quinto die juridico post festum conversionis sancti Pauli proxime futurum in dicto inquisicionis negocio, etc., procedi visuros ulteriusque facturos, etc. Et quid, etc. Datum Herefordie, xxviii$^{vo}$ die mensis predicti, anno Domini supradicto. Cuius auctoritate mandati suprascriptos priorem et conventum in ecclesia de Kyngtone et in manso rectorie eiusdem diligenter quesivi, et quia ipsos ibidem personaliter apprehendere non potui, eosdem tamen in ecclesia et manso predictis coram autenticis personis et aliis parochianis eiusdem ecclesie citavi ad diem et locum in dicto mandato contentos facturos in omnibus et recepturos quod exigit tenor mandati suprascripti.

A.D. 1365 Datum apud Webbeleye sub sigillo mei officii, penultimo die mensis Januarii, anno Domini supradicto. In quorum testimonium, quia sigillum meum pluribus est incognitum, sigilla decanorum de Westone et Webbeleye in huiusmodi inquisicione presencium apponi procuravi. Et nos, decani predicti, ad rogatum dicti Johannis sigilla nostra una cum sigillis dictorum inquisitorum presentibus apposuimus in testimonium omnium premissorum. Datum apud Kyngtone, penultimo die mensis Januarii, anno Domini supradicto. Et ego Johannes de Stooke, clericus, Lincolniensis diocesis, publicus auctoritate apostolica notarius, premissis citacioni et certificatorio eiusdem, necnon dictorum prioris et conventus preconizacioni, inquisicioni, ac eciam admissioni dicti magistri Willelmi ad ecclesiam de Kyngtone prefatam, institucionique et induccioni sue in eadem, omnibusque et singulis supradictis, prout per dictum commissarium et coram eo agerentur et fierent, sub anno Domini supradicto, indiccione iiii$^{ta}$, pontificatus sacrissimi in Christo patris et domini, Urbani, divina providencia pape quinti, anno quinto, mensis Januarii diebus et locis suprascriptis, una cum magistro Stephano de Enchetone, notario publico, Thoma Whyt de Stook Edith, et domino Johanne ate Rook, capellano, testibus ad premissa vocatis specialiter et rogatis, presens interfui eaque omnia et singula sic fieri vidi et audivi, aliisque occupatus negociis per alium fideliter scribi, feci, et in hanc publicam formam redegi signoque meo consueto signavi rogatus in testimonium omnium premissorum.

A.D. 1366. *Aug. 21.—The bishop relaxes the sequestrations of the benefices of Stretton and Ashperton and of the portion of the abbot of Conches in Stoke Edith.*

Fol. 20b. Memorandum quod vicesimo primo die mensis Augusti, anno supradicto [1366] dominus scripsit vicario de Strettone pro relaxacione sequestri interpositi in fructibus ecclesiarum de Strettone et Aspertone.

Eodem die et anno scriptum fuit decano de Westone pro relaxacione sequestri interpositi in fructibus cuiusdam porcionis abbatis de Conches infra parochiam de Stoke Edith.

*Aug. 23.—The bishop empowers the bishop of Llandaff to reconcile the church of Hereford priory, defiled by bloodshedding.*

Fol. 21. Venerabili, etc., Rogero, Dei gracia Landavensi episcopo, Lodowicus, etc., salutem et fraternam in domino caritatem. Ad

A.D 1366 reconciliandum in forma ecclesie consueta ecclesiam conventualem prioratus Herefordie, nostre diocesis, sanguinis humani effusione pollutam, ulteriusque faciendum et expediendum quod officio nostro pontificali incumbit in hac parte paternitati vestre reverende committimus vices nostras: ita quod actus ille reconciliacionis huiusmodi citra festum sancti Michaelis post datam presencium proxime sequens per vos plenarie expediatur, post cuius lapsum temporis nobismetipsis ex causis certis nos moventibus vices nostras predictas penitus revocamus. Datum apud Whitebourne, xxiii^cio^ die mensis Augusti, anno Domini M°CCC^mo^lxvi^to^ et nostre cons. anno quinto.

*Sept. 6.—Agreement between John de Bedwardyn and Robert de la Mare, portioners of Burford, that the latter shall during his life provide a chaplain to celebrate and assist the other chaplains in Burford church.*

Concordatum est et consensum inter Johannem de Bedwardyn et Robertum de la Mare, porcionarios de Boreford, Herefordensis diocesis, quod dictus Robertus a festo sancti Michaelis proxime futuro inveniet unum capellanum qui celebrabit pro animabus patronorum, fundatorum, et omnium christianorum defunctorum omni anno ad totam vitam suam, salvo jure porcionis sue, qui capellanus in subsidium et juvamen aliorum capellanorum in ecclesia ministrancium, alio absente, ministrabit sacra et sacramentalia quocienscumque et quando opus fuerit seu necessarium: ita quod post cessum vel decessum dictorum porcionariorum predicta invencio seu exhibicio capellani porcionem dicti Roberti non onerabit in futurum. Acta sunt hec in capella de Whiteborne coram venerabili, etc., Lodowico, etc., presentibus nobili viro, domino J. Talbot, patrono porcionis dicti Roberti, et dompno Thoma, fratre suo, monasterii Wygornie; venerabilibus et discretis viris, magistris R. de Otery, Adam[1] Esegar, canonicis Herefordie; Ricardo de Estham, Hugone de Monytone, Ricardo Thurban, clerico, notario publico, et aliis, vi^to^ die mensis Septembris, anno Domini M°CCC° lxvi^to^ et cons. domini anno quinto.

*Sept. 13.—The bishop formally pronounces Robert de la Mare to be bound by the terms of his agreement to maintain a chaplain at Burford.*

Memorandum quod xiii° die mensis Septembris, anno et loco supradictis dominus condempnavit Robertum de la Mare modo et

1—*Sic.*

A.D. 1366. forma subscriptis, presentibus venerabilibus et discretis magistris R. de Otery, Thoma Bysshbury, domino Waltero Broun, rectore sancti Magni Londoniis; domino Johanne de Frome, capellano: Ricardo Thurban, clerico, notario publico, et aliis, ipso dicente ac publice et expresse consenciente se velle condempnari, cuius condempnacionis tenor de verbo ad verbum talis est. In Dei nomine, Amen; nos Lodowicus, etc., Robertum de la Mare, porcionarium ecclesie de Boreford, nostre diocesis, ad inveniendum unum capellanum ad celebrandum in ecclesia predicta et ad ministrandum sacramenta et sacramentalia parochianis eiusdem ecclesie, absente capellano Johannis de Bedewardyn, comporcionarii tui in eadem, quociens et quando necessarium fuerit, etc., incipiendo huiusmodi invencionem a festo, etc., de consensu tuo expresso condempnamus, monentes primo, secundo, et tercio, ac peremptorie quod tu capellanum huiusmodi modo et forma supradictis invenias sub pena excommunicacionis maioris quam in personam tuam si in invencione capellani huiusmodi defeceris, mora et culpa tuis precedentibus, de tuo consensu expresso nunc prout extunc ferimus in hiis scriptis.

*Sept. 15.—Notice by the bishop of Landaff that he has reconciled the church of Hereford priory.*

Universis, etc. Rogerus, permissione divina Landavensis episcopus, salutem, etc. Noverit universitas vestra nos litteras venerabilis patris Lodowici, etc., recepisse in hec verba: Venerabili, etc., ut supra. Quarum auctoritate litterarum prefatam ecclesiam die Martis in crastino exaltacionis sancte Crucis debite reconciliavimus in forma demandata, quod omnibus quorum interest notificamus et notum fieri volumus per presentes. In cuius rei, etc. Datum Herefordie in prioratu predicto die Martis, anno Domini supradicto et nostre translacionis anno quinto.

*Sept. 19—The bishop, deputed by the Apostolic See to hear the matrimonial suit between Roger Pertrych and Sibyl de Sibedone, commissions the dean and others to act in his place.*

Fol. 21b. Lodowicus, etc., judex unicus inter partes infrascriptas et in causa infrascripta a sede apostolica delegatus, dilectis filiis, magistro Willelmo de Birmyncham, decano ecclesie nostre cathedralis Herefordie, necnon magistro Willelmo Wroth, juris civilis professori,

A.D. 1366 Ricardo de la Barre et Henrico de Shiptone, archidiacono Salopschire, in ecclesia nostra cathedrali predicta [canonicis] salutem et mandatis nostris, immo verius apostolicis, firmiter obedire. Ad cognoscendum et procedendum in causa matrimoniali que coram discreto viro, magistro Roberto de Netteltone, officiali nostro, per commissionem nostram in hac parte specialem aliquamdiu vertebatur inter Rogerum Pertriche actorem ex parte una et Sibillam de Sibedone, mulierem nostre diocesis, ream ex altera cum omnibus suis incidentibus, emergentibus ex ea, et eidem connexis, tam per viam appellacionis vel querele ad nos facte quam alio quovismodo, vobis conjunctim et cuilibet vestrum divisim et per se committimus vices nostras cum etc., usque ad sentencie diffinitive prolacionem exclusive in hac causa, nisi eas ad nos duxerimus revocandas, vobisque et singulis vestrum mandamus auctoritate apostolice sedis sub pena excommunicacionis maioris quam, etc., quatinus hanc nostram commissionem acceptetis, faciatis, et faciat quilibet vestrum qui per predictam partem actricem fuerit requisitus, secundum juris exigenciam vestramque discrecionem justicie complementum in hac causa partibus antedictis. In cuius, etc. Datum apud Newent, xix° die mensis Septembris, anno Domini M°CCC°lxvi^to^ et nostre cons. anno quinto.

A.D. 1186 *Dec. 3.—Agreement*[1] *between abbot Thomas and the convent of St. Peter's, Gloucester, and Walter Gyffard by which the former take two-thirds and the latter one-third of Ullingswick and their respective boundaries and shares are distinguished.*

Hec est finalis concordia facta inter abbatem Thomam et conventum ecclesie sancti Petri, Gloucestrie, et Walterum Giffard, anno ab incarnacione Domini M°C°lxxxvi°, die Mercurii post festum sancti Andree, de terra de Ullyngwyk, videlicet quod due partes tocius terre de Ullyngwyk in bosco et plano et in pasturis et pratis et in omnibus rebus ad eas pertinentibus remanent abbati Gloucestrie et monachis et tercia pars remanet Waltero Giffard cum advocacione et principali domicilio et pomerio. Monachi vero predicti habent culturam illam que est inter Haybrok et cheminum in escambrium pomerii et curie, superior vero pars de Fridmora que est versus Brockeshes remanet Waltero Gyffard sicut fossatum dividit usque ad quercum Walteri Map, cancellarii Lincolniensis, et quicquid residuum est de eadem mora a predicto fossato usque

1—*Munimenta tangencia manerium de Ullyngwyk missa domino per abbatem Gloucestrie sub ipsius sigillo clausa* [margin].

A.D 1186. ad Haybrok abbati et monachis Gloucestrie perpetuo possidendum relinquitur. Mora eciam illa que est inter Fridmoram et pomerium sit in communi pastura, cetere vero pasture que sunt in capitibus culturarum que nunquam culte fuerunt sint in communi. Et abbas et monachi ponent averia sua in omnibus communibus pasturis quando voluerint, et Walterus Giffard, similiter; nullus tamen eorum ponat ibi aliqua averia nisi illa tantummodo que sunt de dominio suo de eadem villa. Remanent insuper abbati et monachis prefatis due partes redditus salis de Wychio et tercia W. Giffard. Preterea Edwynnus Trote cum toto tenemento suo, scilicet cum terra illa que fuit Edwyni Thede quam idem Edwynnus prius tenuit pro duobus solidis, et omnibus pertinenciis suis remanet abbati et monachis solute et quiete sine particione. Abbas autem et monachi sepedicti de nullo sint intendentes Waltero Giffard set faciant servicium regale episcopo Herefordensi quatenus ad duas partes de Ullyngwyk pertinet. Quod ut ratum et incommotum permaneat, divisio inter nos cirographo sigillorumque suorum impressionibus utrique parti appositis hinc inde confirmatur.

A.D. 1261. *Easter Term.—John Giffard by a fine acquits John, abbot of Gloucester, of liability for services due to the bishop of Hereford from lands in Ullyngswick and takes it on himself.*

Hec est finalis concordia facta in curia domini regis apud Gloucestriam, a die Pasche in unum mensem, anno regis Henrici, filii regis Johannis, xlv^to^ coram Gilberto de Prestone, Martino de Lutlebury, Willelmo Englefeud, et Galfrido de Leukenore, justiciariis itinerantibus, et aliis domini regis fidelibus tunc ibidem presentibus inter Johannem, abbatem de Gloucestria, querentem et Johannem Gyffard, de hoc quod idem Johannes acquietaret predictum abbatem de serviciis que episcopus Herefordensis ab eo exigit de libero tenemento suo quod de predicto Johanne tenet in Ullynchwyk, scilicet de duobus partibus feodi unius militis cum pertinenciis, et unde idem abbas questus fuit quod predictus episcopus Herefordensis distrinxit eum quod faceret sectam ad curiam ipsius episcopi de mense in mensem, et quod daret ei relevium cum contigerit de predicto tenemento; de qua secta et quo relevio idem Johannes qui medius est inter eos ipsum acquietare debet; et unde placitum fuit inter nos in eadem curia, scilicet quod predictus Johannes recognovit pro successoribus suis quod ipsi de cetero acquietabunt et defendent eundem abbatem et successores

A.D 1261. suos et ecclesiam suam sancti Petri, Gloucestrie, versus predictum episcopum et successores suos et ecclesiam suam Herefordie de predicta secta et predicto relevio imperpetuum, et preterea predictus Johannes dedit predicto abbati quinque marcas. Et pro hac recognicione, concessione, donacione, fine, et concordia predictus abbas remisit et quietum clamavit de se et ecclesia sua predicta predicto Johanni omnia dampna que dicebat se habuisse occasione quod predictus Johannes ipsum prius non acquietaverit de predicta secta et predicto relevio ad diem quo hec concordia facta fuit imperpetuum.

A.D. 1366 *Oct. 4.—Dedication of a church with three altars and a burying ground at Newnham.*

Fol. 22. Memorandum quod dominus Lodowicus, etc., quamdam ecclesiam in fine ville de Newnam juxta altam stratam situato, sue Herefordensis diocesis, ac magnum altare in eadem sub beatorum Petri et Pauli, apostolorum, Nicholai, et Thome, episcopi Herefordensis, confessorum, ac in navi ecclesie predicte altare in aquilonari parte situatum sub gloriose virginis, Dei genetricis, Marie, beateque Marie Magdalene, Katerine et Margarete, virginum atque martyrum, necnon altare in australi parte eiusdem ecclesie constitutum sub sancte crucis honore, et cemiterium ecclesie sepedicte contiguum dedicavit quarto die mensis Octobris, anno Domini M°CCC^mo^lxvi^to^ et cons. sue anno sexto.

*Oct. 19.—License to the rector of Canon Frome to celebrate mass in his own house.*

Memorandum quod xix^no^ die mensis predicti, apud Whitebourne, dominus concessit rectori de Castel Frome licenciam celebrandi divina in oratorio mansi sui apud le Sudde per unum annum a data presencium continue numerandum absque matricis ecclesie et juris prejudicio alieni.

*March 1.—The bishop empowers the vicar of Ledbury for a year to hear confessions and grant absolution to parishioners in cases rightly reserved to himself, certain grave offences being excepted.*

Fol. 23b. Lodowicus, etc., dilecto filio, Henrico, vicario perpetuo ecclesie de Ledebury, nostre diocesis, salutem, etc. De tua consciencie puritate ac circumspecione confidentes ad audiendum confessiones

A.D 1366. subditorum nostrorum, parochianorum tuorum, imponendumque huiusmodi confitentibus penitencias salutares, necnon beneficium absolucionis eisdem impendendum in casibus eciam nobis a jure reservatis, jurium et libertatum ecclesie nostre Herefordie violatoribus, monialium corruptoribus et ipsis corruptis, parcorum nostrorum fractoribus, perjuris judicialiter in assiso et indictamentis coram justiciariis regiis seu aliter coram nobis vel commissariis nostris quibuscumque dumtaxat exceptis, tibi committimus vices nostras per annum a data presencium tantummodo duraturas. Datum apud Whitebourne, primo die mensis Marcii, anno Domini M°CCC^mo^lxvi^to^ et cons. nostre anno sexto.

*May 16.—The king requests the bishop to collect from the executors of bishop Trillek the arrears of a tenth by sequestration or otherwise.*

Edwardus, etc., Lodowico, etc. Cum exigantur per summonicionem nostram xxiii li. xii s. vii d. ob. de quodam debito xlvii li. v s. iii d. exactis sub nomine episcopi Herefordensis de decima annali nobis a clero die Lune proximo post purificacionem beate Marie anno regni nostri tricesimo quarto concessa, solvenda in festis sancti Johannis Baptiste et purificacionis beate Marie proxime sequentibus, quo quidem anno magister Johannes Trillek, qui obiit vicesimo[1] die Novembris dicto anno tricesimo quarto, episcopus ibidem extitit et de debito predicto est responsurus, nos securitati debiti nostri predicti prospicere volentes vobis mandamus quod, habita informacione per inquisicionem, si necesse fuerit, seu meliori modo quo poteritis, omnia bona et catalla que fuerint dicti Johannis die obitus sui predicto, in quorumcumque manus nunc existant tam in manibus executorum dicti Johannis seu aliorum quorumcumque in diocese vestra, ad valenciam dicti debiti sequestrari faciatis in manum nostram, ita quod denarios illos habeas ad scaccarium nostrum a die sancte Trinitatis nobis per aliquem vestrum solvendos. Et constare facias thesaurarium et barones de dicto scaccario ad diem predictum de toto facto vestro. Et remitattis ibi tunc hoc breve. Teste T. de Lodelowe apud Westmonasterium, xvi° die Maii, anno regis nunc quadragesimo.

1—Elsewhere the date given is 30th November.

A. D. 1363. *Trinity.—Extracts from the plea rolls of the Court of Exchequer. The executors of bishop Trillek appear and disclaim liability for arrears of the tenth, as they have the receipt of the prior of St. Guthlac's, the collector, for the amount due from the bishop at the last term of payment before his death, and the Crown received the revenues of the See from the death to the time of the next payment. The barons reserve the latter point for consideration.*

In rotulis placitorum de scaccario termino Trinitatis, anno xxxvii^mo^ regis Edwardi tercii. Dominus rex mandavit hic breve suum de magno sigillo quod est inter communia de anno xxxvii^mo^, termino videlicet Pasche, in hec verba: Edwardus, etc., thesaurario et baronibus suis de scaccario, salutem. Monstravit nobis Lodowicus, episcopus Herefordensis, ut, cum Johannes Trillek, nuper episcopus loci predicti, predecessor suus defunctus, tempore concessionis decime annalis nobis per prelatos et clerum regni nostri anno eiusdem regni nostri tricesimo quarto nobis facte et in festo nativitatis sancti Johannis Baptiste tunc proxime sequenti, quod fuit primus terminus solucionis eiusdem decime, et usque festum sancti Andree, apostoli, tunc proxime sequens vitam duxisset in humanis per quod ipse ad porcionem ipsum de decima predicta racione episcopatus predicti contingentem nobis solvendam tenebatur juxta concessionem per ipsum et alios de clero predicto nobis inde factam, et licet executores testamenti predicti nuper episcopi de bonis dicti testatoris sui sufficienter habeant unde porcionem illam que adhuc restat solvenda nobis solvere potuerint, vos tamen dictam decimam integram episcopatum predictum de anno predicto contingentem a prefato nunc episcopo, omissis executoribus predictis, ad opus vestrum per summonicionem scaccarii predicti exigi et ipsum ea occasione graviter distringi facitis, super quo nobis supplicavit sibi per nos de remedio provideri. Nos, volentes in ea parte fieri quod justum fuerit et consonum racioni, vobis mandamus quod, audita querela predicti nunc episcopi in hac parte et vocatis coram vobis prefatis executoribus auditisque hinc inde eorum racionibus, eidem nunc episcopo super exoneracione sua in hac parte debitum et festinum justicie complementum fieri faciatis prout de jure fuerit faciendum. Teste meipso apud Westmonasterium, xx° die Aprilis, anno regni nostri xxxvii°. Pretextu cuius brevis ad prosecucionem predicti Lodowici, nunc episcopi loci predicti preceptum fuit vicecomiti Herefordie quod venire faciat hic modo ad quindenam sancte Trinitatis Henricum de Ambresleye, clericum, Philippum de Llanwaran, et Rogerum de

A.D. 1363 Bromptone, clericum, executores testamenti predicti Johannis nuper episcopi, ad respondendum et satisfaciendum regi pro eodem nuper episcopo de porcione ipsum de decima predicta racione episcopatus predicti contingente, etc. Ad quem diem predictus Lodowicus venit per Johannem de Longesdone, attornatum suum, et predictus vicecomes retornavit breve et mandatum quod predicti Henricus,
Fol. 21. Philippus, et Rogerus manucapti sint, etc. Et iidem Henricus, Philippus, et Rogerus venerunt per Johannem Loudy, attornatum suum, et non dedicunt quod sunt executores testamenti predicti nuper episcopi, set dicunt quod per hoc de porcione predicta non respondere neque regi inde satisfacere debent, dicunt eciam quod primus terminus solucionis decime illius fuit in festo sancti Johannis Baptiste supradicto anno xxxiiii^to^, et dicunt quod predictus nuper episcopus, testator suus, in vita sua solvit priori sancti Guthlaci, Herefordie, collectori eiusdem decime, xxiii li. xii s. vii d. ob. pro eodem termino, et inde ostendunt curie quasdam litteras acquietancie sub nomine eiusdem prioris confectas, solucionem dictorum denariorum testificantes. Et dicunt ulterius quod idem nuper episcopus obiit ante festum sancti Andree, apostoli, proxime sequens dictum festum sancti Johannis, post cuius mortem dominus rex seisivit in manum suam omnia temporalia episcopatus predicti, et quod dictus terminus solucionis decime predicte fuit in festo purificacionis beate Marie tunc proxime sequenti, per quod non intendunt quod pro eodem termino de decima predicta versus regem debent onerari, presertim cum terminis solucionis redditus temporalium episcopatus ad predictum festum sancti Andree se extendit ad maiorem summam quam ad terciam partem redditus eorundem temporalium tocius anni. Et petunt judicium, etc. Ideo consideratum est quod predictus Lodowicus, nunc episcopus, pro decima predicta que se extendit ad xlvii li. v s. iii d. tam pro temporalibus predicti episcopatus quam pro ecclesia de Bosebury, sicut continetur in magno rotulo de anno xxxvii^to^ regis nunc, in Herefordia non distringatur. Et quia predicti executores prosequuntur versus dictum priorem sancti Guthlaci de ipsos acquietando versus regem de supradictis xxiii li. xii s. vii d. pro primo termino dicte decime per breve retornabile coram baronibus hic a die sancti Michaelis in xv dies, et barones volunt deliberare quid sit agendum de secundo termino solucionis eiusdem decime, datus est dies predictis executoribus hic ad predictam quindenam ad audiendum, etc. Et interea habeant rescriptum, etc.

A D. 1367 *April 15.—The dean and chapter confirm a lease for 60 years of lands in Bromyard granted by the bishop to John Thomesone.*

Fol. 24b. Universis, etc., decanus et capitulum ecclesie cathedralis Herefordie salutem, etc. Noveritis nos litteras venerabilis patris Lodowici, etc., inspexisse in hec verba: Hec indentura facta inter venerabilem patrem Lodowicum, etc., ex parte una et Johannem Thomesone ex parte altera testatur quod dictus venerabilis pater tradidit, concessit, et dimisit predicto Johanni Thomesone omnia terras et tenementa cum pertinenciis que quondam fuerunt Radulphi filii Johannis de Whetebache in Bromyarde fforeyn que recuparata fuerunt versus dictum Radulphum in curia domini regis tempore domini Johannis de Trillek, ultimi predecessoris dicti venerabilis patris Lodowici, per breve domini regis, "cessavit per biennium." Concessit eciam ac dimisit dicto Johanni Thomesone unum croftum vocatum Longeffordescroft cum pertinenciis in Bromyorde fforeyn predicta quod ad manus venerabilis patris domini Lodowici devenit per escaetam post mortem Johannis de Colyntone qui fuit bastardus et obiit inde seisitus sine herede de corpore suo, habendum et tenendum omnia predicta terras et tenementa, etc., prefato Johanni Thomesone heredibus et assignatis suis a die confeccionis presencium usque ad terminum sexaginta annorum proxime sequencium et plenarie completorum de predicto venerabili patre et successoribus suis reddendo inde annuatim eidem venerabili patri, etc., duas solidatas et unam denariatam redditus ad festum sancti Michaelis pro omnibus serviciis, exaccionibus et demandis. In cuius testimonium uni parti, etc. Datum apud Whitebourne in festo sancti Andree anno regni regis Edwardi tercii post conquestum quadragesimo. Quas quidem litteras et conventa in eis approbamus, collaudamus, ratificamus, et confirmamus, quatenus in nobis est, et presentis nostri sigilli communis munimine communimus. Datum in capitulo nostro Herefordie, xv° die Aprilis, anno Domini millesimo tricentesimo sexagesimo septimo.

*April 30.—Commission to the dean of Leominster to receive and commit to the bishop's prison clerks convicted of felony by civil courts.*

Lodowicus, etc., dilecto filio decano de Leominstre, nostre diocesis, salutem, etc. Ad petendum, recipiendum, salvo custodiendum, et perducendum ad carcerem nostrum episcopalem

A D. 1367. Herefordie quoscumque clericos de felonia coram judice seculari condempnatos et dicto nostro carceri adjudicatos tibi cum cohercionis canonica potestate committimus facultatem. In cuius, etc. Datum apud Sugwas, ultimo die mensis Aprilis, anno Domini M°CCC^mo^lxvii^mo^ et cons. nostre anno sexto.

*June 14.—The bishop defines the revenues of the church of Dewchurch assigned for the support of the vicar by a former apportionment, and divides the burdens of the benefice between the vicar and the prior of Kilpeck.*

Fol. 25. Universis, etc., Lodowicus, etc., salutem in omnium Salvatore. Universitati vestre innotescimus per presentes quod vicarius de Dewchirche qui pro tempore fuerit juxta antiquam dotacionem et inquisicionem jam de novo factam pro porcione vicarie sue percipiet omnia et singula subscripta. Videlicet percipiet nomine vicarie sue totum altilagium sine diminucione et principale mortuarium defunctorum, quod aliter principale legatum mortuorum dicitur, cum decimis croftarum et omnes decimas garbarum et feni de dominio quondam Radulphi Sauceye in villa de Wormyntone et de hominibus eiusdem ville, quod dominium ad presens est in manibus Johannis Bromwyche, Johannis Bodenham, militum, Thome de Prestone, Johannis filii Roberti filii Lodowici, et omnes decimas garbarum et feni de dominio Rogeri Deveros et Elizabethe uxoris quod quondam fuit Rogeri Tirel, et omnes decimas garbarum et feni de terra Johannis filii Ricardi de Monemuth, Willelmi Mangeant, quondam Nicolai Seculer, et decimas de terra Johannis Bodenham, militis, et tenencium suorum, quondam Cradoci Seycill et Hugonis le Walsshe in Roulestone, et de terra Johannis le Walsshe et tenencium suorum, quondam Roberti de Monte, cum triginta acris que nunc sunt in manu Willelmi Birches que eciam fuerunt quondam Roberti de Monte, et de terra Johannis Bodenham, militis, Willelmi Mangeant, Andree ap Ithel, Roberti Lavender, Johannis Jankyn, Willelmi filii Andree, Walteri Pope, Willelmi Bergam, Willelmi Godmon minoris, Walteri ate Londe, Thome filii Thome de Aleynshulle, que quondam fuerunt Cradoci filii Abrahe et Rogeri Baret, et de terra Hugonis Gregory, Roberti Pocka, et omnium terrarum servilium in campis de Treygreys et Richardestone que quondam fuerunt Simonis le Bonde, et de terra Willelmi Mangeant, Roberti ate Stokes, Dionisie de Bykenore que quondam fuerunt Abrahe clerici. Idem vero

A. D. 1367. vicarius habebit equum suum imperpetuum in pastura cum bobus prioris et habebit domum suam quietam. Et idem vicarius solvet senagium dicte ecclesie et procuraciones archidiaconi. Et insuper solvet annuatim duodecim denarios priori de Kilpek pro decimis terre quam Johannes Gregory tenet et inveniet diaconum vel clericum ydoneum ad serviendum in dicta ecclesia. Omnia alia onera dicte ecclesie de Dewchirche incumbencia prior de Kilpek qui pro tempore fuerit subibit et supportabit. In cuius, etc. Datum apud Sugwas, xiiii^to^ die mensis Junii, anno Domini M^o^CCC^o^lxvii^o^ et nostre cons. anno sexto.

A. D. 1365. *Easter Term.—Records of the proceedings in the Court of Exchequer by which the king recovers from Adam Esegar and John Gour, custodians of the temporalities of the See after the death of bishop Trillek. the value of the services then due from the tenants of the manor of Preston and a penalty for the concealment.*

Fol. 26b. Inter recorda de termino Pasche, anno xxxix. Rotulo iiii^to^.

Memorandum quod comperto in magno rotulo de anno xxxvi^to^ regis nunc, in compoto videlicet Ade Esegar, canonici ecclesie cathedralis Herefordie, et Johannis Gour nuper custodum temporalium episcopatus Herefordensis vacantis et in manu regis existentis per mortem Johannis Trillek, ultimi episcopi loci illius, per breve regis patens datum primo die Decembris, anno xxxiv^to^ per quod rex commisit eisdem Ade et Johanni Gour custodiam dictorum temporalium habendam cum omnibus ad custodiam illam spectantibus, quamdiu temporalia ex causa predicta in manu regis contigerint remanere, ita quod de exitibus inde provenientibus regi respondeant ad scaccarium suum predictus Johannes Gour pro se et predicto Adam,[1] de exitibus eorundem temporalium in comitatibus Herefordie, Gloucestrie, et Salopie a primo die Decembris, anno xxxiiii^to^ usque xiiii diem Novembris anno xxxv^to^, antequam liberarunt temporalia predicta cum pertinenciis Lodowico de Cherletone, in episcopum loci predicti per summum pontificem prefecto, per breve regis datum eodem xiiii^o^ die Novembris, in quo continetur inter cetera quod rex cepit fidelitatem ipsius prefecti et eidem temporalia restituit, per quod precepit prefatis Ade et Johanni Gour quod eidem prefecto temporalia cum pertinenciis liberent, in quo quidem compoto continetur quod iidem Adam et Johannes respondeant de Dlxxix li. iiii s. ii d. que receperunt, etc., de reddi-

1—*Sic.*

A.D. 1365. tibus et diversis exitibus et profituis maneriorum de Sugwas, Bertone, Homptone, Topesleye, Shellewyk, Hereford, Bromyerd, Whiteborne, Frome episcopi, Bosebury, Credeleye, Colewalle, Ledebury et Sevenhamptone in comitatu Gloucestrie, ac castri vocati Byshopescastel in comitatu Salopie et de exitibus unius tenementi cum gardino adjacenti in parochia beate Marie de Mounthaut in civitate Londoniarum que sunt de temporalibus dicti episcopatus, et dato curie intelligi quod fuerint tempore vacacionis predicte
Fol. 27. diversa servicia ad dictum manerium de Prestebury pertinencia, quod est de episcopatu predicto, ut premittitur, et de quibus predictus Johannes Trillek seisitus fuit dum vixit ut de jure ecclesie predicte per manus prioris Lanthonie juxta Gloucestriam, predecessoris immediati prioris qui nunc est, ut veri tenentis ipsius episcopi, de quibus serviciis regi satisfecisse debuit et nondum est satisfactum seu aliqualiter responsum set per predictos custodes in compoto suo totaliter regi concelata, scilicet quod ubi predictus prior tenet de episcopatu Herefordie ut de dicto manerio de Prestbury duo messuagia et tres virgatas terre cum pertinenciis per fidelitatem et faciendum sectam ad curiam dicti episcopi in Prestbury, de tribus septimanis in tres septimanas, et per servicia warrectandi terram dicti episcopi manerii predicti per annum cum duabus carucis per unum diem, et arandi cum duabus carucis per unum diem ad semen yemale, et similiter arandi cum duabus carucis per unum diem ad semen quadragesimale, et sarculandi blada predicti episcopi ibidem cum septem hominibus per unum diem tempore sarculacionis et levandi fenum predicti episcopi per unum diem tempore falcacionis et similiter metendi et colligendi blada predicti episcopi per unum diem tempore autumpnali, predicti custodes servicia tempore vacacionis predicte regi concelarunt in decepcionem et dampnum regis et lesionem sacramentorum suorum. Et petitur pro rege quod predicti nuper custodes veniant ad respondendum et satisfaciendum regi de proficuis serviciorum predictorum per tempus predictum et ad respondendum regi de concelamento predicto et ulterius faciendum quod curie, etc. Et concordatum est quod veniant, etc. Et preceptum est vicecomiti Herefordie quod ipsos venire faciat hic a die sancte Trinitatis in xv dies ad satisfaciendum et respondendum in premissis.

Et continuato processu isto usque in crastinum clausi Pasche, anno xli° regis nunc, sicut continetur in ligulis brevium, quo die predictus Johannes Gour venit et non dedicit quin et tenetur

A.D. 1365. regi respondere in premissis et eoneedit se velle eomputare inde pro se et socio suo predicto, et prestitit sacramentum de fideli computacione in premissis et Laureneius de Allerthorpe, unus auditorum huius scaccarii, assignatus ad eompotum illum audiendum, ete.; postea predictus Johannes eomputavit in premissis per quem compotum debet xii s. iiii d. de quibus satisfactum est regi sicut continetur in pelle memorandorum ad recepta scaccarii de termino Pasche anno xli° regis nunc. Et idem Johannes feeit finem cum rege pro se et socio suo predicto pro contemptu predicto sieut continetur in memorandis de anno xli inter fines de termino Pasehe.

Johannes Gour venit coram baronibus xxviii° die Maii hoc termino et feeit finem cum rege pro se et Adam[1] Esegar, socio suo, pro quodam contemptu, per ipsos facto et annotato in memorandis de anno xxxix° inter recorda de termino Pasche, rotulo iiii^to^, pro xl d.

Valor operum xii s. iiii d., feodum scaccarii pro concelamento ii s. iiii d., custus auditoris xl d., exitus v s. iiii d., pro scrutacione omnium exituum xii d. Summa xxvii s. viii d.

A.D. 1367. *Feb. 2.—Notice to the tenants of the lordship of Bishop's Castle that the bishop has appointed Griffith de Fortone seneschal.*

Lewys, par la grace Dieu evesque de Hereford a touz noz tenaunts de notre seignurie de Chastelevesque salutz en Dieu. Sachez nous avoir fate, ordine, assigne, et depute notre eher et biename Griffith de Fortone seneschal de noz terrez et de notre dite seignurie de Bysshopescastel, et per ceo vous maundoms que en totz ehosez appurtenaunz al office de seneschal lui soiez aidantz, counsailanz, et responanz en dewe manere. En tesmoignaunce de quel chose lui avoms fait noz lettrez patentz de southe notre seal durantz a notre volonte. Done a Whitebourne le seconde jour de Feverer lan du reigne le roi Edward tierce puis le conqueste lxi^nde^

*Feb. 2.—The bishop authorizes Sir Benedict, vicar of Pool, to hear the confessions of the Welsh members of his diocese, and to absolve them even in the cases usually reserved.*

Lodowieus, ete., domino Benedicto, vicario perpetuo ecclesie de Pola salutem, etc. Ad audiendum confessiones paroehianorum

1—*Sic.*

A.D. 1367. nostrorum Wallicorum quorumcumque, peccata tibi confiteri volencium, ipsisque penitencias salutares pro suis excessibus injungendum, ac ipsos absolvendum eciam in casibus nobis a jure reservatis, perjuris judicaliter coram justiciariis regiis aut nobis seu commissariis nostris quibuscumque, jurium et libertatum ecclesie Herefordensis violatoribus dumtaxat exceptis, tibi committimus vices nostras donec eas ad nos duxerimus revocandas, dumtamen extra diocesem nostram Herefordensem huiusmodi confessiones audire non presumas. Datum sub sigillo nostro apud Whitebourne, secundo die mensis Februarii, M°CCC°xlvii^mo^ et cons. nostre septimo.

Fol. 27b. *Feb. 24.—Summons to the bishop to attend Parliament at Westminster on May 1st.*[1]

*March 1.—Grant by the bishop to Richard de la Pole of a lease for 50 years of the moiety of a burgage in Ledbury.*

Ceste endenture tesmoigne que Lewys par la grace Dieu evesque de Hereford ad lesse et graunte a Richard de la Pole la moite dune burgage edifie oue ses appurtenaunces en Ledebury denzein quele nadgars fuist a Richard de Beverle, a aver et tenir lavantdit moite, etc., a lavantdit Richard de la Pole ses heires et ses assignez a jour de confection de cestez pur cinquant anz procheins ensuantz, pleinement accompliez, rendant ent de an a an a dit evesque et a ses successours six deniers dannuel rente a paier a les termez de sent Michel et lannunciacion notre dame par owles porcions pur touz servicez. En tesmoignaunce de quel chose a ceste fait endente lavandit evesque a la part demorrant vers le dit Richard de la Pole ad mys son seal et a la part demorraunt verz le dit evesque le dit Richard ad mys son seal. Escript a Ledebury denzein le Merkerdy proschein apres la feste de Pentecouste lan du reigne le roi Edward tierce puis le conqueste trencisme eout.

Universis, etc., decanus et capitulum ecclesie cathedralis Herefordie salutem, etc. Noverit universitas vestra nos litteras reverendi patris Lodowici, etc., inspexisse et recepisse in hec verba: Ceste endenture tesmoigne que Lewys, etc., ut supra. Quibus quidem litteris et contentis in eis nostrum prebemus assensum pariter et consensum, approbantes et collaudantes ac eciam confirmantes

1—In the usual form.

A.D 1367. easdem quas eciam sigilli nostri communis appensione fecimus communiri. Datum in capitulo nostro primo die Marcii, anno Domini M°CCC°lx^mo^ septimo.

A.D. 1368. *Aug. 21.—Admission of brother John de Shrivenham, of the order of preachers, to hear confessions in the diocese.*

Fol. 29. Memorandum quod xxi^mo^ die mensis Augusti, apud Wormesleye, admissus fuit frater Johannes de Shrivenham, presentatus per fratrem Willelmum de Wodekesham, priorem provincialem fratrum ordinis predicatorum in Anglia, ad audiendum confessiones in diocese Herefordensi juxta tenorem constitucionis super cathedram.

*Sept. 25.—The bishop appoints Henry de Shiptone his official.*

Fol. 29b Lodowicus, etc., dilecto nobis in Christo filio, magistro Henrico de Shiptone, precentori ecclesie nostre cathedralis Herefordie, salutem, etc. De vestris circumspeccione et industria plenam in domino fiduciam reportantes ad audiendum, cognoscendum, discuicendum, et fine debito terminandum causas et negocia quecumque jurisdiccionem nostram qualitercumque concernencia, tam ad instanciam partis quam ex officio nostro introducta seu introducenda, necnon ad corrigendum seu puniendum quorumcumque subditorum nostrorum crimina et excessus, omniaque alia et singula faciendum, exercendum, et expediendum in premissis et ea tangentibus cum suis emergentibus, incidentibus, dependentibus et connexis vobis committimus vices nostras cum cuiuslibet cohercionis potestate vosque officialem nostrum tenore presencium preficimus et ordinamus. In cuius rei, etc. Datum apud Sugwas, xxv^to^ die mensis Septembris, anno Domini M°CCC^mo^lxviii^vo^ et cons. nostre anno septimo.

*Oct. 17.—License for a year to Wm. de Stoodley to have mass celebrated in his own oratory.*

Xvii^mo^ die mensis Octobris, apud Prestebury, dominus concessit Willelmo de Stoodleye licenciam quod possit facere celebrari divina submisse in oratorio suo apud Walhoppe per unum annum a data presencium absque matricis ecclesie et juris alieni prejudicio, etc.

A.D. 1368 *Nov. 10.—Commission to the official to consider the petition of the vicar of Alberbury, and if it be well founded to augment his portion.*

Fol. 30 Ludowicus, etc., dilecto in Christo filio, magistro Henrico de Shiptone, precentori ecclesie nostre cathedralis Herefordie, officiali nostro, salutem. Sua nobis dominus Thomas de Moneford, perpetuus vicarius ecclesie parochialis de Alburbury, nostre diocesis, querulosa insinuacione monstravit quod, cum religiosi viri, administrator seu prior domus seu celle de Alburbury et eiusdem loci confratres, ordinis Grandimontensis, dictam parochialem ecclesiam de Alburbury in usus proprios, ut asserunt, optinentes tantum de fructibus eiusdem ecclesie percipiunt annuatim quod dictus Thomas, vicarius, non potest de residuis commode sustentari et alia ipsius vicarie onera dicto Thome, vicario, incumbencia supportare, quare a nobis idem Thomas, vicarius, cum instancia sollicite postulavit quatinus auctoritate diocesani porcionem perpetue vicarie quam optinet in eadem ecclesia de Alburbury, consideratis ipsius facultatibus, dignaremur congrue moderari et, prout opus fuerit, augmentare. Quocirca vobis, de cuius fidelitate et industria plenam in domino fiduciam optinemus, ad audiendum, cognoscendum, discuciendum ac fine debito terminandum ipsam causam exilitatis et insufficiencie porcionis ipsius vicarie predicte, et, si evidens necessitas hoc exposcat, auctoritate nostra augmentandum porcionem vicarie ecclesie de Alburbury predicte ac dicto vicario et ipsius vicarie perpetue porcionem congruam assignandum cum suis emergentibus, dependentibus, et connexis committimus vices nostras, etc. Datum apud Prestebury, x^mo^ die mensis Novembris, etc.

*Nov. 23.—Licences to Hugh Cheyne and John de Clare to have mass celebrated in their own houses.*

Xxiii° die Novembris, anno supradicto, apud Prestebury, dominus concessit licenciam Hugoni Cheyne quod per denium continuum a data presencium possit facere celebrari divina submisse in oratorio mansi sui de More, diocesis Herefordensis, absque matricis, etc.

Eisdem die et loco dominus concessit licenciam Johanni de Clare quod possit facere celebrari divina submisse in oratorio mansi sui de Wortleye, diocesis Herefordensis, per unum annum duraturam, etc., ut supra.

A.D. 1368. *Dec. 30.—The bishop enjoins the dean and chapter to celebrate divine service for the soul of the late Prince Lionel in the cathedral, on the Sunday before the conversion of St. Paul, and promises a forty days' indulgence to all who shall attend or offer private prayer.*

Fol. 30b. Lodowicus, etc., decano et capitulo ecclesie nostre cathedralis Herefordie, salutem, etc. Litteras domini nostri regis Anglie illustris recepimus tenorem qui sequitur continentes:—Reverent piere en Dieu come notre treschier fitz Leonell, etc. Quocirca vobis committimus et mandamus quatinus die dominica proxima ante festum conversionis sancti Pauli, apostoli, in dicta ecclesia nostra cathedrali exequias huiusmodi pro anima dicti domini ducis, ut prefertur, solempnius quo poteritis celebrare curetis, facientes pro eo juxta devocionem vobis a Deo datam plenum et integrum servicium defunctorum, sic vos in premissis habentes ut anime dicti domini ducis per vestra huiusmodi devota suffragia, Deo propicio, salus accrescat et premia largiantur eterna et idem dominus noster rex pro diligencia vestra in premissis debita, exhibita, et decenter impensa habere valeat merito commendatos. Verum quia stabilis et salubris est exhortacio pro defunctis exorare ut a peccatis liberentur ac purum et Deo gratum obsequium impendere opinamur quocies ad oracionis devocionem mentes fidelium excitamus, volentes loco materialium distribucionum spirituales epulas elargiri, omnibus parochianis nostris vere penitentibus, contritis, et confessis qui pro anima dicti domini ducis defuncti et animabus omnium fidelium defunctorum oracionem dominicam cum salutacione angelica dixerint aut ducis exequiis reverenter interfuerint ad intercedendum pro eisdem mente pia quadraginta dies indulgencie concedimus per presentes. Datum apud Prestebury, penultimo die mensis Decembris, anno Domini M°CCC°lxviii^vo^ et cons. nostre octavo.

*Dec. 30.—A similar mandate to the archdeacons, abbots and priors of the diocese.*

Eisdem die et loco et sub consimili forma, mutatis mutandis, scriptum fuit archidiaconis Herefordie et Salopschire divisim, ac omnibus et singulis abbatibus et prioribus dictorum archidiaconatuum, exemptis et non exemptis, quatinus in singulis ecclesiis conventualibus et collegiatis dictorum archidiaconatuum exequias dicti domini ducis celebrare curarent solempnius, etc., ut supra.

A. D. 1368. *Jan. 6.—Admission of brother John Milton to preach and hear confessions in the diocese.*

Vi^to^ die mensis Januarii, apud Prestebury, frater Johannes Milton de ordine predicatorum, presentatus per priorem provincialem admissus fuit ad predicandum et confessiones audiendum in diocese Herefordensi juxta tenorem constitucionis Bonefacii edite in hac parte.

*Jan. 13.—License to the parishioners of Woodcastle to have mass in the chapel of Hompson for a term.*

Xiii^o^ die mensis Januarii anno predicto, apud Prestebury, dominus concessit parochianis de Wodecastel quod possint facere celebrari divina in capella de Hompson infra dictam parochiam situata usque festum Michaelis proxime sequens absque prejudicio, etc.

*Feb. 5.—License to Hugh de la Boure to have mass celebrated in his house at Stoke.*

V^to^ die mensis Februarii anno supradicto, apud Whitebourne, dominus concessit licenciam Hugoni de la Boure quod posset facere celebrari divina per unum annum a data presencium in oratorio mansi sui apud Stoke infra parochiam de Boreford absque matricis, etc.

*Feb. 12.—The bishop informs the archdeacons that owing to grave irregularities in hearing confessions he has licensed certain confessors, whose names he incloses, till Pentecost.*

Lodowicus, etc., archidiaconis nostris Herefordie et Salopschire, salutem et medelam animarum sinceriter procurare. Ars arcium regimen animarum esse dinoscitur circa quod quanto magis vertitur periculum tanto caucius et securius est agendum. Non sine quadam siquidem mentis amaritudine fidedignorum relacione dedicimus jam de novo quod, licet nulli confessiones audire seu in foro anime confitentes regulariter absolvere nisi proprii sacerdotes aut saltem privilegiati specialiter in hac parte, nonnulli tamen tam seculares quam religiosi, non sacerdotes proprii, nec de eorum licencia nec in ea parte privilegiati, quinimmo quod amarius et flebilius recensemus aliqui ignoti et forte in presbiteratus ordine

A.D. 1368 minime constituti, et aliqui nullam habentes in hac parte potestatem ad audiendum confessiones subditorum nostrorum et eos eciam a peccatis absolvendum de facto se ingerunt et prorumpunt, alii siquidem se penitenciarios nostros destabiliter, ducti vesania, falso et mendaciter confingentes, eorundem subditorum nostrorum confessiones audire et a peccatorum nexibus absolvere saltem de facto, eciam in casibus nobis a jure et consuetudine et interdum sedi apostolice reservatis, hactenus presumpserunt et adhuc presumere, proth dolor, non formidant, animabus Christianorum fidelium eis sic confitencium dampnabiliter illudendo et ipsas perperam defraudando. Nos igitur cupientes quoad tanta animabus pericula, ne sanguis eorum de nostris manibus requiratur, salubriter providere, commissiones ad partiendum et dividendum onera nobis incumbencia certis personis, in cedula presentibus annexa designatis, decrevimus ordinandas, easdemque personas ad audiendum confessiones omnium subjectorum nostrorum injungendumque pro modo culpe huiusmodi confessis penitencias salutares et absolvendum eosdem, eciam in casibus nobis specialiter reservatis, deputamus, et earum quamlibet penitenciarios nostros creamus et ad faciendum premissa ipsis et earum cuilibet usque ad festum Pentecoste proxime futurum duraturas committimus vices nostras, percussoribus clericorum ubique vel laicorum in ecclesiis seu sacris locis aliis, homicidis, perjuris judicialiter coram officiali seu commissariis nostris seu in assisis seu alibi in alicuius exheredacionem, monialium corruptoribus et ipsis corruptis, parcorum nostrorum fractoribus, ac jurium et libertatum nostrorum et ecclesie nostre cathedralis ac sequestrorum per nos vel auctoritate nostra legitime impositorum violatoribus, necnon quorumcumque subtractorum seu ablatorum vel extortorum illicite per furtum, rapinam, dolum, fraudem, vel calumpniam qualemcumque per vivos et mortuos que ad valorem viginti solidorum vel amplius se extendunt, quando de personis quibus restitucio est facienda non constat vel ipsis restitucio ipsa fieri non potest, moderacionibus et arbitracionibus in quos pios usus et qualiter huiusmodi ablata et illicite adquisita debeant erogari dumtaxat exceptis, que nobis ex certis causis reservamus et a dictis penitenciariis nostris potestatem adimimus per presentes. Datum apud Prestebury, xii° die Februarii, anno Domini ut supra.

Hic incipit annus Domini millesimus CCC^mus^ sexagesimus nonus.

A.D. 1368. *April 8.—The bishop confers his blessing on John of Gloucester, abbot elect of Hales, and the abbot formally professes his obedience to the See of Worcester.*

Fol. 31. Memorandum quod octavo die mensis Aprilis, anno Domini supradicto, in capella manerii de Sugwas, dominus impendit munus benediccionis venerabili et religioso viro, fratri Johanni de Gloucestria, in abbatem monasterii de Heyles, ordinis Cisterciensis, Wygorniensis diocesis, electo et confirmato, per dimissorias prioris ecclesie cathedralis Wygornie, sede vacante, quarum dimissoriarum tenor talis est:—Frater Johannes, prior, etc., auctoritate curie Cantuariensis officialis administrator spiritualium in civitate et diocese Wygornie, sede vacante, fratri Johanni de Gloucestria in abbatem monasterii de Heyles, etc., electo et confirmato salutem, etc. Ut a quocumque episcopo catholico, graciam sedis apostolice et sui officii execucionem obtinente, munus benediccionis recipere valeatis, eo non obstante quod de dicta Wygorniensi diocese fueritis atque sitis, vobis ac vos benedicere volenti licenciam in domino concedimus per presentes, jure, consuetudine, et nostre Wygorniensis ecclesie dignitate in omnibus semper salvis. Quibus sigillum officialitatis, Wygorniensi sede vacante, fecimus hiis apponi in testimonium premissorum. Datum Wygornie, xxviii^mo^ die Marcii, anno Domini M°CCC°lxviii^mo^.[1] Et idem abbas fecit professionem suam sub hac forma:—Ego frater Johannes, abbas monasterii beate Marie de Hayles, etc., subjeccionem, reverenciam, obedienciam a sacris patribus constitutam secundum regulam sancti Benedicti tibi, domine pater episcope, tuisque successoribus canonice substituendis et sancte sedi Wygornie, salvo ordine nostro, perpetuo me exhibiturum promitto.

A.D. 1369. *April 13.—The official is commissioned to enquire whether the admission of Thomas Moneford to the vicarage of Alburbury was tainted with simony, and if so, to remove him.*

Fol. 31b. Lodowicus, etc., magistro Henrico de Shiptone, officiali nostro, salutem, etc. Fidedignorum relacione ad aures nostras pervenit quod Thomas de Moneford, capellanus, qui se dicit perpetuum vicarium ecclesie parochialis de Alburbury, nostre diocesis, in dicta vicaria canonicum non habet ingressum set per simoniacam pravitatem fuit et est assecutus eandem. Volentes igitur, sicuti tenemur cum universalis cura et disposicio personarum ac beneficiorum ecclesiasticorum nostre diocesis ad nos pertinere noscantur,

1—(?) A slip for 1369.

A.D. 1369. premissa diligencius persectari ne, quod absit, grex divinitus nobis in ea parte commissus debito vicario et pastori defraudetur, ad inspiciendum, examinandum, et discuciendum titulum dicti Thome, si quem habeat ad dictam vicariam, necnon super hiis contra eundem procedendum tam ex officio quam ad instanciam partis cuiuscumque et quocumque modo procedatur super vicio symonie sue denunciando, accusando, inquirendo, sive excipiendo, et, si res exiget, dictum Thomam a dicta vicaria amovendum cum omnibus dependentibus, emergentibus, et connexis vobis de cuius fidelitate et industria plenam fiduciam reportamus vices nostras committimus, etc. Datum apud Whitebourne, xiii° die Aprilis, anno Domini M°CCC°lxix^no^ et nostre consecracionis anno octavo.

*April 6.—Summons of the bishop and clergy to a parliament to be held at Westminster in the octave of Trinity.*[1]

*June 26.—The holders of the office of vicar general during the vacancy of the See publish their commission from the archbishop.*

Universis ad quos presentes littere pervenerint custos spiritualitatis Herefordensis diocesis, episcopatu nunc vacante, salutem in omnium salvatore. Cupientes omnibus et singulis subditis Herefordensis diocesis super actis et agendis in officio nostro plenam facere securitatem et curare, ut tenemini, ut processus noster et ea que in officio nostro fecerimus robur optineant firmitatis, commissionem nostram a venerabili patre et domino, domino Willelmo, Dei gracia Cantuariensi archiepiscopo, tocius Anglie primate, et apostolice sedis legato, nobis in hac parte factam ad peticionem multorum in pleno consistorio Herefordie in ecclesia cathedrali eiusdem loci celebrato judicialiter publicari fecimus publice et legitime, cuius tenor de verbo in verbum sequitur in hunc modum :—Willelmus, etc., discretis viris domino Rogero de Stanford, rectori ecclesie parochialis de Hambury juxta Wych, Wygorniensis diocesis, et Johanni Dypulle, clerico, salutem, etc. Cum omnis et omnimoda jurisdiccio spiritualis ad episcopum Herefordensem qui pro tempore fuerit, nostre Cantuariensis ecclesie suffraganeum, sede Herefordensi plena spectans de consuetudine vel de jure dicta sede jam per obitum bone memorie domini Lodowici, nuper episcopi Herefordensis, vacante, ipsiusque jurisdiccionis exercicium ad nos,

1—In the usual form both in Latin and French.

A.D. 1369. dicte nostre ecclesie Cantuariensis nomine, pertinere notorie dinoscantur, sicut ad archiepiscopos Cantuarienses, predecessores nostros, jurisdiccio huiusmodi et exercicium eiusdem pro temporibus vacacionis dicte sedis Herefordensis pertinuerunt, in quorum eciam possessione vel quasi dictis temporibus iidem nostri predecessores ecclesie nostre predicte nomine fuerunt a tempore et per tempus cuius contrarii memoria non existit, nos de vestris circumspeccione et industria confidentes, vos conjunctim et divisim et utrumque vestrum in solidum vicarium nostrum in spiritualibus generalem et custodem spiritualitatis civitatis et diocesis Herefordensis constituimus, preficimus, ac eciam deputamus, omnemque et omnimodam jurisdiccionem spiritualem competentem Herefordensi episcopo de jure vel consuetudine sede plena ipsiusque jurisdiccionis exercicium vobis conjunctim et divisim et utrique vestrum in solidum committimus per presentes. Ad inquirendum insuper seu demandandum et faciendum inquiri super vacacionibus quorumque beneficiorum ecclesiasticorum ibidem vacancium vel vacaturorum aliisque articulis consuetis et debitis in hac parte, et presentatos et presentandos ad ecclesiastica beneficia dictarum civitatis et diocesis, quorum admissio et institucio ad Herefordensem episcopum sede plena ibidem pertinere poterunt, admittendum et canonice instituendum in eis, ac in possessionem eorundem corporalem demandandum et faciendum induci, necnon ad sequestrandum per vos, alium seu alios, quoscumque fructus, redditus, et proventus beneficiorum ecclesiasticorum et alia bona quorumcumque civitatis et diocesis predictarum seu alia que casu quocumque a jure, constitucione, seu consuetudine premissarum fuerint sequestranda, et sequestrata huiusmodi custodiendum seu faciendum per alios custodiri, ac eciam ad recipiendum obediencie juramentum et obedienciam canonicam a quibuscumque subditis dictarum civitatis et diocesis seu aliis qui sede Herefordensi plena episcopo loci illius ad juramenti huiusmodi prestacionem vel obedienciam astringi debent vel poterunt quovismodo, necnon ad visitandum ecclesiam cathedralem Herefordensem in personis, rebus, et membris suis prout et quatenus Herefordensis episcopus sede plena ipsam in premissis poterit visitare, omniaque et singula monasteria, abbacias, prioratus, ac alia loca pia tam hospitalia quam religiosa quecumque, clerum et populum dictarum civitatis et diocesis visitandum, et ad inquirendum per vos, alium seu alios deputandum seu deputandos a vobis super quorumque excessibus, culpis, criminibus, seu delictis quibus-

A.D 1369. cumque commissis seu committendis dicte sedis vacacione durante quorum visitacio, inquisicio, cognicio, correcio, et punicio ad forum ecclesie ad suprascriptum episcopum Herefordensem de jure vel consuetudine poterunt pertinere, ipsosque et ea ibidem reperta decenter corrigendum et canonice puniendum, ac eciam amovendum a beneficiis, officiis, et administracionibus ecclesiasticis subditos dictarum civitatis et diocesis quos noveritis amovendos, non residentes in suis beneficiis ecclesiasticis ac dimittentes et recipientes ibidem beneficia ecclesiastica ad firmam illicite canonice puniendo, negociaque permutacionum de beneficiis ecclesiasticis in civitate et diocese Herefordensi existentibus pro tempore vacacionis huius ibidem faciendarum audiendum, examinandum, et discuciendum, earumque causas approbandum et permutaciones huiusmodi quascumque auctorisandum, ac negocia ipsarum permutacionum cum suis emergentibus, dependentibus, et connexis finaliter expediendum, ac eciam testamenta quorumcumque in dictis civitate et diocese decedencium quorum insinuacio et approbacio ad episcopum Herefordensem sede plena debeant pertinere insinuandum et approbandum, administracionesque bonorum huiusmodi defunctorum et aliorum eciam inibi ab intestato decedencium executoribus in huiusmodi testamentis nominatis seu aliis personis quibus de jure fuerint faciende et vobis visum fuerit expedire in forma juris committendum ac compotum sive ratiocinium dictorum executorum sive administratorum huiusmodi audiendum discuciendum et eos a compoto et ratiocinio ulteriori acquietandum et finaliter liberandum, necnon clericos coram quibuscumque judiciariis seu judicibus secularibus in causa sanguinis vel supra felonia quacumque in dictis civitate et diocese indictatos seu impetitos juxta immunitatem ecclesiasticam huiusmodi clericis et ordini clericali hactenus indultam et concessam per vos vel alium aut alios quem et quos ad hoc deputaveritis quociens opus fuerit vendicandum, exigendum, petendum, recipiendum et salvo custodiendum ut est moris, officialemque Herefordensem pro tempore vacacionis predicte faciendum et ordinandum, et quemcumque quem ad hoc duxeritis eligendum in officialem Herefordensem preficiendum et sibi omnia et singula que ad huiusmodi officialitatis officium pertinent, etc., plene committendum, necnon premissa ac omnia et singula alia per vos seu unum vestrum aut alium seu alios quem, etc., faciendum et expediendum que in premissis seu aliquo premissorum aut circa ea necessaria vel opportuna fuerint vobis conjunctim et utrique

A.D. 1369. vestrum divisim et in solidum cum potestate cuiuslibet censure ecclesiastice committimus vices nostras donec eas ad nos duxerimus revocandas. Datum apud Cherrynge, vi° kal. Julii, anno Domini millesimo CCC^mo^lxix et nostre translacionis primo.

*July 31.—The archbishop appoints Thomas Belamy to be official of Hereford during the vacancy of the See.*

Willelmus, etc., Cantuariensis archiepiscopus, etc., discreto viro et amico nostro magistro Thome dicto Belamy, clerico, Wygorniensis diocesis, juris perito, salutem, etc. Nos de vestris circumspeccione, fidelitate, et industria plenam in domino fiduciam optinentes vos officialem nostrum in civitate et diocese Herefordensi, sede ibidem per mortem bone memorie domini Lodowici, ultimi Herefordensis episcopi, nunc vacante, preficimus et creamus, et ad exercendum et regendum omnem et omnimodam jurisdiccionem ad huius officialitatis officium de jure vel consuetudine qualitercumque pertinentem tam in causis quam in negociis pendentibus, motis, et movendis ex officio mero vel promoto seu ad partis instanciam qualitercumque, necnon omnia alia et singula faciendum, exercendum, et expediendum que officialis Herefordensis facere et exercere consuevit et que ad officium suum huiusmodi necessaria fuerint vel opportuna, eciam si mandatum exigant speciale, vobis plenam tenore presencium committimus potestatem, etc. Per presentes autem litteras sive presentem commissionem potestatem aliquam dilectis clericis nostris, dominis Rogero de Stanford, rectori ecclesie de Hambury juxta Wyche, et Johanni Dyphull, presbitero Wygorniensis diocesis, custodibus spiritualitatis civitatis et diocesis Herefordensis pro tempore vacacionis predicte per nos deputatis, alias attributam nolumus nec intendimus revocare. In cuius rei, etc. Datum Cantuarie, ii kal. Augusti, anno Domini millesimo tricentesimo sexagesimo nono et nostre translacionis primo.

A.D. 1369. REGISTRUM DOMINI ROGERI DE STANFORD ET DOMINI JOHANNIS DYPHULLE, CUSTODUM SPIRITUALITATIS HEREFORDENSIS DIOCESIS, SEDE VACANTE, ANNO DOMINI MILLESIMO TRICENTESIMO SEXAGESIMO NONO. WYNCHCOUMBE.

*July 4.—Exchange of benefices by the rector of Tretire and the vicar of Sellack.*

Quarto die mensis Februarii, anno supradicto, dominus Willelmus Rolf, rector ecclesie de Rythyre, et Willelmus Martyn, perpetuus vicarius de Sellak, sua beneficia resignarunt ex causa permutacionis, et subsequenter resignacio fuit admissa et ipsum Walterum Rolf in vicariam ecclesie de Sellak et eundem Willelmum Martyn in ecclesiam de Rythyre ex causa huiusmodi canonice instituimus, et scriptum fuit decano de Irchunfeld ad inducendum eosdem.

*Feb 16.—Admission of Richard de Wottone as prior of St. John's hospital, Ludlow.*

Sextodecimo die mensis Februarii, anno supradicto, electus fuit frater Ricardus de Wottone in priorem hospitalis sancti Johannis baptiste de Lodelowe et nobis legitime presentatus, quem admisimus et eundem rite in priorem eiusdem confirmavimus, administracionem bonorum spiritualium et temporalium eidem committendo, et scriptum fuit decano de Lodelowe et domino Willelmo de Toggeford ad inducendum.

*Feb. 27.—Admission of Thomas de Chirebury as prior of Chirbury.*

Penultimo die Februarii, anno supradicto, electus fuit frater Thomas de Chirebury in priorem domus sive prioratus de Chirebury et nobis legitime presentatus quem admisimus, etc., et scriptum fuit vicario de Chirebury ad inducendum.

The following undated grant is taken from the fly-leaf of bishop Trillek's register:—

*Grant of lands in Dorstone by William de Solers to provide a daily mass in Dorstone church for the souls of the grantor, his wife Isolda, and other persons.*

Universis sancte matris ecclesie filiis presens scriptum inspecturis vel audituris Willelmus de Solers, dominus de Dorsintone,

salutem in Domino sempiternam. Noverit universitas vestra me in legitima potestate mea constitutum de assensu et voluntario consensu Isolde uxoris mee et Johannis, progeniti et heredis mei, in etate legitima constituti, ad honorem Dei et beate virginis Marie de tenemento meo in Dorsintone donasse et concessisse et per presentem cartam confirmasse Johanni clerico ad ordinem sacerdocii, quamcicius facultas se optulerit, promovendo totas subcriptas terras, videlicet unam acram sub via que tendit versus fraxinum proximam terre Willelmi Edrici, et dimidiam acram super viam juxta terram Roberti de Lullehalm, et dimidiam acram ex opposito crucis ubi corpora defunctorum sepulta interdicto, et unum seylionem et dimidiam acram que jacent juxta terram Vincencii de Bredewardyn et tendunt ad regalem viam, unam acram apud Selehulle juxta terram Ade Buggedune, et super Huntehulle dimidiam acram et unum capud tendit ad terram Ricardi Brun, et unam acram juxta terram Rogeri de Solers et ex uno capite tendit ad ruggeweye, et dimidiam acram juxta terram beate Marie et ex uno capite tendit ad Stathorne Walle, et dimidiam acram ad capud juxta terram Rogeri de Solers, et dimidiam acram juxta terram Reginaldi de Stanlake cum alneto in longum et in latum tendentes usque ad rivum more Martini Luffing, et dimidiam acram in Benefelde cujus caput tendit ad Huntewalle, et unam acram que jacet ex utraque parte juxta terram Rogeri de Solers et ex uno capite tendit ad Gulegrove, et unam acram juxta terram Vincencii de Bredewardyn, et dimidiam acram juxta terram Ade filii Roberti, et dimidiam acram juxta terram Rogeri de Solers et tres seyliones ad caput quarere, et duos parvos seyliones qui tendunt ad semitam et pratum ad fordam Leichii de Heyene quod jacet inter fossatum et pratum Vincencii de Bredewardyn, et iterum tres acras et duos seyliones terre mee in Dorsyntone que scilicet jacent super Benefeld inter terram Johannis filii clerici ex una parte et terram Walteri filii Rogeri ex altera, et iterum quattuor acras et duos seyliones mee terre cum pertinenciis suis, scilicet unam acram et dimidiam super viam versus Sponne juxta terram Hugonis filii Ade et unum caput tendit ad regalem viam, et duas acras et unam seylionem versus Dudintone et unum capud tendit ad terram Osberti filii Hereward, aliud caput tendit ad terram Rogeri de Solers, et dimidiam acram et unum seylionem in crofta ex parte occidentali cum rubeto juxta viam regalem cujus capud tendit ad terram Walteri Heved, et iterum duas acras de

terra que fuit Roberti Faucoun quarum una jacet in crufta proxima terre Ricardi Brun et se tendit ad regalem viam at altera jacet ad humemedue et se tendit ad Redewaldebrok, iterum unam partem curtilagii quod fuit Nicholai de la Ryvere cum domo super edificata et cum arboribus circumcrescentibus et cum pertinenciis prout mete posite sunt, scilicet illam particulam curtilagii tendentem ab exitu domus que fuit Nicholai de la Ryvere usque ad curtilagium quod fuit quondam Augustini Paci ex una parte et ex altera parte a divisis faccis usque ad viam juxta ripam extra januam predicti Nicholai in boreali parte, et duas acras terre que fuerunt Nicholai de la Rivere super Benefeld jacentes inter terram quam Walterus filius Rogeri aliquando tenuit et inter terram Symonis filii Oseberti et tendunt ad fossatum juxta viam tendentem apud stevenehus, et preterea illud messuagium cum crofto quod Rogerus le Budel aliquando tenuit in villa de Dorsintone cum suis pertinenciis quorum unum caput tendit ad croftum quod Willelmus Lufling aliquando tenuit et aliud capud tendit ad viam adjacentem juxta gardinum meum, et iterum tres acras et dimidiam super Benefeld, scilicet duas acras et dimidiam contigue jacentes que tendunt ad terram Martini Sturby ex utraque parte et unam acram in longitudine jacentem inter terram Ricardi clerici et terram quam Robertus le Breuse quondam tenuit cujus unum capud tendit super terram prenominatam et aliud caput super terram Roberti predicti, et iterum quattuor acras in villa de Dorsintone apud moram Anketilli cum omnibus pertinenciis suis, scilicet illas acras que jacent in longitudine ex utraque parte semite tendentis versus marleput quarum unum caput tendit ad rivulum currentem juxta terram que vocatur Weleye et aliud capud tendit ad aquam que vocatur timbesbroc, et totam moram que jacet inter predictam terram et aquam que vocatur sakenant que continetur infra predictas quattuor acras, et tres seyliones de predictis quattuor acris que jacent inter terram predicti Roberti et terram quam Nicholaus Halehull aliquando tenuit quarum unum capud tendit ad terram quam Willelmus de Clifford quandocumque tenuit aliud capud ad terram predicti Johannis. Preterea concessi ei totam terram friscam ambobus capitibus jacentem cum arboribus usque ad predictas aquas, excepto capite unius acre ex parte orientali prout mete posite sunt, preterea dimidiam acram cum pertinenciis que jacet super regalem viam inter terram Rogeri de Solers et terram que fuit Ricardi clerici et unum capud tendit ad terram que aliquando fuit Symonis

Soylard, et unam terram que jacet subtus Nicholesforde inter pratum quod Reginaldus de Stanklak aliquando tenuit et terram quam Robertus de Lulham aliquando tenuit, et unam gravam in Lordesleye, sicut mete ibi posite sunt, habendum et tenendum de me et heredibus meis seu assignatis libere et quiete cum omnibus pertinenciis, pratis, pascuis, viis, semitis, communis, boscis, aquis, in omnibus libertatibus et liberis consuetudinibus, proficuis, aisiamentis, incrementis, et apechiamentis, sine curiarum sectis, integre et pacifice sub proteccione ecclesie et mei et meorum heredum defensione et warantizacione sine omni exaccione seculari et demandis, salvis xxi denariis quos tam ipse Johannes quam successores sui annuatim tenentur solvere, videlicet Waltero clerico et heredibus suis seu assignatis quinque denarios, Roberto le Taylour et heredibus suis seu assignatis octo denarios, altari beate virginis Marie de Dorsyntone octo denarios, et salvis omnibus predictarum terrarum decimis de jure parochiali ecclesie pertinentibus: Ita quod predictus Johannes singulis diebus, cum corporis sui habuerit convalenciam, unam missam pro defunctis celebret et officium spectans persolvat in parochia de Dorsyntone, ubi visum fuerit michi et heredibus meis, pro anima mea et pro anima Isolde uxoris mee et pro animabus patrum nostrorum et matrum nostrarum et pro animabus omnium predecessorum et successorum nostrorum et liberorum nostrorum omnium, et pro anima Johannis le Brutun, rectoris ecclesie de Dorsyntone, et pro animabus Margerie matris sue et Olive sororis sue et Thome fratris sui, et pro animabus Ricardi clerici et patris sui et matris sue et Johannis filii sui et fratrum suorum, et pro anima fratris Johannis de Wygemore et parentum suorum, et pro animis omnium fidelium defunctorum. Post prenominati vero Johannis predicti decessum sive obitum ad presentacionem mei et heredum meorum seu assignatorum instituatur canonice per dominum Herefordensem vel per eum qui vices ejus gerit persona ydonea que predictam terram cum omnibus pertinenciis percipiat et divinum obsequium in forma prenominata celebret, et ita fiat post cujusque capellani obitum imperpetuum. Et si contingat me vel heredes meos seu assignatos in capellani presentacione ad predictum officium celebrandum infra tres menses a die mortis proximi capellani loco prefato in forma prius scripta ministrantis fore negligentes, volo et concedo pro me et heredibus meis seu assignatis quod dominus Herefordensis qui pro tempore fuerit vel qui ejus vices gesserit instituendi pro sua voluntate ad

illud obsequium perficiendum liberam habeat facultatem, quocies talis evenerit negligencia. Et quia volo quod hec mea donacio et concessio et confirmacio rata sit et stabilis imperpetuum ego pro me et heredibus meis huic scripto sigillum meum apposui. Hiis testibus venerabili patre Petro, tunc Herefordensi episcopo; et domino Ancellino, tunc ejusdem loci decano; magistro Egidio, tunc thesaurario Herefordensi; et domino Willelmo Rufo, ejusdem loci canonico; domino Johanne le Brutun, tunc rectore ecclesie de Dorsintone; domino Rogero de Chaundos; domino Andrea de Baskerville; Ricardo Fuke; domino Rogero de Haya; Johanne et Willelmo filiis meis et multis aliis.

From the same fly-leaf:—

*Nov. 16, 1356—Nov. 18, 1358.—Admission of certain preaching friars to hear confessions in the diocese of Hereford.*

Xvi° die Novembris, anno Domini M°CCC^mo^lvi^to^ admissus fuit frater Johannes Cliff de conventu fratrum predicatorum Herefordie commorancium ad confessiones audiendas in diocese Herefordensi, presentatus per fratrem Johannem de Tatenhale, priorem provincialem fratrum ordinis predicatorum in provincia Anglicana.

Xxviii° die mensis Januarii, anno Domini supradicto admissus fuit frater Johannes de Raglan de conventu fratrum predicatorum Brechonie commorancium, presentatus per Johannem Tatenhale, etc., ad confessiones audiendas in diocese Herefordensi.

Xx° die Marcii, anno Domini M°CCC^mo^lvi^to^ admissus fuit filius Willelmus Hurst de conventu fratrum predicatorum Herefordie commorancium, presentatus per Johannem de Tatenhale, etc., ad confessiones audiendas diocese in Herefordensi.

Xxvi° die Marcii, anno Domini M°CCC^mo^lvii admissus fuit Johannes de Elmeley de conventu fratrum predicatorum Wygornie, commorancium, etc., ut supra in proximo.

Xv° die Augusti, anno Domini supradicto admissus fuit frater Walterus Oweyn, ordinis fratrum predicatorum, presentatus per provincialem predictum ad audiendum confessiones, etc., ut supra.

Xviii° die mensis Octobris, anno Domini M°CCC^mo^lviii° admissi fuerunt fratres Stephanus de Oxonia, prior conventus fratrum ordinis beate Marie de monte Carmeli de Lodelowe, Johannes Kermerdyn, Willelmus Haselwik, et Griffith Wolf ejusdem conventus, presentati per fratrem Walterum, priorem provincialem in Anglia ad audiendum confessiones in diocese Herefordensi.

# APPENDIX.

## Institutions and Collations.

Unless otherwise stated the benefices are rectories, the persons presented are priests, and the rural deans are usually instructed to induct.

| | DATE. | BENEFICE. | PRESENTEE. | PATRON. | CAUSE OF VACANCY. |
|---|---|---|---|---|---|
| D. 1361. | Nov. 1. | —Beckbury. | Thos. atte Brode. | Prior and conv. of Wenlock on nom. of Thomas de la Lowe. | |
| | ,, 6. | —Edwyn. | John Ector. | Ralph de Yeddefen. | |
| | ,, 8. | —Minsterworth. | John Herdemon. | The king. | |
| | ,, 9. | —Eastham. | Wm. de la More, chaplain. | John de la More of Overkingesmede, and John Fyman, chaplain, lords of Eastham. | |
| | ,, 11. | —Hope Mansel (Maloisel). | Wm. de Elcombe. | Prior and conv. of Monmouth. | |
| | ,, 16. | —Church Stretton. | Robt. de Astmede. | Richard, Earl of Arundel. | |
| | ,, 22. | —Rudford. | Walter Scaward. | Abbot and conv. of Gloucester. | |
| | ,, 22. | —Tenbury (vic). | Nich. de la Halle.[1] | Bro. Thos. Ozonles, proctor of abbot and conv. of Lyre. | |
| | ,, 24. | Rushbury. | Hy. de Becheford. | Sir Nich. Burnell, knt | |
| | ,, 27. | —Lydney (vic). | Robt de Buckenhulle. | Dean and chapter of Hereford. | |
| | Dec. 5. | —Brampton Brian. | John Mathew. | John de Pavele, prior of S. John Jer. | |
| | ,, 9 | —Neenton. | Thomas de Farncote. | Ralph de Arras, lord of Neenton. | |
| | ,, 11. | —Much Marcle (vic) | Reginald Mile.[2] | Thos. de Ozonles, proctor of abbot and conv. of Lyre. | |
| | ,, 11. | —Clifton. | John Stodiare. | Prioress and conv. of Limebrook. | |
| | ,, 11. | —Shelsley. | Stephen Wynd.[3] | Margaret de Scheldesley. | |
| | ,, 15. | —Mindtown (Munede). | Thos. de Walleford. | Wm. de la Munede, lord of Mindtown. | |

1—He resigns the vicarage of Clifton, held in the absence of the rector.
2—He resigns the vicarage of Lynton. 3—He resigns Grendon Warwyn.

| | DATE | BENEFICE. | PRESENTEE. | PATRON. | CAUSE OF VACANCY. |
|---|---|---|---|---|---|
| A.D 1361. | Dec. 21. | Neen Savage (vic.) | Stephen Derling. | Abbot and conv. of Wigmore. | |
| | Jan. 11. | —Credenhill. | Robt. de Uppecote. | Sir John Bromwich, knt. | |
| | ,, 11. | —Kenchester. | Wm. Poherius. | Prior and conv. of Llanthony in Wales. | |
| | ,, 16. | —Rock (Aka). | John de Friseby, clerk. | John Guerond, prior of Ware. | |
| | ,, 22. | —Tarrington (vic.) (Tattinton). | Robert Parker. | Prior and conv. of Monmouth. | Res. of Sir John. |
| | ,, 27. | —Portion in Burford.[1] | John de Roultone. | Sir Geoffrey Cornwaille, knt | |
| | ,, 29. | —Linton (vic.) | John Frensh. | Bro. Thos. Ozonles, proctor of abbot and conv. of Lyre. | |
| | ,, 29. | —Welsh Bicknor. | John Buderlone. | Prior and conv. of Monmouth. | |
| | Feb. 7. | —Hanwood | Richd. de Prestone. | Hugh le Warde. | |
| | ,, 10. | —Lindridge (vic). | Thos. de Edinghulle. | Prior and conv. of Worcester. | |
| | ,, 11. | —Buckenhill (vic). | John Piers.[2] | Abbot and conv. of Wigmore. | |
| | ,, 11. | —Tidenham (vic). | Richard de Nortone. | Bro. Thos. Ozonles, proctor of abbot and conv. of Lyre. | |
| | ,, 19. | —Thornbury. | John de Hulle.[3] | Philippa, countess of March. | |
| | ,, 11. | —Pencombe. | Richd. de Hurtesley, clerk. | Robt de Whyteneye, lord of Pencombe. | Res. of Baldwin de Whyteneye. |
| | ,, 22. | —Letton. | Roger Hoore, clerk. | | Res. of Richd. de Hurtesleye. |
| | ,, 27. | —Bishop's Castle (vic). | Geoffrey Kyde. | Abbot and conv. of Wigmore. | |
| | Mar. 2. | —Thonglands. | Benedict de Pitchford, clerk. | Abbot and conv. of Wigmore. | |
| | ,, 7. | —Stoke Bliss (vic.) | Thos. Stockwith.[4] | Prioress and conv. of Limebrook. | |
| | ,, 9. | —Free chapel of Snodhill Castle. | John Chaundos, clerk. | Sir Thos Chaundos, lord of Snodhill. | |
| | ,, 18. | —Bredenbury (Bridenbury). | Rich. Seculer.[5] | Thos. Helyon. | |
| | ,, 23. | —Meole Brace (vic.) (Bracy). | Thos. Everard. | Abbot and conv. of Wigmore. | Res of Sir John. |
| | —— 6. | —Alcaston free chapel (Algamestone). | John Say, clerk. | | |
| | —— 7. | —Wellington (vic) | William Lank, chaplain. | | |

1—Last held by John de Lugwardyn.

2—He resigns Meole Brace.

3—He resigns Stoke Bliss.

4—He resigns Bredenbury.

5—He resigns Hampton Wafer.

6—Mandate to vicar general to induct, dated Oxford, 18th Nov., received at Hereford 22nd Nov.

7—Mandate to vicar general to induct, dated Oxford, 9th Dec.

| | DATE. | BENEFICE. | PRESENTEE. | PATRON | CAUSE OF VACANCY. |
|---|---|---|---|---|---|
| A.D. 1361. | Feb 11 | —Munslow. | Peter de Preston, clerk. | John de la Lynde. | Res. of John de Middeltone. |
| | Nov. 23 | —Ledbury (vic.) | Hermon de Okene. | | |
| | Jan. 19 | —Cleobury Mortimer, chantry in. | Walter de Mallor. | Philippa, countess of of March. | |
| A.D. 1362. | Mar. 26 | —English Bicknor. | John de Curtlingtone, clerk. | Sir John de Ferrariis, lord of Bicknor. | Res. of John Osborn. |
| | ,, 30 | —How (Hu) Caple. | Wm. Reyner. | Richard de Caple, lord of Caple. | |
| | April 1 | —Neen Solers. | John de Cleobury | The king, guardian of heir of Roger Mortimer, earl of March. | |
| | ,, 2 | —Brockhampton chapel | John Pentrich, clerk. | The bishop, at Bromyard. | Res. of Wm. de Bradewey. |
| | ,, 20 | —Stoke Edith. | Steph. de Eynchetone, clerk | The king guardian of heir of Thos. Walwayne. | Res. of Master Richd. Madeford. |
| | May 14 | —Neen Solers. | Wm de Gurdwall. | The king, guardian of heir of earl of March. | |
| | ,, 28 | —Cleobury Mortimer (vic.) | Roger Mey. | Abbot and conv. of Wigmore. | Res. of Wm. de Gurdwall. |
| | June 27 | —Grendon Warren. | John Nicholes. | Warin de Grendone, lord of Grendon. | |
| | ,, 27 | Billingsley. | Walter de Cleobury. | Abbot and conv. of Shrewsbury.[1] | |
| | July 19 | —Stanton (vic). | John Passy. | Abbot and conv. of Wigmore. | Res. of Richd. de Madeley. |
| | Oct. 5 | —Dorstone. | Wm. Yeonge. | Prior and conv. of Clifford. | Res of Roger Whippe. |
| | ,, 5 | —Snodhill free chapel. | Roger Whippe. | Sir Thos. Chaundos, knt. | |
| | Nov. 29 | —Alberbury (vic.) | Thos de Manford. | Prior and bros. of Alberbury. | Res. of Sir Owen. |
| | ,, 29 | —Sutton. | Wm. Martyn, clerk. | Prior and conv. of Wenlock. | Res. of Roger de Astone. |
| | Dec. 10 | —Hopton Wafer | Gilbert Aunger. | Abbot and conv. of Wigmore. | Res of Richd. de Birches. |
| | ,, 17 | —Stoke Milborough (vic.) | John Bodyn. | Prior and conv. of Wenlock. | Res. of Gilbert Aunger. |
| | Jan. 10 | —Silvington. | Wm. de Farlowe. | Robt. de Hawkstone. | |
| | ,, 13 | —Wheathill (Whethulle). | Ralph de la Lowe. | John de Stoke, lord of Wheathill. | Res. of Wm. de Farlowe. |
| | Oct. 3 | —Burrington (vic) (Buritone). | Adam de Pershore [2] | The bishop by lapse. | |
| | Mar. 5 | —Chantry of the B V.M. in Ledbury Church. | John Thurbarn. | John Calwhulle, Wm. Bowyare, John Thursbarn, and the parishioners. | Res. of John Balle. |

1—On nomination of the king, guardian of heir of John Beysin, lord of Billingsley.

2—The abbot of Wigmore to induct.

| | DATE. | BENEFICE. | PRESENTEE. | PATRON. | CAUSE OF VACANCY. |
|---|---|---|---|---|---|
| A.D. 1362. | Oct. 5 | —Chantry in Weston church. | Sir John Mason, chaplain. | The bishop by lapse. | |
| | Feb. 12 | —As confessor in the diocese. | Brother Gervase de sancto Patricio. | Robert Pynk, provincial prior of the order of Preachers. | |
| | May 23 | —Ross. | Adam Esegar, canon of Hereford. | The bishop. | Death of Sir Thos. Talbot |
| A.D. 1363. | June 15 | —Middleton. | Wm. Squier. | | |
| | ,, 16 | —Monnington. | Richd. Rodbart. | | |
| | ,, 21 | —Winforton. | John Wodeward.[1] | | |
| | ,, 21 | —Preston (vic.) in Ross deanery. | Richd. Osberne. | | |
| | Aug. 19 | —Bosbury (vic). | Wm. de Bekkeford. | The bishop. | Exchange with Sellack. |
| | ,, 19 | —Sellack (vic.) | Wm. Martyn de Bedwardyn. | | Exchange. |
| | Jnly 4 | —Turnastone. | John dictus le Smythes de Bedwardyn, clerk. | The bishop by lapse.[2] | |
| | Oct. 1 | —Collington. | Richd. de la Feld. | | |
| | Sept. 21 | —Westbury[3] (vic). | John Wodewarde. | | |
| | Dec. 11 | —Beckbury free chapel. | John la Weleye. | | |
| | ,, 10 | —Abdon. | Hugh, son of David de Clone. | | |
| | ,, 15 | —Monkland (vic.) | Peter de Loverseye. | | |
| | Nov. 24 | —Chantry of the B.V.M. in Ludlow church. | Wm Toggeford. | | |
| A.D. 1364. | Mar. 28 | —Little Cowarne. | John Harries. | The bishop by lapse. | |
| | ,, 29 | —Mamble (vic.) (Momele). | Walter Parkere. | Abbot and conv. of Wigmore. | Death of John de Wenlak. |
| A.D. 1363. | Apr. 30 | —Old Radnor. | John de Brydwode. | Philippa, countess of March. | Death of Master Walter de Hortesley. |
| A.D. 1364. | ,, 22 | —Chantry of the B.V.M. in Dorstone church. | Sir Walter Gamage. | The bishop by lapse. | |
| | July 26 | —Humber. | John de Stone of Tenbury. | The bishop by lapse. | |
| | Jan. 11 | —Munsley. | Regd. Moniword. | The king. | Death of Peter de Prestone. |
| | Mar. 23 | —Monkland (vic). | Robt. de Wykewane, chaplain. | Brother Michael de Scheneye, general proct. of Conches. | Res. of Peter de Loverseye. |
| A.D. 1363. | Dec. 24 | —Canonry and prebend of Hunderton. | Roger de Otery. | The bishop. | Res of Nicholas Hethe. |

1—By his proctor John de la More, priest 2—At Peterchurch in Straddul.

3—The bishop inducted in person.

| | DATE. | BENEFICE. | PRESENTEE. | PATRON. | CAUSE OF VACANCY. |
|---|---|---|---|---|---|
| A.D 1364 | July 14 | —Canonry and priests' prebend in Holgate.[1] | Roger de Otery. | The bishop. | |
| A.D. 1365. | Jan. 18 | —Portion called Middulcourt in Bromyard church. | Roger de Otery, | The bishop. | |
| | Nov. 13 | —Shobdon (vic.) | Henry Andrew, chaplain. | Abbot and conv. of Wigmore | |
| | ,, 14 | —Teynton. | Geoffrey de Ideford. | Abbot and conv. of Gloucester. | Res. of Wm. de Styntescombe. |
| | Dec. 12 | —Winforton. | John ate Brugge de Congleshohn. | The king, guardian of heir of Roger, earl of March. | Res. of Wm. Mounteyn. |
| | ,, 14 | —Easthope. | Thos. de Pacyntone. | The lord of Easthope. | |
| | Feb. 11 | —Sapy parva. | John le Tylere. | Walter de Cokesseye. | Res. of John de Montone. |
| | ,, 21 | —King's Pyon (vic.) (Pewne). | Walter Hurt. | Prior and conv. of Wormesley. | |
| A.D. 1366. | Apr. 29 | —Stanton in the Forest. | Hy. Borth, chaplain. | The king. | |
| | June 10 | —Tedstone de la Mere. | Hugh Hawkeleye, clerk. | Sir John de Wysham, knt. | Res. of Wm. de la More. |
| | ,, 24 | —Wolferlow (vic.) | Gilbert Leye. | Prioress and conv. of Aconbury. | Res. of Sir John. |
| | Aug. 15 | —Wheathill. | John Bromseley. | John de Stoke. | |
| | ,, 22 | —Bold (vic.) | Wm. de Valle. | The bishop by lapse. | |
| | ,, 27 | —Ledwich chapel. | John Mykylwode. | The bishop by lapse. | |
| | Sept. 21 | —Alcaston free chapel (Alghamstone). | Rd. de Clathorpe. | Richard, earl of Arundel. | Res. of John de Say. |
| | Oct. 15 | —Dowles. | Henry de Ripple. | The bishop by lapse. | |
| | Nov. 2 | —Chantry in Ross church.[2] | Thomas Hogges, chaplain. | The bishop. | |
| | Dec. 7 | —Abinghall (Abenhalle). | John Bourghulle, chaplain. | Lawrence Greyndour, lord of Abinghall. | |
| | ,, 19 | —Kingsland. | Robt. de Erburgfeld. | The king, guardian of heir of Roger, earl of March. | |
| | Mar. 25 | —Brockbury. | Robert de la Mare, subdeacon. | Simon de Brocbury. | |
| | Feb. 10 | —Canonical residence. | Thos. Rous, canon. | The bishop.[3] | Death of Wm. de Sheyntone. |
| A.D. 1367. | May 9 | —Stoke Edith. | Master Roger Hore. | John Walewayne, lord of Stoke. | |
| A.D. 1366. | Mar. 20 | —Culmington. | John de Halle, clerk. | Mary le Strange, lady of Corsham. | |
| A.D. 1367. | June 12 | —Tedstone Wafer. | Roger de la More, clerk. | The bishop by lapse. | |

1—Lately held by Thomas Trillek.

2—Founded by Master John of Ross, clerk.

3—Jevan Mau, the palace porter, to give possession.

| | DATE. | BENEFICE. | PRESENTEE. | PATRON. | CAUSE OF VACANCY |
|---|---|---|---|---|---|
| A.D. 1367. | June 15 | Mansel Gamage (Malmeshulle) (vic.) | John Lavor. | The bishop by lapse. | |
| | ,, 15 | Letton. | Eustace de Whiteneye. | John de Hurtesleye, lord of Letton. | |
| | ,, 10 | Knill. | Philip Sumpter. | Ralph de Brokenborth, lord of Knill. | |
| | ,, 24 | Birch S Mary | Richard Dewalle. | Prior and conv. of Llanthony prima. | |
| | Sept. 24 | Canonical residence held by Nicholas Hethe. | Richd. Huntelowe, canon. | The bishop. | |
| | Nov. 5 | Bredenbury. | John de Newbury. | Thos. Helyoun, lord of Bredenbury. | |
| | ,, 26 | Turnaston in Stradel. | Walter, s. of John de Ewyas. | Walter Danseye,[1] lord of Turnastone. | |
| | ,, 26 | Portion in Pontesbury. | John de Rodene. | Sir John Cherletone,[2] lord of Powys. | Death of Wm. de Astone. |
| | Dec. 25 | Port. in Burford held by John Bedwardyn. | Roger Suttone, clerk. | The king, guardian of heir of Geoffrey Cornwalle. | |
| | Mar. 8 | Prebend of Morton parva. | Mast Thos. Bysshebury, clerk. | The Bishop. | |
| A.D. 1368. | ,, 28 | Castle Frome. | Philip Wayte. | Richard Chaundos and Wm Florence, lords of Frome. | |
| | May 11 | Canonical residence. | Master Robert Wycheforde. | The bishop. | Res. of Master Wm. Wroth. |
| | ,, 16 | S. Mary, Montalt. | Richd. de Mogyntone, of Lichfield dioc. | The bishop.[3] | |
| | ,, 19 | S. Devereux. | John Wynd,[4] chaplain. | Agnes, widow of Robt. Petyt | |
| | June 12 | Almeley (Almaleye). | John Hore [5] | Sir John Oldecastel. | |
| | ,, 13 | Stockton-on-Teme (Temede). | Edw. de Hoptone[5] clerk. | Rich. de Clodeshale. | |
| | ,, 18 | Much Marcle (vic). | Robert Norreys, chaplain. | Bro Ralph Maylok, proctor of Lyre. | Res. of Richard Myle. |
| | July 1 | Billingsley. | Robert Okes. | Abbot and conv. of Shrewsbury, on nom. of Roger de Cherletone, lord of Billingsley. | |
| | ,, 31 | Aylton chapel (Aylistone). | William Calewe, chaplain | Nich. Hethe, and John Lutleye, portioners of Ledbury, on nom. of Robert Broy. | |
| | ,, 26 | Hampton. | Nich. de Bridport. | The bishop. | |

1—The vicar of Bacton to induct.
2—By his proctor, Wm. de Cherletone.
3—Presents to the bishop of London.
4—At Dewchurch by John de Bedwardyn.
5—By John Bedwardyn.

| | DATE | BENEFICE. | PRESENTEE. | PATRON. | CAUSE OF VACANCY. |
|---|---|---|---|---|---|
| A.D. 1368. | Oct. 18 | Badger chapel (Baggesoure). | Roger de Hondeslowe.[1] | Prior and conv. of Wenlock, on nom. of Richd. Clodeshalle and Alice, his wife. | |
| | ,, 14 | Sapy. | Gilbert Morys. | John de Lokyntone, Alexander Desford, John de Radenore, John le Spencer, lords of Sapy. | |
| | ,, 17. | Leominster (vic.) and Hope. | Edm de Bache. | Abbot and conv. of Reading. | |
| | Nov. 8. | Llanrothal. | Hugh de Halle. | Prior and conv. of Monmouth. | |
| | Feb. 28 | Weston by Yarkhill (vic). church of S. John Bapt. | Wm. Murie, chaplain. | Wm. Wynd and bros. of S. Kath., Ledbury. | Death of Rich. de Westone. |
| A.D. 1369. | Mar. 26 | Canonical residence. | John de Bedewardine, archdeacon of Hereford. | The bishop. | Res. of Thos. Rous. |

## Institutions during the Vacancy of the See.

| | DATE. | BENEFICE. | PRESENTEE. | PATRON. |
|---|---|---|---|---|
| A.D. 1369. | July 7 | Aston Ingham (Ingeyn) | Thos. de Astone, clerk. | Sir John Poyntz, knt. |
| | ,, 17 | Worthyn. | Master Edm. de Stafford. | Ralph, earl of Stafford. |
| | ,, 17 | Cold Weston. | Richard Bakare, chaplain. | Abbot and conv of Wenlock. |
| | ,, 22 | Cardeston chapel. | William de Balschawe. | Abbot and conv. of Wigmore. |
| | ,, 28 | Abberley (Abbedeleye). | John Forde, chaplain. | Thos. de bello campo, earl of Warwick. |
| | Aug. 2 | Rushbury. | John de Strettone, chaplain. | Sir Nich. de Burnell, knt. |
| | ,, 4 | Clifton (vic) | William Westone. | Prioress and conv. of Limebrook. |
| | ,, 6 | Upper Sapey. | Richard Martyn, chaplain. | Sir John Sapy, knt. |
| | ,, 8 | Habberley. | Thomas le Pleyleye. | Sir Robt. Corbet, knt. |
| | ,, 27 | Bromfield (vic.) | Roger Philip, chaplain. | Abbot and conv. of Gloucester. |
| | ,, 22 | Stokesay (vic.) | William Laumprey. | Abbot and conv. of Haughmond. |
| | ,, 20 | Wenlock (vic). | Roger de Leye, chaplain. | Prior and conv. of Wenlock. |
| | ,, 19 | Hopesay. | John Cheyne, clerk. | Richard, earl of Arundel and Surrey. |
| | Sept. 4 | Portion in Westbury, lately Giles Stanford's. | William Wolvertone. | Sir John Lodelowe, knt. |

1—By the official.

| | DATE. | BENEFICE. | PRESENTEE. | PATRON. |
|---|---|---|---|---|
| A.D. 1369. | Sept. 4 | Whitbourne. | Thos. de Lodyngtone, chaplain. | The king, on the vacancy of the see. |
| | ,, 10 | Hughley chapel. | Thomas Gery, chaplain. | Reginald, s. of Rich. de Leygh. |
| | ,, 10 | Ludlow. | Wm. de Humberstane, jun. | The king, guardian of earl of March. |
| | ,, 17 | Moccas. | John Watiers, chaplain. | Roger Criketot and Stephen Lugwardyn. |
| | ,, 24 | Sutton S. Nicholas. | Hugh de Bartone. | Roger Criketot, Steph. Lugwardyn, and Sir John, rec. of Moccas. |
| | ,, 24 | Pencombe. | John Brasur of Blakemere. | Sir Robt. de Wytheneye, knt. |
| | ,, 24 | Prebend of Bullinghope. | John de Bedewardyn. | The king, on the vacancy of the See. |
| | ,, 24 | Archdeaconry of Hereford. | The same. | The same. |
| | Oct. 11 | Little Marcle. | William Younghe, clerk. | Thomas de la Barre. |
| | ,, 17 | Chantry in S. Nicholas' church, Sutton Frene. | William Herbert, chaplain. | Roger Criketot, Steph. Lugwardyn, and the rect. of Moccas. |
| | ,, 30 | Whitney. | John Rees, chaplain. | Robt. de Wytheneye. |
| | ,, 31 | Norton chapel (vic.) | John Walische, chaplain. | Abbot and conv. of Wigmore. |
| | ,, 29 | Sidbury. | Hugh Ace, chaplain. | Philip de Wythtone. |
| | ,, 31 | Eastnor. | Thomas Grauntpee, clerk. | The king. |
| | Dec. 1 | Eye (vic.) | Richard Wyestone, clerk. | Abbot and conv. of Reading. |
| | ,, 4 | Bredwardine (vic.) (Bradewardyn). | William Kemmus, clerk. | Abbot and conv. of Wigmore. |
| | ,, 4 | Dorstone (vic). | John Ely, chaplain. | Prior and conv. of Clifford. |
| | ,, 7 | Sarnesfield. | John Page. | [blank] lord of Sarnesfield. |
| | ,, 13 | Hughley (vic.) | William de la Walle. | Abbot and conv. of Wigmore. |
| | ,, 15 | Croft. | William Reede, chaplain. | John, vic. of Aymestrey (Ailmundustree). |
| | ,, 19 | Yazor (vic.), (Yazare). | Roger [blank] clerk. | Prior and conv. of Llanthony prima. |
| | ,, 7 | Leintwardine. | Matthew de Astleyche. | Abbot and conv. of Wigmore. |
| | Feb. 17 | Caynham. | John Posselowe, clerk. | Abbot and conv. of Wigmore. |
| | Mar. 1 | Lydney (vic). | Walter Arnald, clerk. | Dean and chapter. |
| | ,, 13 | Clifton (vic.) | William Pengros. | Prioress and conv. of Limebrook. |
| | ,, 10 | Tidenham (vic.) | Nicholas Tailor,[1] chaplain. | The king (Lyre abb). |
| | ,, 14 | Chantry of B.V.M. in church of Weston by Yarkhill. | John Wet. | Roger de Stepultone. |

1—Exchange with Richard Ichyntone, vicar of Tidenham.

## Exchanges effected by the Bishop or his Commissaries.

A.D. 1362. Apr. 1—Between Richard Nowell, rector of Neen Solers, and John de Cleobury, rector of Flamstead, on a commission from John, bishop of Lincoln.

July 8—Between William Martyn, vicar of Great Malvern, and Philip Smithes, vicar of Bosbury, by Adam Esegar, vicar general of the bishop of Hereford, on a commission from Thomas Dunclent, rector of Tredington, vicar general of John, bishop of Worcester.

Feb. 18—Between Roger Sellak, vicar of Sellack, and William de Beckeford, vicar of Wellow, by Adam Esegar, vicar general, on a commission from Ralph, bishop of Bath. The abbot and convent of Cirencester present to Wellow, the dean and chapter to Sellack.

A.D. 1363. Aug. 20—Between Henry de Baggeleye, rector of S. Andrew's, Worcester, and John "dictus le Smythes" de Bedewardine, rector of Turnaston, on a commission from John, bishop of Worcester.

Apr. 29—Between Robert de Ratford, vicar of Newent, and John Lyleye, rector of Uleye (Iwele), on a commission from the prior of Worcester, vicar general of the bishop of Worcester.

A.D. 1364. Apr. 2—Between John de Greyby, canon and holder of the prebend in S. Cedde's, Shrewsbury, lately held by Master Hugh de Maresco, and Philip de Lawleye, holder of the deacon's prebend in Holgate, lately held by Nicholas de Powyck, on a commission from Robert, bishop of Coventry and Lichfield.

July 5—Between Robert Eastemede, rector of Stretton, and William de Wolvertone, rector of Ness, on a commission from the bishop of Coventry and Lichfield.

,, 17—Between John Smythes, clerk, rector of S. Andrew's, Worcester, and Roger de Astone, portioner in Burford, patron Sir Geoffrey Cornwall, on a commission from John Swynesheved, vicar general of the bishop of Worcester.

Aug. 6—Between William Ditty, precentor of Hereford, and William de Borstalle, rector of Whittington, effected by John de Swynesheved, vicar general of the bishop of Worcester.

July 19—Between William de Bekeford, vicar of Bosbury, and Hugh de Kemeseye, vicar of Wiveliscombe, patron Robert de Cresswalle, canon of Wells and prebendary of Wiveliscombe, on a commission from John de Ware, vicar general of the bishop of Bath and Wells.

Mar. 6—Between Robert de Bokenhulle, vicar of Lydney, patrons the dean and chapter, and John Doyly, vicar of Kingston on Thames, by his proctor Roger ate More, effected by William, bishop of Winchester.

A.D. 1365. —Between Richard Birches, rector of the chapel of Hopton Cangeford (Cangefot), patron Margery de Hopton, and Richard de la Mare, rector of S. Owen's, Hereford, effected by William de Byrmyncham, dean of Hereford.

A.D 1366. June 17—Between John Roggeres, vicar of Lindridge, and William de Edynchulle, rector of Stanford on Teme (Temede), patron Katherine, lady of Stanford.

Oct. 29—Between Henry Caunvyll, vicar of Pewsey, patron the rector, and Walter Staward, rector of Rudford, patrons the abbey and convent of Gloucester, on a commissfon from Robert, bishop of Salisbury.

Dec. 21—Between Richard Chaundos, rector of Cradley, and Thomas de Byrmyncham, rector of S Andrew's, in the diocese of Llandaff, effected by Thomas de Braundestone, vicar general of the bishop of Llandaff. On December 23rd Thomas de Byrmincham personally proffers his obedience.

Jan. 8—Between William Hunte, rector of Whittington, patron William Barndhurst, and Roger Mey, rector of Cleobury Mortimer, patrons the abbey and convent of Wigmore, on a commission from William, bishop of Worcester.

A.D. 1366. Jan 18.—Between Henry de Shyptone, portioner of Westbury sub Cause, patron Sir John de Ludlow, and Giles de Stanford, canon and prebendary of Vowchurch and Puttesdon.

A.D. 1367. Oct. 10—Between William de Pertone, vicar of Wooton Waven (Wawayn's Woton), and Robert Wykewane, vicar of Monkland, patron brother Michael Thayne, general proctor of the abbot of Conches, effected by William, bishop of Worcester.

Nov. 27—Between John Boter, treasurer of the Cathedral, and Roger Mey, rector of Whittington, effected by William, bishop of Worcester.

Dec. 11—Between Richard Nowel, rector of Flamstead, and William de Borstalle, archdeacon of Salop, effected by John, bishop of Lincoln.

Mar. 1—Between Simon Gardiner, rector of Hinton, and William Wolcombe, vicar of Dymock, effected by the bishop of Worcester. Brother John, prior of Newent, presents to Dymock as proctor of the abbot and convent of S. Mary's, Cormeilles.

A.D. 1368. June 29—Between John Wodeward, vicar of Westbury in the Forest, patron Sir J. de Bysshopestone, and Henry Rys, rector of Great Linford, patron John de Kyngesfold, on a commission from John, bishop of Lincoln.

,, 29—Between Roger Mey, treasurer of the Cathedral, and Robert Upcote, vicar of Credenhill, patron Sir John de Bromwyche.

Oct. 29—Between Master William Byrmyncham, prebendary of Morton and Waddon, and Master Roger de Suttone, prebendary of Eigne (Yeyne). The bishop requests the bishop of Worcester to induct the latter as the prebend is in his diocese.

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### Dispensations for Absence.

A.D. 1361. Jan. 8—To Sir John Mathew, rector of Brampton Brian, in attendance on the preceptor of Dinmore, till Michaelmas.

Mar. 18—To John Herdemon, rector of Minsterworth, for study at Oxford, for one year.

A.D. 1362. Apr. 10—To Roger Hoore, rector of Letton, for study, for one year.

,, 10—To Richard de Hurtesley, rector of Pencomb, for one year, for study.

Jan. 12—To Stephen de Enchetone, rector of Stoke Edith, for one year, for study, at Oxford.

,, 8—To John de Wottone, rector of Burford (Boreford), near Ludlow, for one year.

A.D. 1364. July 9—To William Martyn, rector of Sutton.

A.D. 1366. Sept. 28—To John Herdman, rector of Minsterworth, for study, at Oxford or elsewhere, for one year.

A.D. 1367. Oct. 2—To William de Calnhulle, rector of Acton Scot, for a term.

Apr. 24—To Hugh Haukeleye, rector of Tedstone de la mere, for study, at Oxford or some other university, provided he proceeds to subdeacon's orders and assumes the tonsure and dress of suitable width and length.

Nov. 22—To John Herdeman, vicar of Minsterworth, for one year's study at Oxford or elsewhere.

A.D. 1367 Feb. 7—To Eustace de Whiteneye, rector of Letton, for one year, to study.

A.D. 1368 May 16—To Richard de Lodelowe, rector of Ullingswick, for one year, to study.

Oct. 19—To Hugh Haukeleye, rector of Tedstone de la mere, for one year, to study,

Feb. 25—To Nicholas de Brideport, subdeacon, rector of Hampton, for six years, to study.

,, 25—To Edward de Hoptone, rector of Stockton on Teme, for one year, to study.

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### Dispensations for Illegitimacy.

A.D 1366. Mar. 2—To William le Hore, clerk, de soluto genitus et soluta, on letters granted by William, cardinal deacon of St. George's.

A.D. 1367. ,, 26—To Richard Maggesone, clerk, de conjugato genitus et conjugata.

June 11—To John de Byketone, clerk, de presbitero genitus et soluta.

A.D. 1368. ,, 2—To John Cachepol, clerk, de soluto genitus et soluta.

,, 3—To John Broun, clerk, de presbitero genitus et soluta.

Mar. 17—To Philip de Monte Gomery, acolyte, de presbitero genitus et soluta.

,, 17—To Richard, son of Richard Machefeld, clerk, de soluto genitus et soluta.

,, 26—To John Clerk, clerk, de presbitero genitus et soluta.

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### Letters Dimissory.

A.D. 1361. Dec. 8—Roger de Carditone, to subdeacon's orders.

,, 10—John Walkere, to priest's orders.[1]

,, 11—Richard Frayn, to priest's orders.[1]

,, 11—John Slegh, to deacon's orders.[1]

A.D. 1362. Apr. 20—Roger Hore, rector of Letton, to subdeacon's orders on the title of his church.

,, 20—John Grene, to all the minor orders.

,, 20—John de Friseby, rector of Rock, to subdeacon's orders.

,, 20—John Erdesley and Walter Mascal, to priest's orders.

,, 20—Nicholas Loof and Robert de Wolvesey, to priest's orders.

,, 20—William Goldinge, to priest's orders.

1—*Dum tamen titulum sufficientem exhibuerit.*

A.D. 1362. Apr. 20—John Hanvylle of Bicknor, to the minor orders.
,, 20—Walter de Salesbury, to subdeacon's orders.
,, 20—Stephen de Fynchetane, to subdeacon's orders on the title of his church of Stoke Edith.
,, 20—John Monger, clerk, to the minor and subdeacon's orders.
,, 20—Robert de Merewalle, to the first tonsure and the minor and subdeacon's orders.
,, 20—Reginald de Llanwaran, to subdeacon's and deacon's orders.
,, 20—James de Fenne, and William de Eggedon, to deacon's and priest's orders.
Dec. 10—Henry Herbard, to all holy orders.
,, 10—Walter de Cleobury, rector of Billingsley, to priest's orders on the title of his church.
,, 10—Reginald Lanwaran and Walter Crump of Awre, to priest's orders.
,, 10—Hugh de Hulle, clerk, to all holy orders.
,, 10—Nicholas Routone, to subdeacon's and deacon's orders.
,, 10—Reginald Sedewalle, to subdeacon's and deacon's orders.
,, 10—Hugh de la More of Baysham, to the minor and subdeacon's orders.
,, 10—Richard Crumpe of Blakemere, clerk, to the minor and subdeacon's orders.
Feb. 18—Thomas Homme, to priest's orders.
,, 18—William Rede, to subdeacon's orders.
,, 18—Brother John Bray, a monk of Leominster, to priest's orders.
,, 4—Henry de Pencombe, clerk, to all the orders.
,, 16—Roger Kenon, of Pontesford, to subdeacon's orders.
,, 22—John Mortimer, to all holy orders.
,, 17—William Martyn, to subdeacon's orders.
,, Robert Leghtone, to subdeacon's orders.
A.D. 1363. Sept. 23—John Kyrye of Lydney, acolyte, to all the orders.
A.D. 1366. Dec. 20—James de Cornubia, scholar, to all the orders and to hold a benefice even with a cure of souls.
A.D. 1365. June 5—Hugh, son of Henry de Colbache, acolyte, to subdeacon's orders.
,, 5—Philip ap David, to the minor orders.
,, 5—David Fishere de Leyntwardyn, acolyte, to subdeacon's orders.
,, 5—John Chirstoke, acolyte, to subdeacon's orders.
,, 5—Brother Roger Spencer, monk of Alberbury, subdeacon, to deacon's orders.
,, 5—Ralph de Lindrugge, acolyte, to subdeacon's orders.

A.D. 1365 June 5—Roger Whitecote, acolyte, to subdeacon's orders.
„ 5—John Taylour, subdeacon, to deacon's orders.
„ 5—Brother James Pykard, monk of Monmouth, subdeacon, to deacon's orders.
„ 5—Richard Balle, subdeacon, to deacon's orders.
„ 5—William de Wigmore, subdeacon, to deacon's orders.
Feb. 23—Thomas Atkins, to deacon's orders.
„ 28—Henry, son of Henry de Colbache, deacon, to priest's orders.
„ 28—Richard, son of Roger de Colbache, acolyte, to subdeacon's orders.
„ 28—William Stockynge, to deacon's orders.
„ 28—Roger Whitecote, subdeacon, to deacon's orders.
Sept. 15—Thomas ate Pirie, deacon, to priest's orders.
A.D. 1366. „ 27—William Broun and John Hulle, deacons, to priest's orders.
„ 27—William Stakebache, subdeacon, to deacon's orders.
„ 18—John Whyttyngeslowe, acolyte, to subdeacon's orders.
„ 30—Hugh de Tybertone, to all the orders.
Dec. 19—James de Cornubia scholar, to all the orders.
A.D. 1367. June 28—John de Halle, rector of Culmington, to subdeacon's and deacon's orders.
July 12—Richard de Bodenham, to the first tonsure and minor orders.
Mar. 6—Henry Buytone, of the city of Hereford, to all the orders.
A.D. 1368. June 3—Nicholas de Barewe, acolyte, to all the orders.
Apr. 25—William Spicer, to the minor orders.
Sept. 23—Walter Atkyns, acolyte, to all the orders.
Nov. 21—John Walcote, deacon, to priest's orders.
Dec. 16—John de Brome, acolyte, to subdeacon's orders.
„ 18—John Broun, deacon, to priest's orders.
„ 18—Thomas atte Wode, subdeacon, to deacon's orders.
Jan. 3—William, son of John le Mason of Diddlebury, having the tonsure, to the minor orders.
A.D. 1369. Apr. 9—Robert Chamberleyn of Hereford, deacon, to priest's orders.
„ 14—Walter de la Halle, to all holy orders.
May 19—Robert de Wentre, subdeacon, to deacon's orders.
„ 19—John, son of David de Hurdesleye, deacon, to priest's orders.
„ 22—Master John Grufyn, deacon, and John Grene, to priest's orders.
„ 22—Richard de Sibetone, subdeacon, to deacon's orders. At Whitbourne.

## ORDINATION LISTS.

To economize space the Ordination Lists are much abbreviated. It should be noted that—

(1) The Bishop of Hereford conducted all the Ordinations.

(2) The name of the diocese is omitted for Hereford. When the candidates came from any other, the dimissory letters are indicated by (l. d.)

(3) The title is given at the end of each entry, thus: by ti. pa., when private patrimony; by the *name* of church, chantry, sacristan's office, or religious house which gave the title.

(4) Friars, with their different orders, are entered as Fr. Minor, Fr. Preacher, Fr. Aust., etc.

### Ordination by the Bishop of Hereford at Bromyard, March 12, 1361.

#### Acolytes.

Nicholas Loof.
William, sacristan de Neen.
William de Neen Savage.
John Onewyn.
Randolph de Lyndrigge.
Jerward ap Lewelyn.
John de Momele.
John de Waterdene.
Walter Crumpe.
Stephen de Kynastone.
Richard de Colbache.
Roger de Borleye.
Walter de Whittingeslowe.
John de Hawforde.
William de Wodehouse.
Richard Loggare.
William Flecchere.
John Hamond.
John Grene.
Roger Burgeys.
Hugh Comyn.
Thomas Hyntone.
Richard Brocok.
Roger de Caple.
John de Catesby.
John de Erdesley.

John de Oldenham.
Walter Chaundeler.
Ralph de Birches.
Gervase Syward.
Richard de Lautone.
Walter de Nortone.
Peter de Prestone, rector of Munsley.
John Scryveyn.
Richard de Cotintone.
John de Pencriche.
James de Bellemare.
John de Frisby, rector of Rock.
Hugh atte Hethe, Worc. dioc. (l. d.)
Humphrey Pieresone, S. David's dioc. (l. d.)
Roger Campedene, rect. of Great Holland, Lond. dioc. (l. d.)
John Salward, Worc. dioc. (l. d.)
William de Mertone, rect. of Holt, Worc. dioc. (l. d.)
John Ely, John Lydan, S. David's dioc. (l. d.)
John Clerk, York dioc. (l. d.)
Merredith de Kery and David ap Lewelin, monks of Cwmhir.
Alexander de Dorne, John Forrest, Worc. dioc. (l. d.)
William de Mershtone, monk of Evesham.
John de Wenlak, Fr. Herem. of Ludlow.
Thomas Castel Martin, William Leonhale, Fr. Min., Heref.

### Subdeacons—Religious.

Brothers John Cardigan and David Nanmayl, monks of Hereford priory.
,, John Rook and Thomas Pelle, monks of Great Malvern.
Thomas King and John Burtone, Fr. Carm., Gloucester.
Brothers William de Clive, Nicholas de Munsterworth, and Nicholas de Bradeley, monks of Winchcombe, Worc. dioc. (l. d.)
Brother William de Kery, monk of Cwmhir.
Richard de Wisham, Fr. Min., Heref.
William Carles, Fr. Min., Worc.
John de Pershore, Fr. Aust., Wodehouse conv.

### Secular.

Thomas de Bishbury, rect. of Ashbury, Salis. dioc. (l. d.)
John de Lyngebrok, Walter Mascal, Limebrook (Lyngebrok) pr.
John de Porthlok, S. Giles hosp., Shrewsbury.
Richard de Hurtesley, rect. of Pencombe.
John de Wenlak, S. Leonard's pr., Wombridge.
Roger, s. of John Clerke, sacristan of Kinlet, app. by Wigmore abb.

Walter de Bedestone, ti. pa.

Roger Judde, Alberbury pr.

Henry atte Grene, Roger Phelippes, William Calewe, ti. pa.

Hugh de Presthemede, sacristan of Lydbury North, app. by Wigmore abb.

John Gautron, sacristan of Bishop's Castle, app. by Wigmore abb.

Wasmer de Birches, S. Frideswyde's pr., Oxford.

Hugh de Lautone, rect. of Ilston, S. David's dioc.

Thomas Peyntaur, ti. pa.

Richard Barndesley, rect. of Bradewas, Worc. dioc. (l. d. of pr. of Worc. cath. sede vacante).

Walter Nicholes de Schraneley, Worc. dioc. (l. d.)

Walter Taillur de Stourtone, Worc. dioc., dean of S. Mary's, Warwick.

Madoke ap Phelippe, Rees ap Wilim, Robert ap David Loit, John ap David Turpin, Lawrence Henri, S. David's dioc. (l. d.), ti. pa.

John Schoet, S. David's, dioc., sacristan of Lydbury North, app. by Wigmore abb.

Richard Haynes de Bretfortone, Worc. dioc., exempt jurisdiction of Evesham (l. d. of abbot), Keynesham abb.

William Underhulle, John Kirkeby, Worc. dioc., Great Malvern pr.

Thomas Webbe, Cov. and Lich. dioc. (l. d.), Pershore abb.

John ap David ap Adam, S. David's dioc. (l. d.), Dore abb.

William Gilberd, Landaff dioc. (l. d.), Heref. cath.

John Blount, Worc. dioc. (l. d.), Dore abb.

John de Aldebury, Worc. dioc., Keynesham abb.

John West, Worc. dioc., Llanthony by Gloucester pr.

Thomas Twyning, Worc. dioc., Hynewood pr.

John de Honytone, Worc. dioc., Wroxton pr.

Robert de Schipstone, Stephen de Overesley, Worc. dioc., Tevelesford brotherhood.

Master James de Stauntone, Linc. dioc. (l. d.), rect. of Bassingham.

Robert Bakere de Breodone, Worc. dioc. (l. d.), ti. pa.

Thomas Gilot, Worc. dioc., Pershore abb.

Master Richard de Wykwane, rect. of Hampton Bishop.

### Deacons.—Religious.

Brother Robert de Marsfeld, monk of Heref. pr.

Richard Barre, Fr. Carm., Gloucester.

Robert Reede, John ap Howell, John Pieres, Walter de Avenebury, Fr. Carm., Hereford.

Henry de Wolvardesley, Fr. Carm., Gloucester.
William Lucas, William Dybrich, Fr. Carm., Worcester.
Richard Lowe, Fr. Carm.
Nicholas Longeneye, Henry Duyke, Fr. Aust., Wiche.
Robert Wokes, the bishop's grace.
Thomas Homme, hosp. of S. John Jer.
Roger Hunte, hosp. of S. John of Ludlow.
Benedict de Pichford, rect. of Thonglond.
Robert, s. of Roger de Okes, the bishop's grace.
Richard Wortynge, Salis. dioc. (l. d.), rect. of Manningford.
Richard atte Walles, Coldwell pr.
John de Pecham, rect. of S. Mildred's, Canterbury, Cant. dioc. (l. d).
John de le Mershe, ti. pa.
John, s. of Nicholas Heynes, S. Giles' hosp., Shrewsbury,
John Bede, Worc. dioc. (l. d.), Wroxton pr.
John ap Howell, St. David's dioc. (l. d.), vicar of coll. ch. of Abergwilly.
Master John Seys, St. David's dioc., rect. of Llanvedy.
Master Benedict ap Grono, S. David's dioc., rect. of Whitton.
John Smithe de Newcham, Lincoln dioc. (l. d.), Daventry pr.
William Hide, Heref. cath.

### Priests.—Religious.

Richard Barber, Fr. Aust., Ludlow.
Brother Henry de Kelingworth, monk of Evesham (l. d.)
John Miltone, Fr. Pr., Gloucester.
Robert de Hulle, Fr. Pr., Worcester.
Paul Pardieu, Fr. Carm., Gloucester.
Master Griffin de Cherletone, canon of the Cathedral.

### Secular.

Philip ap Jevan, Howel ap Jevan, S. David's dioc., ti. pa.
John Walkere, ti. pa.
William Spiser, Silleby abb.
Master Nicholas de Bishopestone, alias de Redynge, Linc. dioc., vic. of S. Peter's in the East, Oxford (l. d.)
John Walshe, Buildwas abb.
Griffin ap Jevan, S. David's dioc. (l. d.), Crasswell pr.
John Syward, chantry of the B.V.M. in Dymock church.

Edmund de Malmeshulle, vicar choral in the Cathedral.

Rees ap Phelippe de Orcop, ti. pa.

The above profess themselves content with their titles.

First Tonsure.

Edward de Hoptone, William Broun, William Broye, William Murye, Thomas de Bourtone, John Gibbes, John Judde, Henry Pricke, John Bitheway, William Pecok, John Gernoun, John Comyn. Walter Clare, Worc. dioc. (l. d.)

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Ordination at Bromyard, April 2, 1362.

Acolytes.

Griffin ap Rosser, Griffin ap Thlewhelin, Meredith ap Thlewhelin, William Onward.

John de Obindone, rect. of Paglesham (Pakelesham), Lond. dioc. (l. d.)

Subdeacons—Religious.

Brothers Richard de Newenham, John de Rodleye, Thomas de Ruardyn, monks of Flaxley,

Meredith de Kery, David ap Thlewhelyn, monks of Cwmhyr.

Thomas Bromfeld, John de Marcille, Fr. Carm., Hereford.

Secular.

John Blake, rect. of Crawley, Winch. dioc. (l. d.)

Humphrey Pieresone, S. David's dioc. (l. d.), Llanthony pr.

Hugh atte Hethe, Worc. dioc. (l. d.), hosp. of S. John Jer.

John Lydam, rect. of "Bettous Bletherous," S. David's dioc. (l. d.)

Master John David, chancellor of S. David's (l. d.)

Thlewelin Moel ap Jevan ap Adam, S. David's dioc. (l. d.), ti. pa.

John Maynard de Lassindone, York dioc. (l. d.), Flaxley abb.

Roger de Campedene, rect. of Great Holland, Lond. dioc. (l. d.)

William de Mortone, rect. of Holt, Worc. dioc. (l. d.)

John de Oldenham, S. Katherine's hosp., Ledbury.

Master Ralph de Erghum, rect. of Winestead, York dioc. (l. d.)

Richard Brocok, Stoneleigh abb.

William, s. of John Penne, ti. pa.

John Erdesley, Monmouth pr.

William atte Walle, Walter le Walkere, Nicholas Loof, ti. pa.

John de Pencriche, rect. of Brockhampton chapel.

William Penne, ti. pa.

Ralph de Birches, Cov. et Lich. dioc. (l. d.), Lyre abb.

### Deacons.

John Rook, Thomas Pulle, monks of Great Malvern, Worc. dioc. (l. d.)

John Cardigan, David Thlanmayl, Fr. Pr., Brecon.

William de Kery, monk of Cwmhir.

John de Pershore, Fr. Aust., Wodehouse.

Hugh Wygan, Fr. Min.

Richard Bonde, rect. of Bradewas, Worc. dioc. (l. d.)

Walter Nicholes, Worc. dioc., S. Oswald's pr., Worc.

Thomas de Twynyng, Worc. dioc., Hynewood pr.

William ap Jevan ap Phelipe, S. David's dioc. (l. d.), ti. pa.

Hugh de Presthemede, sacristan of Lydbury North, app. by Wigmore abb.

John de Wenlak, Wombridge pr.

Roger Phelippe, ti. pa.

Richard Heynes de Bretfortone, Worc. dioc. (l. d.), Keynsham abb.

Richard de Hurtesley, rect. of Pencombe.

Robert de Coulegh, rect. of Torr Brian, Exeter dioc. (l. d.)

Wasmer de Birches, S. Frideswide's pr., Oxford.

Henry atte Grene, ti. pa.

Walter Golding, John Eorl, the Cathedral.

Walter Mascal, Limebrook pr.

Master Richard de Wykewane, rect. of Hampton Bishop, Worc. dioc. (l. d.)

Richard de Meltenby, York dioc. (l. d.), Burchester pr.

Thomas Webbe, Worc. dioc. (l. d.) Pershore abb.

Robert ap David Loit, S. David's dioc. (l. d.), ti. pa.

John ap David Turpin, S. David's dioc. (l. d.), ti. pa.

John ap David ap Adam, S. David's dioc. (l. d.), Dore abb.

John Gautron, sacristan of Bishop's Castle, app. by Wigmore abb.

Thomas de Shurleye, Cov. and Lich. dioc. (l. d.), Dieulacres abb.

John Schoete, S. David's dioc. (l. d.), sacristan of Lydbury North.

William Calewe, ti. pa.

William Gillard, Lland. dioc. (l. d.), the Cathedral (deanery vacant).

John Lyngebrok, Limebrook pr.

Roger de Clongonford, sacristan of Kinlet, app. by Wigmore abb.
Thomas de Bisshbury, rect. of Ashbury, Salis. dioc. (l. d.)
Resus ap Gwilim ap Meredith, S. David's dioc. (l. d.), ti. pa.
Stephen de Overesley, Worc. dioc. (l. d.) Fr. Maturin., Thelesford.
Madoc ap Phelippe, S. David's dioc. (l. d.), ti. pa.
Walter de Bedestone, ti. pa.
John de Porthlook, S. Giles' hosp., Shrewsbury.
Hugh de Lautone, rector of Ilston.

PRIESTS.—RELIGIOUS.

Brother Robert de Marsfeld, monk of Hereford pr.

SECULAR.

Richard Wortyng, Salis. dioc. (l. d.), Manningford church.
Benedict de Pichford, rect. of Thonglond.
William Baret, S. Giles' hosp., Shrewsbury.
Robert, s. of Roger del Okes, S. John's hosp., Shrewsbury.
John de la Marche, Walter de la Fald, ti. pa.
John Nicholes, S. Giles' hosp., Shrewsbury.
John ap Howell, S. David's dioc. (l. d.), ti. pa.
Roger Hunte, S. John's hosp., Ludlow.
John ap David ap Adam, S. David's dioc. (l. d.), Dore abb.
Richard Walles, Caldwell pr.
Eynon ap Griffith, rect. of "Bary Weryn," S. Asaph dioc. (l. d.)

The above profess themselves content with their titles.

FIRST TONSURE

John ap Thlewhelyn de Radenore, John ap David, Lawrence ap David, Richard Leche, Henry le Clerk, John le Wodeward, Michael Inge, George le Taillur, John Bache, John Chesitre.

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ORDINATION AT BROMYARD, APRIL 16, 1362.

ACOLYTES.

Roger Hoore, rect. of Letton.
Walter de Salesbury.

SUBDEACONS.

Thomas Mount, rect. of Upton-on-Severn, Worc. dioc. (l. d.)
John Blanchard, York diocese (l. d.), S. Frideswide's pr., Oxford.
John de Friseby, rect. of Rock (Aka).
James de Fenne, S. John Bapt. hosp., Shrewsbury.
William Castel, St. David's dioc. (l. d.), the bishop's grace.
William Bakere, Linc. dioc., (l. d.), Stanford pr.
Robert de Wolveseye, ti. pa.
Reginald, s. of Philip de Llanwaran, Dore abb.
Walter Crumpe, S. Bartholomew's hosp., Glouc.
William de Eggedone, ti. pa.

DEACONS.—RELIGIOUS.

Richard de Newenham, John de Rodleye, Thomas de Ruardyn, monks of Flaxley.
Master Roger de Otery, prebendary of Westam, Worc. dioc. (l. d.)
Richard Brocock, abbey of ——[1]
Humphrey Pieresone, S. David's dioc. (l. d.), Llanthony prima pr.
Richard de Elyngtone, York dioc. (l. d.), Drax pr.
John Maynard, Flaxley abb.
John de Oldenham, his lordship's grace.
John de Wenlak, S. Leonard's pr., Wombridge.
John de Pencriche, rect. of Brockhampton chapel.
Ralph de Birches, Cov. et Lich dioc., Lyre abb.

SECULAR.

William, s. of John Penne, Nicholas Loof, ti. pa.
John Lydan, S. David's dioc., rect. of "Bettous Bletherous."
Master James de Stauntone, rect. of Basingham, Linc. dioc.
Master Ralph de Erghomme, Salis. dioc.[2] (l. d.), rect. of Winestead.

PRIESTS.

Thomas de Bisshbury, rect. of Ashbury, Salis. dioc. (l. d).

RELIGIOUS.

David Lanmail,[3] Fr. Pr., Brecon.
John de Pershore, Fr. Aust.

1—Stoneleigh ante. 2—York dioc. ante. 3—Nanmayl ante.

Richard de Meltenby, York dioc. (l. d)., Burchester pr.
Thomas de Churleye, Cov. and Lich. dioc. (l. d.), Dieulacres abb.

SECULAR.

Hugh de Presthemede, sacristan of Lydbury.
Walter Bedestone, ti. pa.
John de Porchlok, S. Giles' hosp., Shrewsbury.
Robert ap David Loit, S. David's dioc. (l. d.), ti. pa.
Roger Phelippe, William de Calewe, ti. pa.
William ap Jevan ap Phelip, S. David's dioc. (l. d.), ti. pa.
John Schoete, S. David's dioc., sacristan of Lydbury.
David[1] ap David Turpin, S. David's dioc., ti. pa.
John ap David ap Adam, S. David's dioc., Dore abb.
John Gautron, sacristan of Bishop's Castle.
John Eorl, the Cathedral.
Richard Bonde, rect. of Bradewas, Worc. dioc. (l. d.)

FIRST TONSURE.

Roger Cyfrewas, Philip Cyfrewas.

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ORDINATION IN HEREFORD CATHEDRAL, MARCH 18, 1362.

ACOLYTES.

John de Deorhurst, Fr. Carm.

Brothers Roger de Alnetone, Thomas de Hulle, a monk of Alberbury, Mathew de Whittone.

Thomas de Borastone, Roger Broun, Richard de Feltone, Robert Lightfot, John Ingayn, Henry Perkines, John de Aderleye, Hugh Davyes, Henry Colemon, William de Dynan, Stephen de Calewe, William Hancokes de Letton, Richard Lone, Walter le Yeonge, John Robins, John Seow, Philip ap Rickerd, Walter Murie, John le Mongare, Henry Stury, John Valk, William Stevenes, Richard Conynge, Worc. dioc. (l. d.)

SUBDEACONS.

John de Wenlak, John de Stauntone, Fr. Aust., Ludlow.
Hugh de Hayley. Fr. Carm.
John Mayseinor, Lyre abb.

1—John ante.

Hugh Aace, William Walkere, ti. pa.
Hugh de Hulle, ti. Limebrook pr.
Roger de Pontesford, S. Giles' hosp., Shrewsbury.
John de Hulle, Limebrook pr.
John Ilger, Richard Crumpe, Dore abb.
Hugh, s. of John de Heytone, ti. pa.
Roger Clerke de Stapultone, his lordship's grace.
Robert Chaundos, the Cathedral.
John, s. of John de Ewyas, S. David's dioc. (l. d.), Dore abb.
Peter Payn, rect. of S. Brelade (Broylard), Coutance dioc. (l. d.)

### Diaconi.

Richard de Lawleye, Richard de Atfortone, canons of Wigmore.
Thomas de Ely, Fr. Pr.
Richard Mariner, monk of Hereford pr.
John de Yeavesore, the Cathedral.
Roger Judde, Alberbury pr.
Reginald Sedewale, S. John's hosp., Shrewsbury.
Thomas Peyntaur, ti. pa.
Hugh de la More, Hugh de la Halle, Dore abb.
William Rede, chantry in church of Richard's Castle.
John de Mortimer, Lilleshall abb.
Roger de Carditone, hosp. of [blank] Shrewsbury.
Thomas de Astone, Cov. and Lich. dioc. (l. d.), S. John's, Lichfield.

### Priests.

Thomas de Bromfeld, Fr. Carm.
Henry Baudyn, rect. of Beoworthy, Exeter dioc. (l. d.)
Walter de Cleobury, rect. of Billingsley.
Henry Herbard, ti. pa.

### First Tonsure.

Philip Lona, Henry de la Mulle, Thomas Barbur, Roger de la Grene, John Peyntour, Robert Grendone, Thomas Taillor, John de Mortone, David de Clifford, Llewelin de Radenore, John de Clifford, Richard Tope, Stephen de Asshe, John Broun, John de Aylestone, Thomas de Frome, John de Actone, William Belamy, Nicholas Smith, John de Bredwardin, John Goodman, Richard Goodman, Robert Fort, John de Kyngtone, John Phelipes, Richard Hochkins, John Palmere, William Vyne, John Herdeleye, Philip de Talgarth.

The proper order of the following pages has been restored in accordance with a note:—"Animadvertere preposterum ordinem hic esse, forte ex nova ligatura quaterniorum causatum, quum ex numero annorum videre poteris hanc paginam ubi primo de nominibus ordinatorum in hoc registro agitur inveniri pocius debere."

### Ordination in Lydney Church, Sept. 23, 1363.

#### Acolytes.

John de Weale, Griffin de Waterdene.

Richard Sloghtre, Henry Cok, Worc. dioc.

Thomas Carpenter.

Adam de Naas, Kildare dioc.

Robert Marchal, Walter Canone, William Broun, John Walle, Walter Stacbache, John Stowe.

John de Northamptone, Fr. Pr.

John Everdone, John Wircestre, Roger Asshebury, canons of Cirencester.

Thomas de Eynestone, John Watford, monks of Winchester.

Adam Elmeleye, Willliam Monyntone, John Leghtone, canons of Llanthony prima.

#### Subdeacons.

William Coupere de Campdene, Cold Norton pr., Worc. dioc. (l. d.)

William de Astleye, S. Wolstan's hosp., Worcester.

John Taylor de Wystanstowe, chantry of the Holy Cross, Norton Canes.

John Cockus de Persshore, Worc. dioc. (l. d.), Pershore abb.

William, s. of Walter ap Wylym, S. David's dioc. (l. d.), Crasswall pr.

Thomas Mal, Worc. dioc. (l. d.), Bordesley abb.

John Porthlok, Valle Crucis abb.

William Chapmon, Worc. dioc. (l. d.), S. Barth. hosp., Glouc.

John Tilkok de Stauntone, William, s. of John de Buytone, James de Brugge, ti. pa.

Richard Yonge, John Radenore, his lordship's grace.

Walter de Whyttyngeslowe, Buildwas abb.

Philip Tylare, Goldcleve pr.

William Wollertone, S. John's hosp., Shrewsbury.

Hugh David, S. Giles' hosp., Shrewsbury.

Roger de Alvedone, Matthew de Whyttone, Fr. Aust., Ludlow.

Hugh de Snyterfeld, Michael de Oxonia, Thomas Lenham, Fr. Carm., Gloucester.

John de Stanleye, Richard Caynham, monks of Worcester (l. d.)
John Gloucestre, Richard Excestre, Walter Chapmon, S. [torn].
Thomas de Astleye, monk of Wynchcombe (l. d.)
Stephen de Tettebury, monk of Gloucester (l. d).
John Pote, canon of Llanthony prima (l. d.)

DEACONS.

Master Roger Hore, rect. of Letton.
John Sweter, Worc. dioc., Sandwell pr.
Henry de Cantelope, Lich. dioc., S. Giles' hosp., Shrewsbury.
William Murie, S. Katherine's hosp., Ledbury.
William de Lye, Worc. dioc., Alcester abb.
Richard Conynge, Worc. dioc., Lyre abb.
Walter Chaundelere, Wormesley pr.
William Bruys, Lich. dioc., S. Giles' hosp., Shrewsbury
Roger Genow, S. John's hosp., Shrewsbury.
William Walkere, ti. pa.
John Salford, the Cathedral.
John Ilger, Dore abb.
John Stauntone, Fr. Aust., Ludlow.
Thomas Lovyle, Fr. Carm., Gloucester.
Thomas Bullyngvyle, Oliver de Optone, Worc. dioc. (l. d.), canons of Llanthony by Glouc.
William Power, monk of Worcester.
Thomas Alcestre, monk of Winchcombe, Worc. dioc. (l. d.)
Thomas Frosbury, monk of Gloucester (l. d.)
Henry Hulle, Richard Isshedene, monks of the New Abbey (l. d.)
Nicholas de Keyrlione, canon of Llanthony prima (l. d.)
Stephen de Teukesbury, canon of Cirencester, Worc. dioc. (l. d.)

PRIESTS.

Nicholas Wyllamescote, rect. of Hertlebury, Worc. dioc. (l. d.)
Peter Payne, rect. of S. Brelade (Brocklardi), Jersey, Coutance dioc. (l. d.)
Hugh Ase de Ludlow, Nicholas de Routone, ti. pa.
William Martyn, rect. of Sutton.
Lewis ap David, Land. dioc. (l. d.), ti. Thomas Torborvile.
William Clerke de Whitchirche, Worc. dioc. (l. d.), Pynley pr.
Lewis ap Richard, Land. dioc. (l. d.), ti. Edward Stradelinge.
Madoc ap Griffith, Land. dioc. (l. d.), ti. William Wynchestre.

William Marchal, rect. of Combe Baskerville, Worc. dioc. (l. d.)
John, son of John de Ewyas, S. David's dioc., Dore abb.
Roger Judde, Alberbury, pr.
Richard Cole, de Longeford, York dioc., S. John's hosp., Shrewsbury.
John de Anford, S. Giles' hosp., Shrewsbury.
Roger Cardyntone, St. John's hosp., Shrewsbury.
Richard Crompe, Dore abb.
John de Maysmor, ti. proctor of Lyre.
Hugh Hulle, Limebrook pr.
Roger Clerk de Stepultone, sacristan of Neen Savage.
Thomas Nodel, Worc dioc. (l. d.), Lechlade pr.
Thomas Peyntour, Hugh, s. of John de Eytone, ti. pa.
William de Castell, S. David's dioc. (l. d.), the Cathedral.

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Ordination in Whitbourne Church, Dec. 23, 1363.

Acolytes.

David Fisshere, John de Kynetone, Thomas Bortone, Richard Molsham, John de Ware, John Dod de Evesham (l. d.)
Roger Wellesborne, Fr. Pr.
Robert Bruden, monk.

Subdeacons.

Stephen de Kinartone, his lordship's grace.
John Stow, Great Malvern pr.
John de Kepstone, Chich. dioc. (l. d.), sacristan of Presteign.
Philip Wylly, Land. dioc. (l. d.), Grace Dieu abb.
John Ely, S. David's dioc (l. d.), Crasswall pr.
Herbert Cok de Henibury, Worc. dioc., a grace.
William de Longedone, Fr. Aust.
David Ellesmere, Fr. Pr.

Deacons.

John Taylor de Wystanstoghe, chantry of the Holy Cross, Norton Canes.
Walter, s. of Walter ap Wylym, S. David's dioc., Crasswall pr.
Walter de Wytyngeslowe, Buildwas pr.
John de Buyton, James de Brugge, ti. pa.

William Wollertone, S. John's hosp. ——[1]

Hugh David, rector of Abdon ——[1]

John de la Hulle, prioress of ——[1]

John Radenore, his lordship's grace.

Henry Austyn de Bretfordone, Worc. dioc., Keynsham abb.

John Porthlok, abb. ——[1]

Bros. Matthew de Whittone,[1] Richard Noke, Richard Rydmerleye,[1] John Sloghtre, John Stanleye, Richard Caynam, monks.[1]

PRIESTS.

John Swetur, Worc. dioc. (l. d.), Sandwell pr.

Richard Conyng, Worc. dioc., S. Mary's abb. ——[1]

Roger Genow de Pountesford, S. John's hosp., Shrewsbury.

Walter Chaundeler, Wormesley pr.

Reginald Sedewale, S. Giles' hosp., Shrewsbury.

John de Stauntone, Fr. Aust.

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ORDINATION IN BROMYARD CHURCH, FEB. 22, 1363.

ACOLYTES.

John Whinerford de Littleton, jurisdiction of Evesham (l. d).

John ap Traharn ap David, S. David's dioc. (l. d.)

Roger de la More, John de Whyttyngeslowe, John, s. of Philip de Chirbury.

Geoffrey de Boreford, Thomas de Castello, Fr. Hermit.

Nicholas Jacob, Fr. Min.

SUBDEACONS.

Nicholas Grene de Poden, Thomas le Wheolere, Cokehill pr., jurisdic. of Evesham (l. d.)

John Dod de Evesham, S. Barth. hosp., Glouc.

John Valk, Roger Moniword, ti. pa.

Henry Serge, Fr. Min.

DEACONS.

Henry Baddeseye, Worc. dioc. (l. d.), Bordesley abb.

Willlam Pachet de Stockbrugge, hosp. of S. John and S. James, Brackley.

Philip Wylli de Skenfrith, Land. dioc., Grace Dieu abb.

Stephen de Kynartone, his lordship's grace.

John Tylkok, ti. pa.

1—The final words are worn away.

John Stowe, Great Malvern pr.
Richard Yonge, his lordship's grace.
Henry Cook de Henbury, Worc. dioc., a grace.
William de Longdone, Roger Alvetone, Fr. Heremit.
Richard de Kirkeby, monk of the New Abbey.
John Vachan, Cisterc. monk.

PRIESTS.

William, s. of Walter ap Wylym, S. David's dioc., Crasswall pr.
James de Brugge, ti. pa.
John Radenore, his lordship's grace.
John Taylour de Wystanstow, chantry of the Holy Cross, Norton Canes.
Walter de Whittyngeslowe, Buildwas abb.
Henry Austyn de Bretfortone, jurisdic. of Evesham (l. d.), Keynsham abb.
William, son of John de Buytone, ti. pa.
John Portlok, Valle Crucis abb.
William Wollertone, S. John's hosp., Shrewsbury.
Hugh David de Clone, rect. of Abdon.
William Murie, S. Katherine's hosp., Ledbury.
Henry Hulle, monk of the New Abbey.
John Whitbredi, Fr. Pr.

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ORDINATION IN WHITBOURNE CHURCH, MARCH 9, 1363.

ACOLYTES.

William, s. of William de Stowe, John Broctone, John de Mountgomery, Edmund de Lodelow, John Shypp, John Broun.

RELIGIOUS.

Roger de Fromptone, Richard de Brugge, David ap Morgan, monks of Dore.

SUBDEACONS.

John ap Traharn ap David, S. David's dioc. (l. d.), a grace.
John de Kyngtone, Clifford pr.
William de Stepultone, Limebrook pr.
William de Harries, ti. pa.

### Deacons.

Nicholas Grene, jurisdic. of Evesham (l. d.), Cokehill pr.
John Valk, ti. pa.
Thomas Wheeler, jurisdic. of Evesham, Cokehill pr.
John Dod, S. Barth. hosp., Glouc.
Henry Serch, Fr. Min.

### Priests.

Stephen de Kynartone, his lordship's grace.
John de Stow, Great Malvern pr.
Philip Wylly de Skenfrith, Land. dioc. (l. d.)
Henry Baddeseye, jurisdic. of Evesham (l. d.), Bordesley abb.
John Ilger, Dore abb.
John Tilkoc de Stauntone, Richard Freen, ti. pa.
William Pachet, hosp. of S. John and S. James, Brackley, Worc. dioc. (l. d.)
Henry Cok, a grace from the apostolic see.
John Kepestone, Chich. dioc. (l. d.), sacristan of Presteigne.
Richard de Kyrkeby, monk of Alberbury.

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### Ordination in Bromyard Church, Dec. 26, 1364.

### Acolytes.

John Berwe, Worc. dioc.
William Gillou de Tredyntone, Worc. dioc.
Richard Mathew.
John Dyare de Alcestre, Worc. dioc.
Thomas Rydare de Maddeleye.
Thomas Bortone.
John Caldwalle.
Henry Marschal, Fr. Min.
John de Pewne, Fr. Carm.
Robert Wyntere.
William Bykeley.
Thomas de la More.
Robert Norreys, rect. of Alystone.
Henry Wyllesone, Worc. dioc. (l. d.)
John ap Howell, S. David's dioc. (l. d.)
David Colham, bro. of S. Wolstan's hosp., Worc.
Griffin Landevaylok, Nicholas Newemon, Fr. Pr.

### Subdeacons.

Edmund le Rotour, ti. pa. de Ministria.

John, s. of Philip le Taylour de Broktone, ti. pa.

William Dyare de Lodelowe, his lordship's grace.

John Lavor, ti. pa.

John Smyth de Chirestoke, Chirbury pr.

Richard Dygon de Graftone, Worc. dioc. (l. d.), ti. pa.

Master Edmund Kempeleye, rect. of portion with cure of S. "Gerond's," Exeter dioc. (l. d).

Edward Frome, Fr. Min.

Ralph de Cirencestre, Fr. Carm.

Robert de Breodone, monk of Great Malvern.

### Deacons.

Thomas Haukyns de Lodelowe, Palmers' Guild, Ludlow.

Jevan Vaghan ap Jevan ap Howel, S. David's dioc. (l. d.), ti. pa.

John Stowe, S. John's hosp., Ludlow.

Jevan ap Howel, S. David's dioc., a vicar of coll. ch. of Llandewy Brevy.

Jevan ap David Loyt, S. David's dioc., ti. pa.

Richard, s. of William Aleyn de Borytone, ti. pa.

Benedict David, Great Malvern pr.

David ap Jevan, S. David's dioc. (l. d.), ti. pa.

John Hobyns, Crasswall pr.

John de Wormbrugge, Land. dioc. (l. d.), the Cathedral.

Gilbert Dynaunt, Ormeskyrk, Hugh Hayleye, Fr. Carm.

Richard Wysham, Fr. Min.

John Peppelowe, canon of Chirbury.

Roger de Fromptone, Richard de Maddeleye, monks of Dore.

William de Hereford, Adam de Elmeleye, John de Leythtone, canons of Llanthony prima (l. d.)

### Priests.

John Dod, exempt jurisdic. of the Vale of Evesham (l. d.)

Robert Awy, Worcester dioc. (l. d.), Bordesley abb.

Roger Hore, rect. of Letton.

Jorewarth ap Madok, S. David's dioc. (l. d.), ti. pa.

John de Kyngtone, Clifford pr.

William Harries, ti. pa.

Nicholas Grene de Podene, Thomas Wheolare, Vale of Evesham (l. d.), Cokehill pr.

William Caple, rect. of Calvesdone, Bath and Wells dioc.

William ap Eynon, S. David's dioc. (l. d.), ti. pa.

William, s. of John Clerk de Stepultone, Limebrook pr.

John Yesteleye, Fr. Carm.

John de Lodebrok, bro. of S. John's hosp., Warwick (l. d.)

John Stoke, Henry Wenlak, monks of Wenlock.

William Straunge, Nicholas Twyth, Fr. Min.

Nicholas Carleous, canon of Llanthony prima.

Stephen Tettebury, monk of Hereford.

Henry Tollard, Fr. Min., Gloucester.

John Gloucestre, monk of Hales, Worc. dioc. (l. d.)

William Stoke, Fr. Pr.

Richard Wyke, Fr. Carm., Glouc.

Richard Lawleye, Roger de Atforton, canons of Wigmore.

Walter de Prestbury, Worc. dioc. (l. d.), canon of Llanthony by Glouc.

John de Westone, Walter Stoke, John Gloucestre, canons of Cirencester, Worc. dioc. (l. d.)

Nicholas Cassy, monk of Worcester (l. d.)

Thomas de Polle, monk of Great Malvern, Worc. dioc. (l. d.)

Edward de Strettone, John Martelle, Fr. Pr., Hereford.

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Ordination in Bromyard Church, March 7, 1365.

Benedicti.

William Walkere, Roger Hamond, Nicholas Varemon, Geoffrey ap Ion, Nicholas ap Richard, John Newman, Robert de Etone, William ap Adam, Matthew Waterdene, Henry de S. Thomaschirche, Thomas Boyneld, John Presthemede, Richard Branctone, John de Etone.

Acolytes.

Peter Bakere de Claverdone, William Hadeley, rect. of Madresfield, Walter de Westone, Thomas Muriel, Worc. dioc. (l. d.)

Ralph Cokes, Richard Balle, Richard Nightyngale, Walter Smyth, John Stauntone, John Boltebrok, Richard de Eytone, John Hore de Ploufeld, David Byrches.

Eynan ap Jevan, Howel ap Jevan Vaghan, S. David's dioc.

Richard Russhok de la Cleo.

David ap Cadogan de Waterdene.

Roger Spencer, monk of Alberbury.

James Pykard, monk of Monmouth.

Subdeacons.

Thomas de Hyntone, S. John's hosp., Shrewsbury.
Thomas de Borastone, ti. pa.
Robert Marchale, Great Malvern pr.
Richard Dyare, the Cathedral.
William de Astone, rect. of Hawkbridge and Withypool.
David Fisshere, Lilleshall abb.
Walter Broun de Wystanstowe, Buildwas abb.
John de Berwe, Studley pr., Worc. dioc. (l. d.)
William Gibbon, de Tredyntone, Lechlade pr., Worc. dioc. (l. d).
Thomas Ridere, Crasswall pr.
Robert Noreys, rect. of Alistone.
John ap Howel, ti. pa., S. David's dioc. (l. d.)
Griffin Landevaylok, Fr. Pr.
Henry Marchale, Fr. Min.
John Bristowe, John Wyshangre, John Ros, John de Astone, monks of Gloucester (l. d).

Deacons.

William Dyare de Lodelowe, his lordship's grace.
Edmund Rotour, John Lavor, Richard Dygon de Graftone, ti. pa.
Hugh Schettere, dean and chapter of S. Mary's, Warwick, Worc. dioc. (l. d.)
Nicholas Chaddesleye, S. Barth. hosp., Glouc. (l. d.)
John Tornour, ti. pa.
John ap Howel, Eynon ap Meredith, ti. pa., S. David's dioc. (l. d.)
Thomas Lenham, Fr. Carm.
Guido Wild, S. David's dioc., (l. d.), S. John's pr., Carmarthen.
Robert de Brudone, monk of Great Malvern.
Edward Stanford, John Dene, John Cleche, monks of Gloucester (l. d.)

Priests.

Jevan Vaghan ap Jevan ap Howel, Jevan ap David Loyt, David Gerveyse, David ap Jevan Allas, ti. pa. S. David's dioc. (l. d.)
Jevan ap Howell, a vicar in coll. ch. of Landewy Brevy, S. David's dioc. (l. d.)
Richard Penmayn, a vicar in coll. ch. of Abergwylly, S. David's dioc. (l. d.)
John Stowe, S. John's hosp., Ludlow (l. d.)
Benedict David, Great Malvern pr.

John Hobyns, Crasswall pr.
Richard Aleyn de Borytone, ti. pa.
Richard Scloghtre, Worc. dioc. (l. d.), Bruerne abb.
John de Peppelowe, monk of Chirbury.
Gilbert Dynaunt, Hugh Hale, Fr. Carm., Ludlow.
John Sloghtre, monk of Great Malvern.
Adam de Elmeleye, John Leytone, canons of Llanthony prima.

[In a later hand]. Finis regiminis Lodowyci Chorletone, episcopi Herefordensis, in anno Domini 1369; per octo annos rexit ecclesiam; post eum Willelmus Courteney, canonicus Eboracensis, legum doctor, consecratus est anno Domini 1369, ut patet in registro dicti domini Willelmi.

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The following ordination has been entered without date. From the entry immediately following it would seem to have been held before June, 1365. A note says: "Ista pagina cum septem sequentibus inseri debuit post ultimam paginam huius registri domini Lodowyci Chorletone ut ex supputacione annorum videre poteris."

### Acolytes.

Edward le Warde de Walford, Thomas David de Radenore, David Bodenham, John Hoby de Radenora Nova.

### Subdeacons.

Roger le Spencer, monk of Alburbury.
James Pykard, monk of Monmouth.
Thomas Whitewelle, S. Barth. hosp., Gloucester.
Thomas Muriel de Lutletone, Studley pr.
Walter de Stanweye, Little Malvern pr., Worc. dioc. (l. d.)
William de Hadeleye, rect. of Madresfield, Worc. dioc. (l. d.)
John Waltere de Quentone, S. John's hosp., Lechlade, Worc. dioc. (l. d.)
Walter de Westone, Poughley pr.
William Godfrey de la More S. Dionisii, Hales abb.
John Symonis Sloughleye, Cold Norton pr., Linc. dioc. (l. d).
Richard de Trinleye, Deerhurst pr.
Richard, s. of William Bayley de Monemouth, Monmouth pr.

John, s. of John de Colne de Bourton Anneys, York dioc. (l. d.), Poughley pr.

Deacons.

Thomas Hyntone, S. John's hosp., Shrewsbury.
Richard Dyer, the Cathedral.
Thomas de Borastone, ti. pa.
Robert Norreys, rect. of Aylistone.
Thomas Rudere de Maddeleye, Crasswall pr.
William Vynour de Warewyk, dean and chap. of S. Mary's, Warwick, Worc. dioc. (l. d.)
William Gybone de Tredyntone, an apostolic grace.
John ap Howell, S. David's dioc. (l. d.), ti. pa.

Priests.

Eynon ap Meredith, S. David's dioc. (l. d.), ti. pa.
John Lavour, ti. pa.
Edmund le Rotour de Munstreworth.

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Ordination at Bosbury on the Eve of the Trinity, June 7, 1365.

First Tonsure.

Hugh de Presthemede.
Richard Aycrope.
John le Smyth.
John Chyker.
John de Clone.
John de Lowe.
Richard de Lydeneye.
Thomas Halhtone.
Richard Ewyas.
John de Wottone.
Richard de Leyntwardyn.
Alan Lud.
John Smyth.
Roger Hope.
Thomas de la Broke.
Thomas Dumpreda.
Thomas Portmon.
William de Horltone.
Nicholas Chapel.
Roger de Louthe.
John Benhale.

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Ordination in Ledbury Church, Sept. 20, 1365.

Acolytes.

Roger Wolfurtone, John Gour de Peterschirche in Stradul, Stephen Gonne de Ledebury, Richard Hathewy de Munstreworth, Roger Prest de Bosebury.

John Gunter de Talgert, Howel ap David, S. David's dioc. (l. d.)
Thomas Neubyggyng de Kyrkeby, Carlisle dioc.

SUBDEACONS.

David de Trebert, S. Giles' hosp., Shrewsbury,
Walter Penerich, Wigmore abb.
John Trent de Stanford, Poughley pr., Salis. dioc. (l. d.)

DEACONS.

Henry, s. of Henry Colbache, Wigmore abb.
William Walle of the city of Hereford, Llanthony prima pr.
Robert Marchal de Ledebury, Great Malvern pr.
Ralph, s. of William le Walkere, Wigmore abb.
Master John de Ashtone, Rewley abb., Worc. dioc. (l. d.)
John de Obedone, rect. of Patlesham, Lond. dioc.

PRIESTS.

Richard de Trynnlee, Deerhurst pr.
Thomas de Hyntone, S. John's hosp., Shrewsbury.
David Fysshere de Leyntwardyn, Lilleshall abb.
Robert Norreys, rect. of Aylistone.
Thomas Whitewell, S. Barth. hosp., Worc. dioc. (l. d.)

SUBDEACONS.

Roger Grene, Fr. Pr.
John Seuer, monk of Evesham.
Richard de Lanthonia, canon of Wormsley.

DEACONS.—RELIGIOUS.

John Faukener, Fr. Carm., Glouc.
Thomas de Prestone, monk of Evesham.

PRIESTS.

Roger Spencer, monk of Alberbury.
Roger de Framptone, Richard de Madelegh, monks of Dore.

FIRST TONSURE.

John Pope, de Westone, William Cotyntone de Ledbury, William de Thynehulle, John Cam, Miles Ynor de Erdesleye, James le Vynour de Ledebury, Thomas Onewyne, Thomas Algar.

### Ordination at Whitbourne, Dec. 20, 1365.

#### Acolytes.

Thomas Monkelone, William Asshefeld de Wenlak, Richard Adiliscote de Wenlak, John ap David.

John Borru, Nicholas de Wygemore, canons of Wigmore.

#### Subdeacons.—Secular.

Thomas ate Pirie de Stoke Bles, ti. pa.

#### Religious.

William de Stockynge, Wigmore abb.

Thomas Atkyns de Bourtone, Wombridge pr.

Gervase ap David de Heyhope, Cwmhir abb., S. David's dioc.

John Aldryntone, John Grenhulle, Thomas Newebold, monks of Evesham.

Edward fitz Robert, Fr. Min.

#### Deacons.—Secular.

David de Treburt, S. Giles' hosp., Shrewsbury.

#### Religious.

William Penerich, Wigmore abb.

William Broun de Wystanstowe, Buildwas abb.

John Trent, Poughley pr., Salis. dioc. (l. d.)

John, canon of Llanthony prima.

John Seuar, monk of Evesham.

Hugh de Mule, canon of Wigmore.

Henry Husee, Fr. Min.

#### Priests.—Secular.

Randolph le Walkere de Lyndriche, Wigmore abb.

Thomas Borastone, ti. pa.

#### Religious.

William Hereford, canon of Lanthony prima.

Thomas de Prestone, monk of Evesham.

Edward de Stanford, monk of Hereford.

ORDINATION IN CHURCHAM CHURCH, MARCH 21, 1366.

FIRST TONSURE.

Robert Esebache.
John Bedeford.
Walter ate Pyrie.
John de Borghulle.
John Comeleye.
William Drape.
Walter Marcle.
Richard Solers.
Walter Bek.
John Brydwode.
Robert Mareschalle.
John Hogge.
John More.
John Falloye.
William Pywan.
Thomas Pywan.
Philip Ely.
Thomas Atkyns.
John Hawevylle.
John Penyard.
John Manok.
William Watkyns.
Thomas Baret.

ACOLYTES.—RELIGIOUS.

William de Brustowe, John de Astwode, Thomas Cheorltone, monks of S. Peter's, Glouc. (l. d.)

SECULAR.

Robert, s. of John de Wonworstowe, Land. dioc. (l. d.)
Thomas Douel de Monemouth.
Philip Benkyn de Shobbedone.
John ap Jenkyn.
David Thloyt de Presthemede.
Roger Hanund.
Richard de Clyfford.
William Wod de Leominstre.
John Whyttock.
Richard Wodeward.
John de Stantone.

SUBDEACONS.—RELIGIOUS.

John Pleyere, John de Oxenford, S. Oswald's pr., Glouc. (l. d.)
Thomas Rydelond, John de Lokestone, monks of Glouc. (l. d.)
John de Lyndeseye, Thomas Brokworth, canons of Llanthony by Glouc. (l. d.)

SECULAR.

Michael de Skyres, York dioc. (l. d.), ti. Guy Bryene.
Walter Canon de Lydeneye, Richard Hathewy, S. Barth. hosp., Glouc.
David de Byrches, Monmouth pr.

DEACONS.—RELIGIOUS.

Edward fitz Robert, Fr. Min.

John de Bristowe, Thomas de Wyshanger, John de Rosse, monks of Glouc. (l. d.)
John de Aldryntone, monk of Evesham.
John Usque, Reginald Dyere, canons of Llanthony by Glouc.

Secular.

Thomas ate Pyrie, ti. pa.
William Freman de Wynchcombe, Worc. dioc., S. Barth. hosp., Glouc.

Priests.—Religious.

Richard de Excestre, S. Barth. hosp., Glouc.
Roger Grene, Fr. Pr., Glouc.
William de Presthemede, Fr. Min.
John Severne, monk of Evesham (l. d.)
John ap Howel, monk of Carleon (l. d.)

Secular.

David de Treburt, S. Giles' hosp., Shrewsbury.
Thomas Atkins, Wombridge pr.
William de Pencrich, Wigmore abb.
John Webbe de Malmesbury, Kington pr., Salis. dioc. (l. d.)
John Trent de Stanford, Poughley pr.
William Benet, Hales abb., Worc. dioc. (l. d.)
Robert de Iddeburn, rect. of Twyning.

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Ordination in Bosbury Church, Eve of Easter, April 4, 1366.

First Tonsure.

John Danyeles, John Park, on his lordship's dispensation, Hugh Spencer.

Subdeacons.—Secular.

John Whittok, the Cathedral.

Religious.

John de Kent, Philip de Kingestone, monks of Grace Dieu.

Deacons.—Secular.

William Boteler, John ap Thomas, Land. cath., Land. dioc. (l. d.)
Philip Robert, ti. John Robert, lord of Cantelowestone.

Hugh de Kaerlyon, Goldclive pr.

John Gincter, Llanthony prima pr., S. David's dioc. (l. d.)

Richard Hathewy, Walter Canone de Lydeneye, S. Barth. hosp., Glouc.

Religious.

John Pleyere, John de Oxenford, canons of S. Oswald, Glouc. (l. d.)

Priests.

Nicholas Bocher de Newentone, Worc. dioc. (l. d.)

William Walle, Llanthony prima pr.

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Ordination in Bosbury Church, Eve of Trinity, May, 29, 1366.

First Tonsure.

Geoffrey de Montgomery, William Redmarley, Richard Wele.

Acolytes.—Secular.

John Frensshe, William Lamprey, Roger Wydewall, John de Hurdeley, John de le Bente, John Palmere.

Subdeacons.—Secular.

John Colyere de Notyngham, York dioc., hosp. of S. James and S. John, Brackley.

Richard Nyghtegale de Onybury, Buildwas abb.

Walter Stakebache, Dorchester abb., Linc dioc.

Religious.

John Borrey, Nicholas de Wyggemore, monks of Wigmore.

Deacons.—Secular.

Michael Schyres, York dioc., ti. Sir Guy de Bryene.

Richard, s. of Roger de Colbache, Limebrook pr.

Roger Hopkyn, S. Frideswyde's pr., Oxford.

Roger Whitecote, ti. pa.

Religious.

John de Cantea, Philip de Kingestone, monks of Grace Dieu, Land. dioc. (l. d.)

William Morgan, David de Morgan, monks of Dore.

Priests.

William Schete, Bath and Wells dioc., S. Mary's abb., Bruerne, Linc. dioc.

Religious.

Hugh de Mule, monk of Wigmore.

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Ordination to the First Tonsure in the Chapel of Bosbury, June 7th, 1366.

Thomas Bonde, William Aumenet, Henry Broy, William Broun.

The latter had a dispensation from the Bishop.

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Ordination to the First Tonsure at Presteigne, June 21, 1366.

John Durant, John Discot, John Moun, Richard of the Noke, Roger Blake Bache, William de la Coumbe, Thomas Whitlok, William Taylour, Thomas Stockynge, Roger Smythe, David Wyllamesone, William of the Luyde, John Phelipesone, Roger de la Wode.

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At Kingstone, June 24, 1366.

John Rous, Thomas Gour, William de Hamptone, John Haltone, Phelip Jonnessone, Philip Walkere, John Parlers, Richard Turpytone, Roger Coot, William Tylere.

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At Leominster [leaf torn], June, 1366.

John Proude, Thomas de Holbrigge, Richard Power, Walter Brit, Thomas Hope, William Aylmer, Madoc ap Jevan, Richard Ermet, John Power, William Haclit, John Puttas, Jevan ap Jevan, William Bolloc, Philip Knyht (dispensation for illegitimacy), David Cardigan (disp. for illeg.).

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At Homme Lacy, —— July, 1366.

Edmund Haclyt, Leonard Haclyt, William Motlowe, Hugh Braas, John Hulle, Richard Gerald, Maurice Phelippesonne, William Gigge.

At Newent Sept. 20, 1366.

Robert Tankard, John Davy, John Colyns, Geoffrey Phippes, Maurice Arderne (disp. for illeg.)

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At Aure, Sept. 22, 1366.

John Knyth, Peter Hopere, William Lawes.

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At Walford, Sept. 29, 1366.

Walter Vykery, Richard Walweyn, William Hildesleye, John Shorn, John Waltone, John Godmon, John Hildesleye.

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At Marcle, Sept. 30, 1366.

John Gamlone (disp. for illeg ), Richard Ruding, Henry de la Felde, Hugh Gamlone, William Davy.

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At Bitterley, Nov. 8, 1366.

Thomas Stephen, Walter de la Walle, John, s. of Alice Vikery, William de Dountone, John de Lee, John le Honte.

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At Wistanstow, Nov. 11, 1366.

Roger Posselowe, Richard de Posselowe, Nicholas Faber, William Phelippes, John de Hope, Richard Tikelewardyn, William Hale, John de Paunteleye, Henry de Whyttyngslowe, William Spark, John de Holgote, Henry Hawyes, John Denaunt, William Donne, David ap Welym, William Child, John Reynald, Thomas Adestone, Roger de Eytone, William Alleyns, William Cartere.

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At Wigmore, Nov. 15.

Thomas Katour, William Holeweye, Thomas Gough, John More, Walter More.

At Chirbury, Nov. 22.

Thomas de la More, Walter Shelue, Gervase de Chirstoke, John de Westone, Maurice Chirstoke, Jevan ap Jor[worth], John ap Howeyn, Richard Dodestone, Robert ap David, Philip de Okeley, Gervase Kede, Jorworth de Hemme, David ap Jevan, Jevan ap Jevan (disp. for illeg.), John Shelue, John Middelcote, John Clone.

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At Alberbury, Nov. 25.

Thomas Okes, William Pontesbury, Richard Croftone, Richard Alburbury, Hugh Pontesford, William Westbury, (disp. for illeg.), Richard Pontesford, Hugh Forde, Hugh Feltone, Richard Pontesbury.

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At Munslow, Nov. 30.

John Munstreleye, Roger de Egge, Nicholas de Alstone, William Grene, John Strettone, William Porcel, Thomas Porcel.

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At Wenlock, Nov. 31.

John Baggesore, Richard Dodytone, John de Tykelewardyn, Thomas de Beckebury, John Shakel, John Presthope, William Sheyntone, John Merewalle, John Porter, Walter Madeleye, John Corn, Nicholas Ramage, William Lylotfeld, John Corbet, Richard Backe, Thomas Borwardsleye, Richard Wyke, William Myles.

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Ordination at Bromyard, Saturday, Dec. 19, 1366.

Acolytes.

Thomas Wymastone (illegitimate).
James de Cornwaile.
Peter Wayte.
Reginald de Clyfford.
John Doglas.
John Rys (illegitimate).
Thomas Pottestone.
John de Clone.
Philip Baret.
William Leyntehale.
John Rudhale.
Nicholas Fort.
Edmund Collynge.
William de Aylistone.
Thomas de Moreswode.
William Pyrkyn.
Walter Hancok.
George Taylour.
Hugh Cheyne.
William Taylour.
Richard Dene.

John de Winchestre, Lland. dioc. (l. d.)

Religious.

John Blockeleye, Fr. Pr., Brecon.
Thomas Watteleye.
Roger Seggeleye, Fr. Carm., Glouc.

Subdeacons.

John Boltebrok, James Belymare, Clifford pr.
Meredith ap Llewellin, ti. pa., S. David's dioc. (l. d.)
Philip Benkyns, ti. pa.
Griffin ap Jevan, S. Giles' hosp., Shrewsbury.
John Stauntone, Dore abb.
Stephen Carneye, S. Barth. hosp., Glouc.

Religious.

John ap Trahern, Fr. Pr.
William de Brystowe, monk of Glouc.

Deacons.—Secular.

Nicholas de Lychesfield, Lich. dioc. (l. d.), ti. pa.
David, s. of Philip de Byrches, Monmouth pr.
Thomas Trosedorn, rect. of Ganarew (Kenrew).

Religious.

Bro. Richard, canon of Wormesley.
John Rody, Fr. Pr., Brecon.
John Rumleye, Fr. Carm.
Thomas Rydlonde, John Lokstow, monks of Glouc.
Edward Frome, Fr. Min.

Priests.

Hugh Thlan, Goldclive pr., Land. dioc.
William Boteler de Kerdyf, Philip Robard, John ap Thomas, Lland. chapter, Lland. dioc.
William Walkere, ti. pa.
Richard Hathewy, S. Barth. hosp., Glouc.

Roger de Wychecote, ti. pa.
Walter Stachache, Dorchester abb.
Richard Welhounis, Lond. dioc. (l. d.), Keynsham abb.

Religious.

John Kent, Philip Kingestone, monks of Grace Dieu.
John Dene, John Cleeh, monks of Gloucester.
John Chyseldene, Fr. Carm.
John Pleyere, John de Oxenford, canons of S. Oswald's, Glouc. (l. d.)

First Tonsure.

John Miles de Soudhurst, York dioc. (l. d.)
John Legarne.

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Ordination in Ledbury Church, Saturday in First Week of Lent, March 13, 1366.

Acolytes.

William Aron de Gostone, David Smith de Keusak, John Atkyn de Kardyf, William Mewe de Martros, Land. dioc.

Thomas de Berchuyle de Stantone Lacy.
Thomas de Boreford.
Nicholas de Credenhulle.
Hugh Hakelyt, ti. church of Tedstone de la Mare.
John Kyngestone.
John Boteler.
William Hert de Longhope.
Robert de Wolvesdale de Plowfeld.
John Selymon.
Thomas Bakere.
Geoffrey de Montgomery.
Thomas de Wentenore.
Thlewelyn ap David de Waterdene.
John Goldsmyth de Hereford.
William Hore de Cowarne, dispensation.
John de Malmeshulle de Lodelowe.

Religious.

Richard de Estone, Fr. Min.
William Boys de Dymmok, John de Ross, monks of Flaxley.
Henry Tewkesbury, Fr. Min., Glouc.
Roger Wenel, monk of Wenlock.
Thomas Henleye, monk of Great Malvern.
Laurence Hewnet, Robert de Longdone, monks of Great Malvern.

Subdeacons.

Richard de Cotyntone, S. Katherine's hosp., Ledbury.
John, s. of Walter Chyp de Bokenhulle, S. Giles' pr., Shrewsbury.
John Mikelwode, ti. his chapel of Ledwich.
Thomas Bernard, Thomas Wymandestone, ti. pa.
Robert de la Mare, ti. his portion of Burford.
Nicholas Stephenes de Lodelowe, Wigmore abb.
John Res, Thomas Puttesdone de Prestone, Great Malvern pr.
Walter Gogan de Dynaspoys, ti. Sir Oliver St. John, Lland. dioc. (l. d.)
John Wynchestre, rect. of Yohenwold, Lland. dioc. (l. d.)

Religious.

Robert Stanes, John de Kyderminstre, John de Whyteneye, Thomas Dene, monks of Worcester (l. d.)
Thomas de Cryssege, monk of Wenlock.
William de Longeneye, Robert de Elystone, Thomas de Ryppelle, monks of Great Malvern.
Roger de Seggeleye, Fr. Carm.

Deacons.

Richard Nyhtyngale, Buildwas abb.
Griffin ap Jevan, S. Giles' hosp., Shrewsbury.
John Boltebrok, Clifford pr.
John Stantone, Dore abb.

Religious.

Thomas Welle, Fr. Min.
Thomas de Waltone, Nicholas Westone, Fr. Carm.

Priests.—Secular.

Roger Hopkyns, S. Frideswyde's pr., Oxford.
Richard Collebache, Limebrook pr.
Thomas Tresedorn, ti. church of Ganarew (Kenreu).
Robert Braybrok, ti. church of Elystone, Linc. dioc.

Religious.

Henry Huse, John Thomas, Fr. Min., Glouc.
Edward, s. of Robert, Fr. Min.
Robert de Brudone, monk of Great Malvern.

Ordination to the First Tonsure in Ledbury Church, First Sunday in Lent, March 14, 1366.

William Belyaunt, William Andrew, John Sharp, William Sharp, of Ledbury.

Thomas Walle de Rosse, Stephen Tolle de Rosse, Thomas Boteler de Ledebury, Thomas Muleward de Bosebury, John Nortone de Nortone.

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Ordination to the First Tonsure at Hereford.

Walter Houdyes, Thomas Brewe, Thomas Prutfot, Thomas Brayn.

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Ordination in Sugwas Chapel, Easter Eve, 1367.

Thomas, s. of William de Clynchestre, John Russhok, John Rud.

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Ordination in Hereford Cathedral, Eve of Trinity, Saturday, June 12, 1367.

Acolytes.

Walter Maddeleye, John de Byketone, William Sagow, John Brian, David ap Jevan, John Job, John Westone, Thomas Seycill, William Carles, John Russhebury, William Manus, William Ruhale, Richard Sextain, William Hoby, William Madok, Jevan ap Phelypp, John de Strete, John de Halle, rect. of Culmington.

John Wilcok, Lland. dioc.

Religious.

John Stoktone, John Shirebourne, Fr. Aust., Wodehouse.

Laurence Monyntone, Thomas Paunteleye, Richard Wroht, monks of Dore.

Robert Spartone, Fr. Min., Hereford.

Subdeacons.

John Chatewalle, S. John's hosp., Shrewsbury.

Thomas, s. of John Douel de Monemouth, Monmouth pr.

William Aaron, rect. of Wildecrek, Lland. dioc. (l. d.)

William Hoptone, Cov. and Lich dioc. (l. d.), Buildwas abb.

Hugh Haukeleye, rect. of Tedstone de la mere.

Richard in the Lone, ti. pa.

Religious.

Thomas de Wateleye, John de Blockleye, Fr. Pr.
Thomas Castelmartyn, Richard Estone, Fr. Min., Heref.
Stephen de Dymmok, John Rosse, monks of Flaxley.
Robert de Dorstone, monk of Dore.

Deacons.

Robert de la Mare, rect. of Brockbury.
Nicholas Stephenes, Wigmore abb.
John Rees, Great Malvern pr.
John de Winchestre, rect. of Yohenbold, Llanel. dioc.
Thomas Puttesdone de Prestone, Great Malvern pr.
Stephen Gorneye, S. Barth. pr., Glouc.
John Mikelwode, ti. chapel of Ledwych.
James Bellymare, Clifford pr.
Richard Cotyntone de Ledebury, S. Kath. hosp., Ledbury.
Thomas de Wymanstone, ti. pa.

Priests.

Griffin ap Jevan, S. Giles' hosp., Shrewsbury.
John Boltebrok, Clifford pr.
Howel ap Gwyn, ti. pa., S. David's dioc.
Thomas le Ridere de Madeleye, Crasswall pr.
Meredith ap Thlewelyn, ti. pa., S. David's dioc. (l. d.)

Religious.

William de Morgan, David de Morgan, monks of Dore.
John Pykard, monk of Monmouth.

Mem. that Robert Smyth, York dioc., was ordained to the first tonsure in Bosbury chapel, Saturday, Sept. 18, 1367.

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Ordination in Ledbury Church, Saturday, Sept. 18, 1367.

First Tonsure.

Roger Ploufeld, John Jay, Thomas Jay, John Murie, John Albon, Thomas Hopkyn, Thomas de la Chirche.

ACOLYTES.

Robert Smith, York dioc. (l. d).
Eustace de Whiteneye, rect. of Letton.
Robert de Harpesford, Cov. and Lich. dioc. (l. d.)
Thomas de Okes, John de Bradwardyn, William de Leominstre.

RELIGIOUS.

Roger de Welyntone, John de Salopia, monks of Wenlock.
Thomas Rodes and William Hyde, monks of Evesham.

SUBDEACONS.

John de Biketon, ti. pa.
William Brey, Felley pr.
William Laumprey, S. John's pr., Shrewsbury.
Roger de la More, rect. of Tedstone Wafer.
James Cornwayle, ti. pa.
John de Halle, rect. of Culmington.
John Goldsmith, Evesham abb.
Thomas de Berteville, Buildwas abb.
Philip le Wayte, ti. pa.
William le Hore, the Cathedral.
Thomas Seycil, ti. pa.
John Wynford, exempt jurisdic. of Vale of Evesham (l. d.), Cokehill pr.
Roger Wenel, monk of Wenlock.
Laurence Colewalle, Thomas Hanley, Robert Longedone, monks of Great Malvern.
William Boys, monk of Flaxley.

DEACONS.

Thomas Bernard, ti. pa., on his lordship's grace.
John de Chatewalle, S. John's hosp., Shrewsbury.
John, s. of Walter Chip de Bokenhulle, S. Giles' hosp., Shrewsbury.
Richard in the Lone, ti. pa.
William Aron, rect. of "Wyldecrek," Lland. dioc.
Thomas Douel, Monmouth pr.

RELIGIOUS.

Richard de Lychefield, Fr. Carm., Ludlow.
William Hanlop, Fr. Carm., Glouc.
John de Blockeleye, Fr. Pr., Hereford.

Thomas Crissege, monk of Wenlock.
William de Longneye, monk of Great Malvern.
Thomas Newbold, monk of Evesham.

PRIESTS.

John de Stauntone, Dore abb.
Richard de Cotyntone, S. Kath. hosp., Ledbury.
Thomas de Wymandestone, ti. pa.
Walter Canon, S. Barth. hosp., Glouc.
John Mikelwode, Ledwich chapel.
Richard Nyhthyngale, Buildwas abb.
Thomas Pottestone, Great Malvern pr.
James Bellymare, Clifford pr.
John de Wincestre de Landewe, rect. of "Yohenwold," S. David's dioc. (l. d.)
Stephen Gourney, S. Barth. hosp., Glouc.
John Rees, Great Malvern pr.
Robert de la Mare, rect. of Brockbury

RELIGIOUS.

John Roumley, Thomas Bylinvylle, Thomas Broghtone, Fr. Carm., Glouc.
Richard Penlun, Richard Chedele, Fr. Pr.
John de Aldryntone, monk of Evesham.

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ORDINATION TO FIRST TONSURE IN WHITBOURNE CHURCH, DEC. 12, 1367.

John ap Adam, Lland. dioc. (l. d.), George Wyntur.
Philip Sarnesfeld (illegitimate), Feb. 23, 1367, was ordained to first tonsure on a dispensation.

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ORDINATION IN BROMYARD CHURCH, DEC. 18, 1367.

ACOLYTES.

Thomas Barbour, Richard Lautone, John Tornour, George Wyntour John Posselowe de Lodelowe.
John ap Adam, Lland. dioc.
Thomas Boghemore, Bath and Wells dioc.

John Coupere, of jurisdic. of Evesham.
John Spencer, on bishop's dispensation.

Religious.

John Jacobs, Fr. Pr., Hereford.
John Sage, Fr. Aust. "de la Wodehouse."

Subdeacons.

John Coke, S. David's dioc. (l. d.), ti. pa.
Reginald de la Lone, Clifford pr.
Hugh Cheyne, ti. pa.
Roger Wydewalle, Dore abb.
Eustace Whiteneye, rect. of Letton.
Robert Lyntone, chantry in Linton church.
Robert Smyth de Bortone, York dioc., Great Malvern pr.
Richard de Campdene, monk of Great Malvern.
Thomas Besford, Fr. Pr., Brecon.
Walter Hide, monk of Evesham.
David ap Cadogan, monk of Strata Florida, S. David's dioc. (l. d.)

Deacons.

John Halle, rect. of Culmington.
Philip le Wayte, ti. pa.
Philip Wareyn, S. David's dioc. (l. d.), ti. pa.
William Lamprey, Felley pr.
Roger More, rect. of Tedstone Wafer.
Owen ap Llewelin Lloyt, vicar of Llandewy Brevy, S. David's dioc.
John Wynford, of jurisdic. of Vale of Evesham, Cokehill pr.
William Hore, the Cathedral.
John Byketone, ti. pa.

Religious.

Roger Bouldwas, monk of Great Malvern.
John Grenehulle, monk of Evesham.
John Charteseye, Fr. Carm., Glouc.

Priests.

Richard in the Lone, ti. pa.
John Chatewalle, S. John's hosp., Shrewsbury.
Thomas Douel, Monmouth pr.
John Baret, S. David's dioc. (l. d.), ti. pa.

Religious.

Robert de Clyftone, Thomas Rippelle, monks of Great Malvern.
John Blockleye, Fr. Pr., Hereford.
John Loghere, Fr. Pr., Brecon.
William Hanlep, Fr. Carm., Glouc.
Thomas Newebold, monk of Evesham.
John Brustowe, monk of S. Guthlac's pr., Hereford.
David ap Howell, S. David's dioc., Strata Florida abb.

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Ordination in Hereford Cathedral, March, 1367.

Acolytes.

Philip ap David, S. David's dioc. (l. d.)
Jevan ap Howell.
Richard Tascare, Walter Baddeseye, of juris. of Vale of Evesham (l. d.)
Richard de Lodelow, rect. of Ullingswick.
John Cowarne.

Subdeacons.

Thomas Barbur, S. Kath. hosp., Ledbury.
Jevan ap Meredith ap Morgan, S. David's dioc. (l. d.), ti. pa.
Richard Wrothe, monk of Dore.

Deacons.

Hugh Cheyne, James Cornwaylle, ti. pa.
John Goldsmythe, Evesham abb.
Roger Widewalle, Lyre abb.
Reginald of the Lone, Clifford pr.

Religious.

Roger Boudeler, Fr. Pr., Cardiff.
Walter Hide, monk of Evesham.
Robert de Dorstone, monk of Dore.
John Ross, William Boys, Stephen Dymmok, monks of Flaxley.

Priests.

William Brey, Felley pr., York dioc.
William Here, S. David's dioc., ti. pa.
Roger More, rect. of Tedstone Wafer.

Owen ap Llewelin Lloyt, vicar of Llandewy Brevy, S. David's dioc. (l. d.)

Symon Yeuer, David Spark, Robert Malpas, S. David's dioc. ((l. d.) ti. pa.

William Hore, the Cathedral.

Religious.

John Grenehulle, monk of Evesham.

John Rosse, monk of Hereford pr.

---

Ordination in Whitbourne Church, Saturday, March 25, 1368.

Acolytes.

Ralph de Astone, Cov. and Lich. dioc. (l. d.)

John Hunte de Hope sub. Denemour, Richard le Walssh de Wenlak, Richard Davyes de Leyntwardyn, Reginald Leye, John Morgan de Bokenhulle, John de Neentone, John Tilere, Roger Derby de Aspertone.

Subdeacons.

John David, John Mabws, S. David's dioc (l. d.), ti. pa.

Thomas, s. of Roger de Okes. S. John's hosp., Shrewsbury.

Richard de Lodelowe, rect. of Ullingswick.

Henry Boghemor, Bath dioc., (l. d.), his lordship's grace.

Walter de Baddeseye, Worc. dioc. (l. d.), Telisford pr.

John Otery, Exeter dioc., Torr abb.

Deacons.

John de Mostone, Lich. dioc., S. Mary's pr., Chester.

John Cok, S. David's dioc., ti. pa.

William Blakeweye, Lich. dioc. (l. d.), Wombridge pr.

Robert le Smyth de Burtone, York dioc., Great Malvern pr.

Priests.

Philip ap Gwilym Wareyn, S. David's dioc. (l. d.), ti. pa.

Henry Scot, Lich. dioc. (l. d.), Notton pr.

William ate Feld, Lich. dioc., Trinity hosp., Bridgenorth.

Robert de Conyngtone, Ely dioc. (l. d.), ti. Edmund de Brugge.

John, s. of Walter Chip de Bokenhulle, S. Giles' hosp., Shrewsbury.

Peter de Suttone, York dioc. (l. d.), Letchlade pr.

William Laumprey, S. Giles' hosp., Shrewsbury.

Nicholas Stephenes, Wigmore abb.
John Kyng de Aldestre, Lich. dioc., Merivale pr.
Mereduk ap Jevan Vahan, Cisterc. monk of Whitland abb.

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Ordination in Whitbourne Church, Eve of Trinity, June 3, 1368.

Acolytes.

John Cachepol, of Hereford City, on apostolic letters of dispensation.
William de Chirbury, John de Burtone, John de Duttone de Wenlak, Thomas Borwardesleye, John de Pencombe, Stephen Spencer de Bromyard, John de Presthope, Nicholas de Barewe, William Coktone.
William ap Griffith, S. David's dioc. (l. d.)

Religious.

John Tullyntone, Fr. Pr.
Edmund Doresley, monk of Gloucester.

Subdeacons.

John Watte de Trefdin, S. David's dioc. (l. d.), ti. pa.
John de Bredwardyn, Clifford pr.
William Dynan de Lodelowe, Croxden abb.
Richard Lautone, ti. pa.
Ralph de Astone, S. Giles' hosp., Shrewsbury.
John Broun, John Yelymon, the Cathedral.
Richard de Clifford, Clifford pr.

Religious.

Thomas Cotel, John Crook, Fr. Min.
John Stoktone, Fr. Aust.
John Holand, monk of Dore.
Henry de Teukesbury, Fr. Min.

Deacons.

John Cornock, S. David's dioc., ti. pa.
Thomas de Bertevyle, Buildwas pr.
James Mabous, S. David's dioc, ti. pa.
Edward le Warde, S. Giles' hosp., Shrewsbury.
Robert de Lyntone, chantry in Linton church.

Religious.

John Sauge, Fr. Aust.

Richard Wroth, monk of Dore.

Laurence Huenet, Thomas Hanleye, Robert Longedone, monks of Great Malvern.

William de Brustolle, monk of Glouc.

Priests.

Philip el Wayte, Hugh Cheyne, ti. pa.

John Smythe de Burtone, York dioc. (l. d.)

John Goldsmithe, Evesham abb.

Roger Wydewalle de Froma, canonicorum, Lyre abb.

Religious.

John de Charteseye, Fr. Carm., Glouc.

John Welle, Fr. Min.

Edward de Froma, Fr. Pr.

William Boys, Stephen Dymmok, John Rosse, monks of Flaxley.

First Tonsure.

John Temset, Henry Stanford, John Baret de Colewalle, Robert More, Lewis de Whiteneye.

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June 25, 1368, in Bosbury chapel, Thomas Martyn was ordained to the first tonsure.

Aug. 1, 1368, in Bosbury chapel, Richard, s. of John le Cook de Okene, Cov. and Lich. dioc. (l. d.), was ordained to the first tonsure.

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Ordination in Ledbury Church, Sunday, Sept. 22, 1368.

Acolytes.

John Strettone, William Oldeford.

Henry David de Baddeseye, of jurisdic. of Evesham (l. d.)

Subdeacons.—Secular.

Thomas ate Wode de Newent, ti. pa.

Roger Prest de Bosebury, Great Malvern pr.

John Grene, scholar of Merton Hall, Oxford, ti. the same hall.

John Cachepol, ti. pa.

William Crofte, Croxden abb.
Philip ap David de Breconia, S. David's dioc. (l. d.), Dore abb.
John de Whittyngslowe, S. Giles' hosp., Shrewsbury.
John de Porselow de Lodelowe, ti. pa.
William Monnyge, Bath and Wells dioc., his lordship's grace.

RELIGIOUS.

John Abraham, Fr. Carm., Ludlow.
Thomas Rode, William Caumpedene, monks of Evesham.
Richard Olithe, monk.
Laurence de Monyntone, Thomas de Aula, monks of Dore.
John Redynge, John Fernleye, Fr. Carm , Glouc.
John Balle, Fr. Pr.
Laurence Brut, Fr. Min., Glouc.

DEACONS.

Thomas Okes, S. John's hosp., Shrewsbury.
Richard de Lautone, ti. pa.
Walter Boddeseye, Worc. dioc. (l. d.), Telisford pr.
William Dynan de Lodelowe, Croxden abb.
Thomas Barbur, S. Katherine's hosp., Ledbury.
Ralph de Astone, Lich. dioc., S. Giles' hosp., Shrewsbury.
Eustace de Whitteneye, rect. of Letton.

RELIGIOUS.

Richard Coffyn, Fr. Carm., Ludlow.
Richard Caumpedene, Great Malvern pr.
John de Oxenford, John Mere, monks of Malmesbury.

PRIESTS.—SECULAR.

Thomas Bernard, ti. pa.
John Wyndford de Litteltone, Worc. dioc., Cokehill pr.
Reginald de la Lone, Clifford pr.
Edward Warde de Wiggemor, Linc. dioc. (l. d.), S. Giles' hosp., Shrewsbury.
Robert de Lyntone, S. Mary's chantry, Linton.
Richard Balle, Monmouth pr.

RELIGIOUS.

Robert de Dorstone, Richard Wrothe, monks of Dore.
Thomas Whateleye, Stephen de Bybury, Fr. Pr., Glouc.
William de Cherletone, John de Welleys, monks of Malmesbury.

Ordination to the First Tonsure at Ledbury on the same day.

John Bayly de Longehope, Thomas Spark, Thomas Baghot, Richard Baghot, John Rook, Henry Morecote, Thomas Ballard, Matthew Bras, John Calewe.

John Turke, Fr. Carm.

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Feb. 22nd, 1368, in Whitbourne chapel, Nicholas de Brideport, clerk, rect. of Hampton, was ordained acolyte.

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Ordination in —— Church, Saturday, Feb. 24, 1368.

Acolytes.—Secular.

Henry Burtone.
Roger Barewe.
John Kele, Linc. dioc.
John Partrych.
Richard Sturmy.
Thomas Astone.
Adam Robyn, Worc. dioc., beneficed.
John Combe.
John Du.
William Ballard.
John Davy.
Thomas Etone.
Richard Pors.
Richard de Clone.
William Cartere.
John Dilewyn.
William Besaunt.
Edward de Hoptone, rect. of Sutton.
Richard de la Feld.
John Smith de Bretfortone, jurisdic. of Evesham.
Richard Balle.
Hugh Bakare.
Richard Hulle.
John Stowe.
William de la More.
John Whyte.
Richard Hompson.
Thomas Whythe.
John Penteleye.
Richard Pleyneire.
Roger de Etone.
Walter Boulwas.
Walter Wylleye.
Walter de Homptone.

Religious.

William Pynchebek, Thomas Camel, Fr. Carm., Ludlow.
Richard Pygage, Fr. Pr., Hereford.
Thomas Parlebien, Fr. Pr., Brecon.
Stephen de Sosins, William de Portu, monks of Monmouth.

Subdeacons.—Secular.

Nicholas de Brideport, rect. of Hampton.
Roger Derby, the Cathedral.

William Aylvestone, ti. pa.
John Boche de Snodhulle, Clifford pr.
Henry Prikke, John, s. of David Hurdeleye, ti. pa.
Richard Chamberleyn, sacristan of Chelmarsh.
William Leygh, York dioc. (l. d.), Drax pr.
Richard Davyes, ti. pa.
Henry Baddeseye, Worc. dioc., Keynsham abb.
John de Cowerne, his lordship's grace.
Master Walter de Remmesbury, Salis. dioc., Merton hall, Oxford.
Adam Yonge, Strata Marcella abb.

Religious.

John Tullyntone, Fr. Pr., Brecon.
Edmund Dursleys, monk of Glouc. (l. d.)
John Sage, Fr. Pr., Glouc.

Deacons.—Secular.

John de Bredwardyn, Clifford pr.
John Cachepol, ti. pa.
Walter, s. of William Hancok, S. David's dioc., Clifford pr.
John Yelymon, the Cathedral.
Miles Ynor, Great Malvern pr.
Richard Clifford, Clifford pr.
Ralph de Greges, Rouen dioc., ti. pa.
John Grene, the Cathedral.

Religious.

Laurence Brut, Fr. Min., Glouc.
John Balle, Fr. Pr., Hereford.
John Borrey, Nicholas Wiggemore, canons of Wigmore.
John Traharn, Fr. Pr., Glouc.

Priests.—Secular.

Walter Baddeseye, Worc. dioc., Telisford pr.
David Birches, Monmouth pr.
Ralph de Astone, S. Giles' hosp., Shrewsbury.
Thomas Hokes, S. John's hosp., Shrewsbury.
Thomas ate Wode, ti. pa.
Roger Peppelowe, rect. of Sutton.
William Mannynge, Wells dioc. (l. d.), Taunton pr.
Henry Boghemore, Bath and Wells dioc., his lordship's grace.

Religious.

Roger de Salopia, Richard de Campdene, monks of Little Malvern, Worc. dioc. (l. d.)
Richard Coffyn, Fr. Carm., Ludlow.
James David, Fr. Min., Glouc.
John de Stoktone, Aust. hermit of Wodehouse.
Thomas Ridelond, John Loxtone, monks of Glouc.
Richard de Lautone, canon of Wormesley.

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Ordination to the First Tonsure in the Chapel of Whitbourne Manor, Feb. 25, 1368.

John Pors de Bokenhulle, John ate Pirie de Lyndrugge, Alexander Parson de Monklone, John Westone de Stoke, John Noxtone de Clyftone, John Davyes de Leonhales.

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Ordination in Whitbourne Church, Saturday, March 17, 1368.

Acolytes.—Secular.

John de Turpletone, Alexander Parson de Monklone, Thomas de Presthemede, John Botery de Marcle Magna, Thomas Crompe de Eye.
Walter de Malvernia, Worc. dioc. (l. d.)
John de Sapertone, Fr. Pr.

Subdeacons.

Adam Robyn, rect. of chapel of Lipeyate, Worc. dioc. (l. d.)
Henry ate Hethe de Bromesgrave, Worc. dioc., Dodford pr.
John Kele, Linc. dioc., the Cathedral.
Robert de Whittre, Chirbury pr.
Roger de Sibetone, Wenlock pr.
Philip de Montgomery, ti. pa., by dispensation.

Religious.

William de Brutone, John Stoke, Fr. Min., Glouc.
John Denys, Fr. Carm.
Thomas Parlebien, Fr. Pr.
Stephen de Sausse, William de Portu, monks of Monmouth.

DEACONS.—SECULAR.

Thomas Brome, Worc. dioc., (l. d.), Dodford pr.
Henry Prikke, John, s. of David, ti. pa.
William Legh, York dioc., Drax pr.
Henry Baddseye, Worc. dioc. (l. d.), Keynsham abb.
John Bowyere, Worc. dioc., S. Barth. hosp., Glouc.
Ralph Pynk, Worc. dioc., Studley pr.
Richard Chamberleyn, sacristan of Chelmarsh.
John de Cowarne, his lordship's grace.
Richard Davyes, John de Posselowe, ti. pa.
William Crofte, Croxden abb.
Adam Yonge, Stradmawel abb.
Thomas Northborgh, Linc. dioc. (l. d.), ti. Hugh de Northborgh.
Master Walter de Remesbury, Ebor[1] dioc. (l. d.), Merton Hall, Oxford.
John Gough (l. d.), Clifford pr.

RELIGIOUS.

John Sage, Fr. Pr., Glouc.
John Tullyntone, Fr. Pr.
John Redynge, Fr. Carm.

PRIESTS.—SECULAR.

Eustace de Whiteneye, rect. of Letton.
Walter Wattes de Newentone, Worc. dioc. (l. d.), ti. pa.
John Cachepol, ti. pa.
Milo Ynor de Erdesleye, Great Malvern pr.

RELIGIOUS.

John Traharn, Fr. Pr., Glouc.
Lawrence Brut, Fr. Min., Glouc.
John Assheborne, Thomas Colewelle, William Farnleye, Fr. Carm.

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ORDINATION IN CHAPEL OF SUGWAS MANOR, EVE OF EASTER, MARCH, 1369.

ACOLYTES.

Richard Smyth de Stauntone.
Ralph Chaumberleyn de Monyntone.
William Orcop.
John Fremon de Hereford.
John de Hereford.

1—Salisbury ante.

John Welyntone de Hereford.
John Yoke de Welyntone.
Walter Yoke de Welyntone.
Thomas Chaundos de Welyntone.
Thomas Barbour de Hereford.
John Londone de Hereford.
Thomas Webbe de Hereford.
John Fowenhope de Hereford.
John Carpenter de Hereford.
John Ridely de Hereford.
William Bakere de Hereford.
Richard Boteler de Hereford.
John Hereford de Hereford.
John Smyth de Madeleye.
John de Hide de Lolham.
Roger de Wottone.
Thomas de Wottone.
John Bayly de Hereford.
William Knyth de Hereford.
John Whit de Hereford.
William Russhok, by bishop's dispensation.
William Londone.
John Lettone.
John Wrynge.
William de Tullyntone.
William Bernard.

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Ordination in Sugwas Chapel, April 4, 1369.

Thomas de Bramptone, John Prat, Thomas Tregat, John Willeye.

Ultima pagina huius registri, licet alie prepostero ordine hic sequantur pagine.[1]

1—Restored to their original order.

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Variant spellings of proper names are only given in those cases where they may be needful for the purpose of identification.


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# The Canterbury and York Society.

*GENERAL EDITOR: REV. F. N. DAVIS.*

# DIOCESE OF HEREFORD.

CANTERBURY AND YORK SERIES.—VOL. XV.

# Registrum Willelmi de Courtenay,

## EPISCOPI HEREFORDENSIS,

A.D. MCCCLXX–MCCCLXXV.

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London:
ISSUED FOR THE CANTERBURY AND YORK SOCIETY,
AT 124, CHANCERY LANE.
MDCCCCXIV.

## PREFACE.

There is little evidence in the short register of Courtenay of any personal action in the diocese of Hereford, except in the lists of ordinations, which are unusually full, containing in the earlier pages the names of many persons connected with the diocese of Exeter, whom at the Bishop's request he ordained for him at Tiverton. The notable incidents in his career belong almost entirely to the period of his tenure of the See of London or to his official life as Primate at Canterbury, and there seems no reason for mentioning them here.

# Registrum Willelmi de Courtenay, Episcopi Herefordensis, A.D. 1370–1375.

Fol. 1. Registrum venerabilis in Christo patris, domini Willelmi de Courteney, Dei gracia Herefordensis episcopi, qui vicesimo octavo etatis sue anno per sanctissimum in Christo patrem ac dominum, divina providencia papam Urbanum quintum, de consilio et assensu sancte Romane ecclesie cardinalium, dispensacione super etatis defectu preoptenta, herefordensi fuit prefectus ecclesie in episcopum et pastorum.

A.D 1369 *Aug. 17.—Pope Urban V, intending to appoint to the bishopric of Hereford by provision William de Courtenay, canon of York, being only 28 years of age, grants a formal dispensation for his relief.*

Urbanus, episcopus, servus servorum Dei, dilecto filio, Willelmo Courteney, canonico Eboracensi, legum doctori, salutem et apostolicam benediccionem. Divine supereminencia largitatis nonnunquam sic in multis gracie sue dona diffundit quod eciam in annis minoribus constituti, per literarum scienciam et aliarum virtutum merita defectum suplentes etatis, ad dignitatum merentur culmina promoveri. Cum itaque nos ecclesie Herefordensi, pastoris ad presens solacio destitute, de persona tua preter grandia dona virtutum, quibus personam ipsam, prout testimoniis fidedignis accepimus, Altissimus insignivit, intendamus hodie providere, tuque paciaris in etate defectum, cum in vicesimo octavo etatis tue anno constitutus existas, nos sperantes quod tu per huiusmodi tua merita et alia tibi affutura suffragia eris eidem ecclesie, auctore Domino, multipliciter fructuosus, tecum ut defectu predicto necnon Lateranensis concilii et quibuscumque aliis constitucionibus apostolicis ac statutis et consuetudinibus ipsius ecclesie contrariis, juramento, confirmacione apostolica, vel quacumque firmitate alia roboratis, nequaquam obstantibus, curam regiminis et administracionis eiusdem ecclesie libere suscipere, illamque in spiritualibus et temporalibus gerere et exercere, licite valeas auctoritate apostolica tenore presencium dispensamus. Nulli ergo homini liceat hanc paginam nostre dispensacionis infringere vel ei ansu temerario contraire. Siquis

A.D. 1369 autem hoc attemptare presumpserit, indignacionem omnipotentis Dei et beatorum Petri et Pauli, apostolorum ejus, se noverit incursurum. Datum Viterbii, xvi° kal. Septembris, pontificatus nostri anno septimo.

*Aug. 17.—Pope Urban having long before reserved the right of nominating a successor to Lewis, late bishop of Hereford, now appoints William Courtenay, of whose merits he has ample evidence.*

Urbanus, episcopus, etc., dilecto filio, Willermo Courteney, electo Herefordensi, salutem, etc. Apostolatus officium quamquam insufficientibus meritis nobis ex alto commissum, quo ecclesiarum omnium regimini presidemus, utiliter exequi, coadjuvante Domino, cupientes soliciti corde reddimur ut, cum de ipsarum regiminibus agitur committendis, tales eis in pastores preficere studeamus qui commissum sibi gregem dominicum sciant non solum doctrina
Fol. 2. verbi set exemplo boni operis informare, commissasque sibi ecclesias in statu pacifico et tranquillo velint et valeant, duce Domino, gubernare. Dudum siquidem, bone memorie Ludovico episcopo regimini Herefordensis ecclesie presidente, nos cupientes eidem ecclesie, cum illam vacare contingeret, utilem et ydoneam per apostolice sedis providenciam preesse personam, provisionem ejusdem ecclesie ordinacioni et disposicioni nostre ea vice duximus specialiter reservandam, decernentes extunc irritum et inane si secus super hiis per quoscumque, quavis auctoritate, scienter vel ignoranter, contingeret attemptari. Postmodum vero dicta ecclesia per obitum ipsius Ludovici episcopi, qui extra Romanam curiam diem clausit extremum vacante, nos vacacione huiusmodi fidedignis relatibus intellecta ad ipsius ecclesie provisionem celerem et felicem, de qua nullus preter nos intromittere potuit neque potest, reservacione et decreto obsistentibus supradictis, ne ecclesia ipsa longe vacacionis subjaceret incommodis, paternis et solicitis studiis intendentes, post deliberacionem quam de preficiendo eidem ecclesie personam huiusmodi cum fratribus nostris habuimus diligentem, demum ad te, canonicum Eboracensem, legum doctorem, in presbiteratus ordine constitutum, vite ac morum honestate decorum, in spiritualibus providum et in temporalibus circumspectum, aliisque multiplicium virtutum donis, prout testimonio fidedignorum accepimus, insignitum direximos oculos nostre mentis, quibus omnibus debita meditacione pensatis, de persona tua, nobis et eisdem fratribus

A.D. 1369. ob dictorum tuorum exigenciam meritorum accepta, eidem ecclesie de dictorum fratrum consilio auctoritate apostolica providemus, teque illi preficimus in episcopum et pastorem, curam et administracionem ipsius ecclesie tibi in spiritualibus et temporalibus plenarie committendo, in illo qui dat gracias et largitur premia confidentes quod prefata ecclesia sub tuo felici regimine, gracia tibi assistente divina, prospere dirigetur et grata in eisdem spiritualibus et temporalibus suscipiet incrementa. Jugum igitur Domini tuis impositum humeris prompta devocione suscipiens curam et administracionem predictas sic exercere studeas fideliter et prudenter quod ipsa Herefordensis ecclesia gubernatori provido et fructuoso administratori gaudeat se commissam, tuque preter eterne retribucionis premium nostram et sedis predicte benediccionem et graciam exinde uberius consequi merearis. Datum Viterbii, xvj° kal. Septembris, pontificatus nostri anno septimo.

*Dec. 19.—The Pope grants to William, bishop elect, the privilege of having religious services celebrated even in churches subject to an interdict.*

Fol. 3b. Urbanus, episcopus, etc., dilecto filio, Willelmo, electo Herefordensi, salutem, etc. Devocionis tue sinceritas promeretur ut votis tuis in hiis presertim que ad tue salutem anime cedere valeant, quantum cum Deo possumus, favorabiliter annuamus. Tuis igitur supplicacionibus inclinati, auctoritate tibi presencium indulgemus, ut si forsan ad loca ecclesiastico interdicto supposita te contigerit declinare, liceat tibi in illis, clausis januis, excommunicatis et interdictis exclusis, non pulsatis campanis et submissa voce celebrare, ac in tua et eciam familiarium tuorum domesticorum presencia, missam et alia divina officia facere celebrari, dummodo tu vel illi causam non dederitis interdicto, nec id tibi vel illis contigerit specialiter interdici. Nulli ergo, etc. Si quis autem, etc. Datum Rome apud sanctum Petrum, xiiij° kal. Januarii, pontificatus nostri anno viij°.

A.D. 1370. *Mar. 19.—The bishop elect appoints Adam Eseger and Richard de la Barre, canons of Hereford, together with John Codeford and Philip de la More, as his vicars general during his absence from his diocese.*

Willelmus, permissione divina Herefordensis episcopus dilectis in Christo filiis, domino Ade Eseger ac magistro Ricardo de la Barre,

A.D. 1370. canonicis ecclesie nostre cathedralis Herefordensis, ac magistro Johanni Codeford, legum doctori, et Philippo de la More, prebendario in ecclesia sancti Probi in Cornubia, Exoniensis diocesis clerico, salutem, etc. Cum propter diversa ecclesie nostre predicte negocia necessaria et ardua, cujus curam et regimen licet immeriti auxilio divino suscepimus gubernandum, a nostra diocesi pro tempore oporteat nos abesse, cupientes subditorum nostrorum pro suis celeriter expediendis negociis, quantum possumus, interim parcere laboribus et expensis, de vestrisque fidelitate et industria plurimum confidentes, vos et vestrum quemlibet conjunctim, quamdiu extra nostram diocesim fuerimus, nostros tenore presencium constituimus vicarios generales, concedentes vobis et vestrum cuilibet plenam potestatem personas ydoneas ad quecumque beneficia ecclesiastica in nostra diocesi, jam vacancia seu vacatura ex causis permutacionis vel alio modo qualitercumque, dum nos ut premittitur abesse contingat, nobis hactenus canonice presentatas seu presentandas, admittendi, ipsasque cum suis juribus et pertinenciis universis canonice instituendi in eisdem, etc.; necnon omnia alia et singula faciendi, exequendi, et expediendi in premissis que ad legem diocesanam quomodolibet pertinere poterunt aut debebunt; dedicacionibus seu consecracionibus ecclesiarum, nostre diocesis visitacione, eleccionum confirmacionibus seu infirmacionibus, ac eciam beneficiorum collacionibus dumtaxat exceptis. In cujus rei testimonium, quia sigillum nostrum ad manus non habemus, sigillum domini archidiaconi Wiltshirie in ecclesia Sarum presentibus apponi procuravimus. Et nos archidiaconus antedictus ad rogatum specialem dicti patris sigillum nostrum presentibus apposuimus. Datum Londoniis, xix° die mensis Marcii, anno Domini M°CCC°lxix°, etc.

INCIPIT ANNUS DOMINI MILLESIMUS CCC°LXX^US, ET CONSECRACIONIS DOMINI VENERANDI PATRIS PRIMUS.

*Sept. 15.—The bishop is enthroned in the Cathedral church of Hereford.*

Fol. 4b. Anno Domini M°CCC°lxx°, indiccione viij°, pontificatus sanctissimi in Christo patris ac domini nostri, Urbani, divina providencia pape quinti, anno ix°, mensis Septembris, die xv, dominus fuit intronizatus ac in pontificalem cathedram ecclesie sue positus per hunc modum. Ipse quidem per medium civitatis, comitante et obviam sibi veniente numerosa populi multitudine, usque ad dictam

A.D. 1370. ecclesiam nudus pedibus incedens, receptus fuit ad hostium occidentale ipsius ecclesie per decanum, canonicos, et ministros cum processione sollempni, et inde procedens usque ad gradum presbyterii, flexis ibidem genibus et curvato corpore aliquamdiu adoravit ante majus altare, et dictis super ipsum quibusdam oracionibus ad recepcionem talis prelati, ut michi videbatur, congruis, surgens deosculatus est altare et subsequenter admisit ad osculum oris omnes canonicos tunc presentes. Et postea accedens ad vestibulum et ibidem simul cum venerabili et discreto viro, magistro Willelmo de Burmyngeam, sacre pagine professore, dicte ecclesie canonico, personaliter constitutus, presentibus tunc ibidem et advertentibus magistro Henrico de Shiptone, precentore ecclesie supradicte, et magistro Johanne de Codeford, legum doctore, archidiacono Wiltshirie in ecclesia Sarum, protestabatur expresse quod non erat intencionis nec voluntatis sue aliquid ibi facere seu attemptare in prejudicium sive lesionem juris ecclesie metropolitice Cantuariensis nec in prejudicium seu injuriam domini Cantuariensis archidiaconi, adiciens et asserens quod volebat componere cum domino archidiacono, ac de omnibus racione installacionis, induccionis, sive intronizacionis sue eidem archidiacono seu ecclesie Cantuariensi debitis satisfacere; consimili eciam modo protestabatur prefatus magister Burmyngeam per quem, ut dicebatur, dominus extitit inducendus, videlicet quod nec idem magister Willelmus aliquid ibi facere intendebat in prejudicium sive injuriam ecclesie seu archidiaconi Cantuariensis; et premissis hinc inde hujusmodi protestacionibus prefatus W. de Burmyngeam, accedens cum dicto venerabili patri interim pontificalibus induto ad sedem pontificalem infra ecclesiam supradictam, ipsum apprehensa ejus manu in sedem episcopalem collocavit dicens talia verba; auctoritate ecclesie Cantuariensis ego vos induco in corporalem possessionem ipsius ecclesie cum suis juribus et pertinenciis universis et hic vos intronizo. Dominus custodiat introitum tuum et exitum tuum ex hoc nunc et usque in seculum. Et hoc dicto unus e canonicis incepit alta voce ympnum, *Te Deum laudamus*, quem alii circumastantes cantando prosequebantur. T. Tuggel.

Postea ibidem missam sollempniter celebravit et in palacio episcopali in mensa mansit.

A.D. 1370. *Oct. 1.—Walter Wodeward, clerk of Hampton Bishop, is manumitted by the bishop.*

Omnibus Christo fidelibus, etc., Willelmus, etc., salutem, etc. Ut dilectus in Christo filius, Walterus Wodeward, clericus, nativus noster in villa sive villagio nostro de Homptone, eo quiecius et liberius suo servire valeat creatori quo ab omni jugo secularis servitutis fuerit liberatus, ipsum ab omni nayvitate et servitute, quantum in nobis est, salvo jure cujuscumque, manumittimus per presentes et plenam concedimus libertatem. In cujus rei, etc. Datum in manerio nostro de Sugwas primo die mensis Octobris, anno Domini M°CCC°lxx° et consecracionis nostre primo.

*Thomas Spigornel, kinsman of the bishop, is appointed constable of Bishopscastle.*

Noverint universi per presentes quod nos Willelmus, etc., dedimus et concessimus dilecto consanguineo nostro, Thome Spigornel, officium constabularie castri nostri de Bysshoppescastel
Fol. 5a. in Wallia, habendum etc., ad totum tempus nostrum prout fieri consuevit tempore bone memorie domini Ludovici, immediati predecessoris nostri; ideoque injungimus et mandamus omnibus subditis nostris quorum interesse vertitur in hac parte ut prefato Thome in omnibus que ad hujus officium attinent pareant, ut convenit, et attendant. Datum sub testimonio sigilli nostri, etc.

*Oct. 3—Richard de la Barre, Thomas de Lexham, John de Codeford, and Philip de la More are appointed vicars general of the diocese during the bishop's absence.*

Tercia die mensis Octobris, anno supradicto, dominus in manerio suo de Ros magistros Ricardum de la Barre et Thomam de Lexham, canonicos ecclesie sue Herefordensis, necnon magistros Johannem de Codeford, legum doctorem, et Philippum de la More, prebendarium in ecclesia sancti Probi, Exoniensis diocesis, suos conjunctim et divisim, quamdiu ageret extra diocesim, fecit et constituit vicarios in spiritualibus generales cum potestate admittendi personas ydoneas ad quecumque beneficia, etc., ac omnia alia et singula faciendi, etc., que ad officium vicariatus generalis seu legem diocesanam quomodolibet poterunt pertinere, dedicacionibus ecclesiarum, visitacione, eleccionum confirmacionibus seu infirmacionibus, beneficiorumque collacionibus dumtaxat exceptis.

A.D. 1371. *Jan. 6.—Thomas de Lexham is appointed sole vicar general, the commissions of others being withdrawn.*

Fol. 5b. Willelmus, etc., magistro Thome de Lexham, decretorum doctori, canonico ecclesie nostre Herefordensis, salutem, etc. Cum de circumspeccione vestra et experta in jure prudencia geramus in Domino fiduciam pleniorem, sperantes quod ea que industrie vestre committimus laudabiliter curabitis adimplere, vos nostrum et ecclesie nostre vicarium generalem in spiritualibus facimus, constituimus, et eciam ordinamus, omnes alios vicarios nostros in spiritualibus tenore presencium revocando, vobisque jurisdiccionem spiritualem in et contra omnes nostros et episcopatus nostri subditos exercendi, necnon de causis spiritualibus et civilibus ad forum ecclesiasticum spectantibus de consuetudine vel de jure, et in aliis que ad vicarium in spiritualibus pertinent cognoscendi vices nostras plenarie committentes, collacionibus beneficiorum ultra valorem quadraginta solidorum nobis specialiter reservatis. In cujus rei, etc. Datum apud Tivertone, vj° die mensis Januarii, anno Domini M°CCC°lxx°, etc.

*Jan. 28.—The bishop of Exeter requests the bishop of Hereford to institute Hugh Gilbert to Thronlegh and John Jolyf to Norweton, after the usual inquiries have been completed.*

Fol. 8b. Reverendo in Christo patri ac domino, domino Willelmo, etc., Thomas, etc., Exoniensis episcopus, salutem, etc. Presentavit nobis nobilis vir, dominus Hugo de Courtenay, comes Devonie, dominum Hugonem Gilbert, capellanum, ad ecclesiam parochialem de Thronlegh, nostre diocesis, ut asserit vacantem et ad suam presentacionem spectantem, ut dicit, ac dominus Jacobus de Audeley, miles, dominum Johannem Jolyf, presbyterum, ad ecclesiam parochialem de Norwetone juxta Fremyngtone, vacantem et ad suam, ut asserit, presentacionem spectantem, supplicantes quatinus eosdem presbyteros ad dictas ecclesias admittere et rectores in eisdem [instituere], et cetera peragere in ea parte que ad officium nostrum dinoscuntur pertinere graciose dignaremur. Verum quia regis prepediti negociis expedicioni premissorum prout ad presens intendere non valemus, ad admittendum dictos presentatos et presentaciones ac eciam ad demandandum inquiri de juribus pretensis patronorum predictorum ac meritis pariter presentatorum eorundem, ac super articulis omnibus aliis necessariis in ea parte et consuetis, et si de et super premissis plene fueritis informati, ad admittendum eosdem et rec-

A.D. 1371. tores instituendum in ecclesiis antedictis, necnon ad inducendum seu induci faciendum eorum quemlibet in possessionem corporalem earundem ecclesiarum secundum exigenciam presentacionem predictarum, ac eciam ad admittendum resignaciones ecclesiarum earundem, cum per partes ipsas vobis oblate fuerint, seu oblata fuerit una de eisdem, et ad omnia alia et singula faciendum que circa predicta necessaria fuerint seu quomodolibet oportuna, canonicis ipsorum obedienciis jurandis nobis specialiter reservatis, paternitati vestre reverende committimus vices nostras, eidem attencius supplicantes quatinus onus commissionis nostre hujusmodi, si libeat, amplectantes, expeditis negociis huiusmodi, nos de toto processu vestro in hac parte habendo certificare velit eadem vestra paternitas antedicta. Datum Londoniis, xxviij° die mensis Januarii, anno Domino M°CCC°lxx°, etc.[1]

*Feb. 18.—Letter of the bishop of Exeter requesting the bishop of Hereford to hold ordinations for him.*

Venerabili in Christo patri ac domino, Willelmo, etc. Thomas, miseracione divina Exoniensis episcopus, salutem, etc. Cum nos extra nostram diocesim diversis et arduis negociis multipliciter occupati in instanti die sabbati iiij°r temporum, videlicet in prima ebdomada xl^e^ proxime futura, pro ordinibus nostris subditis infra nostram diocesim predictam celebrandis vacare personaliter nequeamus, paternitatem vestram attente rogamus et vos tenore presencium ad celebrandos ordines, tam majores quam minores, subditis nostris predictis, tam religiosis quam secularibus, beneficiatis et non beneficiatis, prout expedire videritis, quamdiu a diocesi nostra absentes fuerimus, diebus et locis ad hoc congruis infra nostram diocesim predictam, vices nostras committimus liberales; titulos promotorum hujusmodi nobis in eventu, si libeat, remittentes. Datum Londoniis, xij° kal. Marcii, anno Domini M°CCC°lxx°, etc.

*Feb. 18.—Letter of the bishop of Exeter assuring the bishop of Hereford that he is deeply grateful for services rendered.*

Domine et frater in Christo reverende, de immensis laboribus vestris quos alias in diocesi nostra ordines pro nobis celebrando sustinuistis regraciamur pro viribus nostris, ut tenemur, sperantes, quod error scripture diminute, alias paternitati vestre ad cele-

1—The institution to Thronlegh followed in the usual form.

A D. 1371. brandos ordines directe et nobis remisse, a mutuo amore preoptento corpora nostra nullatinus segregabit; nam memorie vestre virtus intencione nostra inaudita credimus amicie zelum non deseret, set pocius juxta vestri sacrarium pectoris augendo, ut optamus, sollerti studio retinebit. Rogamus ideo fraternitatem vestram omni devocione qua valemus ut omissis sinistris informacionibus quorumcumque nostre commissionis onus quam per latorem presencium vobis destinamus mutua caritate in relevacionem officii nostri exequi dignetur graciose. Et nos parati erimus vestre beneplacita voluntatis cum nobis rescribere volueritis celeriter adimplere. Ad ecclesie vobis commisse regimen et munimen diu et feliciter vos conservet filius virginis gloriose. Scriptum Londoniis, xij° kal. Marcii.

*Dec. 3.—A further request from the bishop of Exeter for the conduct of ordinations in his diocese.*

Venerabili in Christo patri ac domino, domino Willelmo, etc., Thomas, etc., episcopus Exoniensis, salutem, etc. Cum propter diversa negocia nos et ecclesiam nostram tangencia, ac eciam ex precepto regis speciali non possumus ad nostram diocesim declinare, nos utilitati et quieti subditorum nostrorum et illorum intra ceteros qui ad ordines fuerint promovendi, ne pro suscipiendis ordinibus extra nostram diocesim gravibus fatigentur laboribus et expensis, ad celebrandos ordines tam minores quam majores subditis nostris predictis, tam religiosis quam secularibus, beneficiatis et non beneficiatis, prout expedire videritis, in proximo die sabbati quatuor temporum et loco ad hoc congruo et honesto infra nostram diocesim, paternitati vestre reverende tenore presencium concedimus facultatem, rogantes quatinus onus hujusmodi commissionis nostre benigne subire dignemini, titulos ac nomina per vos sic promotorum nobis, si placet, remittentes. Datum in manerio nostro de Favendone, iij° die mensis Decembris, anno Domini M°CCC°lxxj°, etc.

Fol. 11. INCIPIT ANNUS DOMINI MILLESIMUS TRECENTESIMUS LXII^DUS ET CONSECRACIONIS DOMINI TERCIUS.

A D. 1372. *June 6.—Benediction of Richard Peyt, newly elected abbot of Flaxley.*

Fol. 11b. Vj° die mensis Junii, anno Domini supradicto, etc., apud Sugwas dominus Ricardus Peyt, monasterii de Flaxley, Hereford-

A.D. 1372. ensis diocesis, electus abbas, fuit per dominum intra missarum solempnia benedictus et professionem in scriptis fecit sub hac forma verborum:—Ego Ricardus, ecclesie sive monasterii de Flaxley, Herefordensis diocesis, electus abbas, profiteor sancte Herefordensi ecclesie, tibique pater Willelme, ejusdem ecclesie episcope, tuisque successoribus in ea canonice substituendis, canonicam in omnibus obedienciam et subjeccionem.

Et idem abbas subsequenter crucem subscripsit talem additis in verbis, salvo ordine meo; presentibus dominis Thoma Peylod, Thoma de Breyntone, et Hugone Frene, vicariis chori ecclesie cathedralis, et aliis. T. Tuggel.

*Sept. 9.—Charter of Esmon, earl of Mortimer, granting permission to Philip Grym, his nief of Eardisland, to study for holy orders, the order to be null and void if he is not made a priest.*

As toux ceux que cestes nos lettres verrount ou orrunt, Esmon de Mortemer, conte de la Marche et Dulvestre, seigneur de Clare et de Sonnaghe, mareschal dengleterre, salutz en Dieu. Sachez nous avoir grauntez et par oevre de charite conge donez a Phelip Grym, notre neiff de nostro seignourye de Eordeslane, quil puisse aler as escoles pour aprendres lettres et de receivre seintz ordres quant il sera a ce hable, nyencontresteant sa neiftee, issint toutes foitz que sil ne soit avanciez al ordre de chapellem que cestes noz lettres soient de nulle value. En tesmoignance de quele chose nous avons fait faire cestes nos lettres patentes. Donne a nostre chastel de Uske le xij° jour de Septembre lan du regne nostre seignour le roy Edward tierce puis le conquest quarantisme quinte. Memorandum quod ix° die mensis Septembris, anno Domini M°CCC°lxxij° dominus in manerio suo de Sugwas contulit Philippo Grym tonsuram clericalem.

A.D. 1373. *Feb. 11.—*

Fol. 12b. Xj^mo^ die mensis Februarii, anno Domini M°CCC°lxxij° apud Whiteborne, dominus concessit Ricardo de Baskervile specialem honorem quod possit facere celebrari divina in oratorio infra castrum suum de Erdesleye, ad beneplacitum domini duraturum.

# APPENDIX.

## Institutions and Collations.

Unless otherwise stated the benefices are rectories, the persons presented are priests, and the rural deans are usually instructed to induct.

| | DATE. | BENEFICE. | PRESENTEE. | PATRON. |
|---|---|---|---|---|
| A.D. 1370. | May 4 | —Hope Boulers. | Thomas[1] | |
| | Sept. 4 | —Bredenbury.[2] | William Flechere. | John Helion. |
| | Oct. 19 | —Gyllogh chapel. | Thomas de Danyeston. | Juliana de Penbrugge. |
| | ,, 19 | —Little Cowarne. | Reginald Smyth. | Abbot and conv. of S. Peter's Glouc. |
| | Nov. 13 | —Westbury, preb. por.[3] | Nicholas de Dorleye. | Sir John de Lodelowe. |
| | ,, 28 | —Willersley (Wilardesleye). | Walter of the halle. | Thomas le Clerke. |
| | ,, 28 | —Dorstone (vic.) | Richard Kun. | Prior and conv. of Clifford. |
| A.D. 1371. | May 10 | —Llanrothall (vic). | Stephen de Twyford. | The Crown (Monmouth priory). |
| | ,, 29 | —Stretford. | William Bastard. | John de Gylleford and others. |
| | Aug. 27 | —Cold Weston. | John ap Agas. | Abbot and conv. of S. Peter's, Shrewsbury. |
| | Sept. 23 | —Chelton. | Thomas Neeldare. | Nicholas Burnel. |
| | ,, 26 | —Stoke Bliss (vic.) | John Benet de Wynchcomb. | Prioress and conv. of Lymbrook. |
| | Oct. 3 | —Munslow. | William Rychardyn. | Sir John de Hastynges. |
| A.D. 1372. | Feb. 19 | —Greete (Greote).[4] | William de Bourley. | George de Baddeshawe. |
| | Mar. 2 | —Turnastone. | John Gohz. | Sir Ralph de Nortone. |
| | ,, 30 | —Chantry in Weston.[5] | Richard Lene. | Robert de Stepeltone. |
| | Apr. 22 | —S. Mary's chantry in Yarpol. | Walter Dobil. | John Moris and Olive de Strete. |
| | May 17 | —Ludlow. | Roger de la Nassh. | Sir John de Crophull. |
| | Aug. 1 | —More. | John Marsh. | John de la More. |
| | Oct. 8 | —Brobury.[6] | John Caunvyle. | |
| A.D. 1373 | Jan. 30 | —Stow (vic.) | William de Stowe, chapl. | Prior and conv. of Gt. Malvern. |
| | Feb. 15 | —Billingsley. | Ralph Byrche. | The bishop (by lapse). |

1—The entry is imperfect. An exchange had been arranged with an unknown incumbent.
2—Resigned by John de Brocbury.
3—Vacant by death of William de Wulvertone.
4—Resigned by John de Byketone.
5—Vacated by resignation of John Wele, rector of Pixley.
6—Resigned by Robert de la Mare.

| | | | |
|---|---|---|---|
| A.D. 1373. | May 23—Hopton chapel in Clun. | Philip de Laueleye. | Sir John Hopton. |
| | June 11—Whitney.[1] | Philip Almaly, chapl. | Sir Robert Whitney. |
| | ,, 11—Brinsop (vic.) | Walter Salesbury, chapl. | Prior and conv. of Llanthony Prima. |
| | ,, 21—Upton.[2] | Roger Haukyns, chapl. | Hugh fitz-John de Upton. |
| | ,, 14—Hopesay. | William de Osemandestone, chapl. | Richard, earl of Arundel. |
| | Aug. 16—Chantry in Cleobury. | William Breyhe, chapl. | |
| | ,, 4—Burwarton. | William Strichesley. | The bishop (by lapse). |
| | Sept. 30—Rudford. | Reginald Barfot. | Abbot and conv. of S Peter's, Glouc. |
| | Dec. 18—King's Pyon (vic). | John le Frene. | Prior and conv. of Wormesley. |
| | Oct. 27—Wistanstow. | Roger Assecote. | Sir John de Ludlow. |
| A.D. 1374. | Jan. 19—Middleton chap. | Henry Warde, chapl. | The Crown (Wenlock priory). |
| | Feb. 9—Hopton Cangeford (Caungenotes) chap. | John Gryte. | The bishop (by lapse). |
| | Jan. 26—Ledewich. | Richard Nyhtyngale. | The bishop (by lapse). |
| | ,, 26—Ross. | William Lye. | The bishop. |
| | Feb. 18—Preb por. in Westbury). | Philip Tenekin, chapl. | |
| | ,, 14—Ross (vic.) | Robert Parry. | William Lye (rect.) |
| | June 16—Birley (vic.) | Henry de la Pounde. | Abbot and conv. of Wigmore. |
| | July 3—Tretire. | Philip ap Rees. | John le Brut. |
| | Oct. 19—Wollaston (vic.) | Thomas Sledmer. | Abbot and conv. of Tinterne. |
| | ,, 16—Home Lacy (vic.) | John Bache. | |
| | ,, 27—Ballingham (S. Dubricius). | [name omitted] | |
| | Nov. 18—Snodhill Castle chap. | William de Chabbenore. | |
| A.D. 1375. | Jan. 16—Bradwardine (vic.) | Thomas Martyn, chapl. | |
| | ,, 22—Greete. | Philip de Halghytone, chapl. | Sir John de Ludlow. |
| | Mar. 1—Dormington (vic.) | Thomas Cornelee, chapl. | |
| | ,, 20—Bradwardine (vic.) | Thomas Wymastone, chapl. | |
| | ,, 29—Llancant. | Philip Sherrare, chapl. | Margaret de Segrave. |
| | Apr. 20—Tasley. | John Rosshale, chapl. | Richard, earl of Arundel, as guardian of Philip Vaghzhan. |
| | June 4—Abdon. | John de la Ovene. | Abbot and conv. of Shrewsbury. |
| | ,, 4—Mamble (vic.). | Hugh de Clun, chapl. | Abbot and conv. of Wigmore. |
| | ,, 4—Birley (vic.) | Walter Stagebache. | Abbot and conv. of Wigmore. |
| | ,, 15—Onibury. | John Hyde. | Sir Nicholas Burnell. |

1—Vacant by death of John Reez.
2—Resigned by John de la Broke.

## Exchanges effected by the Bishop or his Commissaries.

A.D. 1370. Sept. 5—Between John Scerdene, rector of Hope Mansel, patron the Crown (priory of Monmouth), and William Eweny, rector of S. Mary atte Staxe, patrons the prioress and sisters of S. Helens, in the diocese of London.

Sept. 4—Between Walter le Shepherd, rector of Turnastone, and David Dormaund, vicar of Ewyas Harold, patrons the abbot and convent of S. Peter's, Gloucester.

A.D. 1371. Jan. 27—Between William Curteys, vicar of Bradwardine, patrons the abbot and convent of Wigmore, and Richard Palmere, rector of Colesborne, in the diocese of Worcester.

Feb. 7—Between John de Lutteley, portioner of Netherhall, Ledbury, patron the bishop, and Humphrey de Cherleton, prebendary of Exeter Cathedral

Mar. 5—Between Robert de Shifford, prebendary of Norton and rector of Northcuddeworth, and Thomas de Stayndrope, rector of Wappenbury, in the diocese of Lichfield and Coventry, patron the Crown.

Mar. 31—Between Humphrey de Cherletone, prebendary of Warham, and Richard Thurbane, warden of Bawtry hospital, in the diocese of York, patron the archbishop.

Sept. 7—Between Thomas de Lodyngtone, rector of Whitbourne, and Richard de Watford, rector of Arley, in the diocese of Lichfield and Coventry, patron Sir John de Clyntone.

,, 22—Between Thomas de Yevele, rector of New Radnor, patron the Countess of March, and Robert Scutard, rector of the Chokenhulle portion of Leye, patron the abbot and convent of Pershore, in the diocese of Worcester.

Dec. 28—Between William Hunte, vicar of Cleobury, and Alan de la Vise, rector of Billesley, patron Sir William Trussell, in the diocese of Worcester.

A.D. 1372. Feb. 15—Between Humphrey de Cherletone, portioner of Childeshall in Pontesbury, with Griffin de Cherletone, portioner of S. David's prebend in Pontesbury.

Mar. 11—Between Nicholas atte Hooke, vicar of Aure, with John Cade, vicar of Haresfield, patrons the prior and convent of Llanthony by Gloucester, in the diocese of Worcester.

Apr. 1—Between Walter de Motelowe, vicar of Lugwardine, and John Bourghulle, rector of Abenhall, patron Robert de Huntleye.

,, 22—Between Walter Parkere, vicar of Mamble, patrons the abbot and convent of Wigmore, and John Body, vicar of Stoke Milburgh, patron the Crown (Wenlock priory).

May 2—Between William Eweny, rector of Hope Mansel, patron the Crown (Monmouth priory), and Richard Cobra, rector of Levelond, in the diocese of Canterbury.

Dec. 4—Between William Humberston, prebendary of Little Morton, Hereford Cathedral, and John Ploufeld, prebendary of S Martin the Grand, in the diocese of London.

A.D. 1373. May 24—Between Richard de Walford, rector of Whitbourne, and Richard Wormebrugge, rector of All Saints, Worcester.

July 12—Between John de Moortone, vicar of Preston, and Richard Went, vicar of Felton, patrons the abbot and convent of S. Peter's, Gloucester.

Sept. 3—Between Henry de Hoptone, vicar of Bishop's Castle, and William Boudone, rector of Codereth, in the diocese of Lincoln.

A.D. 1374. Jan 30—Between John Halpeny, vicar of Kinlet, patrons the abbot and convent of Wigmore, and Richard de Breohull, vicar of Wolnardleye, in the diocese of Worcester.

A.D. 1374. Apr. 30—Between William de Odecumbe, rector of Pembridge, patron Edmund, earl of March, and Walter Pryde, rector of Holdesworth, in the diocese of Exeter.

May 8—Between William Maldone, chaplain of Pyryton chantry in Lydney, and Thomas Kybball, rector of Nympsfield, in the diocese of Worcester.

Sept. 17—Between John de la Ovene, rector of Hopton Wafers, patron the abbot and convent of Wigmore, and John Body, vicar of Mamble, patron the abbot and convent of Wigmore.

,, 20—Between John de la Ovene, rector of Wheathill, patron W. de Aylestone, and Gilbert Aunger, rector of Hopton Wafers, patron the abbot and convent of Wigmore.

Dec. 6—Between Roger Wyke, rector of S. Nicholas, Hereford, and Adam Waryng, vicar of Bridstow, patron the Crown (abbey of Lyre).

A.D. 1375. Feb. 20—Between Nicholas Long, prebendary of Ewithington, Hereford Cathedral, and William de Humberston, warden of Northburgh chantry in the Cathedral of S. Paul's, London.

## ORDINATION LISTS.

In the Ordination Lists, which are abbreviated, it should be noted that—

(1) The name of the diocese is omitted for Hereford. When the candidates come from any other, the dimissory letters are indicated thus: Linc. dioc. (l. d.)

(2) The title is given at the end of each entry, thus: *ti. pa.*, when private patrimony; *ti. P. Corbet*, when a pension from a patron; *pap. prov. by Wigmore abb.*, when a papal order required a monastery to provide a benefice; *name* of church, chantry, sacristan's office, or religious house which gave the title.

(3) Friars, with their different orders, are entered as Fr. Minor, Fr. Preacher, Fr. Aust., Fr. Carmel.

### Ordination by the Bishop of Hereford in the Parish Church of Tiverton, in the Diocese of Exeter, on the Eve of Trinity Sunday, May, 1370.

#### Acolytes.

Thomas Potel.
Ralph Treligan.
Lawrence Grew.
Robert Frigoun.
John Olyver.
Michael Robert.
Walter Mosmure.
Thomas Ryngesayssche.
Eustace Jootz.
William Hals.
John Pole.
John Gullok.
Thomas Padrigh.
John Baker de Tivertone.
John Goscoselek.
John Toukere.
John Aysschehulle.
Hugh Russel.
John Hobba.
John Yeo.
Roger Holecombe.
John Ventone.
John Mey.
Philip Hogg.

Richard Talbot.
John Trethewy.
Walter Gadecok.
John Marcheaunt.
William Smale.
Ralph Pratys.
John Grey.
John Broun.
Geoffrey Palmare.
Robert Raulyn,
John Sergeaunt.
Thomas Lessenwey.
John Karskys.
Richard Treulyan.
John Fentone.
John Westyerd.
John Lange.
John Pye.
John Trevarek.
Nicholas Sachevylle.
Walter Emote.
John Symonds.
Richard Lyle.
Richard Pridhomme.
Simon Clyve.
John Trethelen.
John Lang.
Roger Pedy.
Richard Crokker.
John Gysshop.
John Mathew.
Nicholas Oby.
Walter Lyl.
John Michel.
Nicholas Churletone.
Gervase Come.
John Harry,
John Stevene.
Robert Taylers.
John Wyk.

John Croppe.
John Gmayn.
John Golde.
John Cheyny.
John Whytherd.
John James.
Thomas Turnour.
Stephen Wynard.
Nicholas Tyek.
Gilbert Baker.
Robert Bryghmanneshey.
Henry James.
William Philberd.
Richard Tresalyn.
John Gusschel.
John Stroygol.
Henry Gokeler.
Nicholas Kelly.
John Meartok.
Adilard Nymert.
Philip Toukere.
William Row.
Paul Uppeton.
Walter Lyl.
John Trembleth.
John Wolsterne.
Michael Robert.
William Troubbe.
Henry Melsaunt.
John Stokes.
Thomas Perer.
Henry Gothel.
Henry James.
John Stoke.
Henry Hornebrok.
Thomas Jakke.
John Yerde.
Hugh Trevelgy.
Walter Hobba.
William Helyare.

Richard Chop.
Roger Saye.
John Cosyn.
Edward Pasco.
Thomas Sergeaunt.
Henry Jon.
John atte Hope.
John Jon.
Thomas Smole.
William Skynnere.
John Lohhe.
Gregory Nyewelond.
John Lakeman.
William Phylberd.
John Comer.

SUBDEACONS.

Henry Compyng, ti. Sir John de Beaumont.
Walter Culmaylek, Bodmin pr.
Henry Chille, Dunkeswell abb.
Robert Bonenfaunt, S. Nicholas' pr., Exeter.
Oliver Radisworthy, Dunkeswell abb.
John Tyrel, pap. prov. by vicar of Bodmin.
Thomas Pyle, Tavistock abb.
William Mirifeld, Buckland abb.
Nicholas Slake, ti. the bishop.
John Fecos, Bodmin pr.
Roger Cola, Tavistock abb.
Andrew in Thelye de Stoke, Cowick pr.
Richard Colebrygge, S. Nicholas' pr., Exeter.
William Ambrok, Cornworthy pr.
John Symond, Cowick pr.
John Wode, Maidenbradley pr.
John Godeford, Launceston pr.
John Forne, S. German's pr.
Reginald Argel, Sampson Thewyn, Tywardreath pr.
John de Fenne, Ralph Parys, Buckfast abb.
Andrew Yedburgh, Berleston pr.
John Uda, Walter Godhulle, S. Nicholas' pr., Exeter.
Anger Chynewyth, Tywardreath pr.
William Sevare, Cannington pr.
John Squyere, Plympton pr.
Thomas Wydhiscombe, Buckfast abb.
Thomas Wydeman, Dunkeswell abb.

DEACONS.

John de Combe, Buckfast abb.
Richard Boty, John Treloskan, Bodmin pr.

John Ponyter, Bath and Wells dioc. (l. d.), Stoke under Hamedon pr.
John Raukyn, Tywardreath pr.
John Treusa, Launceston pr.
John Cot, Bodmin pr.
John Judde, Tywardreath pr.
John Lytyl, S. Nicholas pr., Exeter.
Thomas Bargoychov, Tywardreath pr.
Roger Brugge, S. Nicholas pr., Exeter.
Reginald Meddone, ti. Sir John de Welyngtone.
Geoffrey Langa, John Blakalre, Walter Gay, Buckfast abb.
John Betty, Ralph Emot, Bodmin pr.
John Vyan, Tywardreath pr.
John Nauscuvel, rect. of S. Maughan's, Bristol.
John Morsel, rect. of S. Kayne's Bristol.
William Henry, Plympton pr.
John Cowey, Ford abb.
Walter Prucke, ti. Richard de Hydone.
John Gomma, Tywardreath pr.
Walter Sacre, Bodmin pr.
Thomas Rake, Lucas Holewylle, John Toritonne, Simon Dyrcombe, Buckfast abb.
Robert le Feuter, Tywardreath pr.

Priests.

John Sadler, Dunkeswell abb.
Roger Cryn, Tywardreath pr.
Roger Richard, S. German's pr.
Thomas Tresouwys, Bodmin pr.
William Row, Plympton pr.
John Bonefaunt, Buckfast abb.
Thomas Karrir, Bodmin pr.
William Amiden, S. German's pr.
Walter Bodrigan, Bodmin pr.
Richard Rogger, Tywardreath pr.
John Wynham, Dunkeswell pr.
William Webbere, Tywardreath pr.
John Wyta, Bodmin pr.
William Panyter, rect. of Upton Pyne, Bristol.
Thomas Gonveylek, rect. of Lesnewth (Lysnywyth), Bristol.
Thomas Werlake, rect. of Lankars, Bristol.

Walter Dammerle, Dunkeswell pr.
William Nee, Rewley abb.
Odo Box, S. Nicholas' pr., Exeter.
Roger Coleman, Launceston pr.
Richard atte Wode, Cowick pr.
Roger Perer, S. Nicholas' pr., Exeter.
John Taylle, Dunkeswell pr.
John Oubre, Bodmin pr.
William Cwy, John Twyne, Fr. Pr., Truro.
John Legg, Newnham abb.
Richard Bromyscombe, Tywardreath pr.
William Crydi, rect. of Bratton Byrcombe.
John Northwode, rector of Dueltone.

TONSURED.

John Haukyn.
David Brace.
John Lorymer.
Thomas Cryde.
Laurence Hogg.
Walter Ozel.
Robert Harry.
Hugh Saunforde.
Thomas Urgeowan.
Gerard Fowell.
Roger Rosemylian.
Robert Amy.
William Ludegard.
Thomas Satry.
William Clovely.
Roger Cole.
Edward Poynt.
Roger Dorsete.
Adam Abraham.
David Graas.
John Gaylly,
John Hippare.
John Vattecoti.
John Gatyn.
Robert Doynel.
Simon Goys.
Robert Donel.
Peter Michel.
Robert Portya.
John Penros.
John Howland.
John Skynner.
William Tyle.
John Tregenew.
John Ranlyn.
Michael Crenewayn.
Robert Benoyt.
Nicholas Godefray.
John Schyte.
John Harry.
Richard Gorwet.
Richard Lybe.
Thomas Pende.
Thomas Wilkok.
Nicholas Treselgan (illeg.)
John Key.
John Gederlegh.
David Arnald.
Bernard Menard.
John Gothecote.

John Fountenay.
John Hokare.
John Kyngdone.
William Wyette.
Matthew atte Yeo.
John Stede.
Henry Strethewy.
John Bess.
Nicholas Stourby.
Roger Page.
John Peryn.
Adilard Smyth.
Henry Whyte.
John Lyveny.
Walter Mokworthy.
John atte Mulle.
Roger Goslay.
Mathew Donne.
Stephen Gomener.
Richard Peche.
John Kene.
Richard Moore.
Nicholas Gaker.
Robert Gynes.
Thomas Forde.
Thomas Mason.
John Waryn.
John Kodyng.
John Robyn.
William Heliare.
Henry Ragour.
William Kaumpyn.
John Yzote (legitimated by the Roman court).
John Nycol.
John Beaufys.
Henry Sandre.
Walter Jolyf.
Robert Rerlyngtone.
John Gervays.
William Wille.
Thomas Haynes.
Henry Colyntone.
John Nycol.
Nicholas Griwe.
Henry Hardecote.
James Nywenham.
John Monfort.
Nicholas Kelly.
Richard Colyn.
William Dymmok.
William Androw.
Robert Souttyn.
John Tongge.
Roger Yeolde.
John Ton.
John Whyte.
John Post.
Mathew Sperwynet.
William Baret.
Geoffrey Penkorne.
William Garet.
William Jul.
John Gamman.
John Pynkeworthe.
William Gyllam.
David Gras.
John atte Wille.
John Whyte.
Robert Noreys.
John Welle (illeg.)
John Jully.
Henry Suallard.
John Rounde.
William Thenheyes.
Thomas Payn.
Randolph Perow.
Ralph Gleyn.
William Trethewy.
Roger Jurdan.

Giles Gybbes.
John Fricoun.
Richard Eppy.
Belin Nausmen.
John Stonk.
Roger Fader.
John Pedreda.
Thomas Pygan.
John Legg.
John Bedel.
John Gemni.
John Rihow.
John Seyman.
John Tregrynewel.
Henry Gaudewyn.
William Mogrig.
Richard Smythe.
Richard Schire.
John Kanyngtone.
Nicholas Combe.
Henry Wardemour.
John Wyndesore.
Thomas Gater.
William Dymmok.
Hugh Walsheman.
William Squyrel (illeg).
John Leyny ,,
William Burghe ,,
John Geauchaump ,,
John Gagel ,,

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Tonsured on the Morrow of the Nativity of the Virgin Mary in the Cathedral.

Richard Lodelowe.
John de Churchehulle.
William Burches.
Walter Persoun.
Laurence Shaugher.
Walter Hubart.
William Moore.
John Bruere.
Thomas Goldsmyth.
William Judde.
John Trethagroun.
John Shiessenale.
Henry Grendene.
William Peyngtour.
Richard Orchard.
Hugh de la Berne.
John Benger.
William Uringe.
William Orkhop.
Richard Vych.
John Ray.
John Cachepol (illeg).
Thomas Godderigg, Exeter dioc. (l. d.)

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Tonsured at Sugwas, Sept. 17.

Richard Gildeford.
Roger Ragyl.
Giles Cocus.
John de Ludlow.
Walter de Goeford.
Roger Hampne.
Richard Aclestone.
John Selers.
John Gertram.
Richard le Fissher.
Hugh Clone.
William Hopper.
Thomas Frene, with dispensation for illegitimacy.

Ordination by the Bishop in the Parish Church of Ledbury, on Ember Saturday, Sept. 21, 1370.

Acolytes.

Robert Patus.
Thomas Fabzi.
Thomas Clone.
John ap Adam.
Richard de Cardyntone.
William Orletone.
John Wyn.
Thomas Bonde.
William Holow.
William Holdere.
Philip Ocleye.
William Fras.
Richard Leyntewardyn.
Nicholas More de Presthemede.
Walter Vikers.
Maurice fitz David.
John Plounelde.
Roger Reynalde
Thomas Gilbus de Clifford.
Roger Reyner de Zarghulle.
John Gough de Presthemede.
Walter Crompe.
William Commede.
Richard Uringe.
William Logarde.
John Haukyns de Suttone.
John Clerkessone de Fowehope.
Richard Tope.
John Smyth de Colewell.
Thomas Huwes de Westone.
Hugh Spencer.
John Lynton.
John Rede.
John Morewalle.

Subdeacons.

Thomas Wylde, Reginald de Clona, S. Giles' hosp., Shrewsbury.
Robert Rudmarleye, S. Kath. hosp., Ledbury.
John, s. of fitz-Mathew de Knyhtone, ti. pa.
John de Strettone, S. Giles' hosp., Shrewsbury.
Reginald Leye, H. Trinity hosp., Bridgnorth.
John Combe de Leomynstre, ti. pa.
John Northfeld de Bisshopstone, Clifford pr.
John Caldwall de Fowehope, Crasswall pr.
Walter Hert, rect. of Huntley.
William Kynde, rect. of Brokklestone.
John Morgan de Bokenhulle, William Sagon de Clebury, John Brian, ti. pa.
John Warewyk, S. Kath. hosp., Ledbury.
William Smyth, sacristan in Neen Solers.
William Cros, Fr. Min. Hereford.
William Flechere, rect. of Bredenbury.
Philip Ewyas, rect. of Cusop.
John Mayn (l. d.), Bath and Wells dioc. (l. d.)

### Deacons.

Griffin de Husyntone, S. Giles' hosp., Shrewsbury.
William Purbyn de Lodelowe, Maurice Kary, ti. pa.
John Ingan, Roger Derby de Aspertone, dean and chapter, Hereford.
John Whyte de Lodelowe, ti. pa.
John Pertrich de Gorstone, ti. pa., Clifford pr.
Richard Pigage, Fr. Pr., Hereford.
Nicholas Slake, the bishop's grace.

### Priests.

John Job, Dore abb.
John Makerell, S. Giles' hosp., Shrewsbury.
John de Westone, Shrewsbury abb.
Richard Gene de Lettone, Crasswall pr.
Thomas Kynges de Presthemede, John de Montegomery, Wigmore abb.
John Cowarne de Bromyard, ti. pa.
Richard Albon de Cowarne, S. Kath. hosp., Ledbury.
Thomas Seycelle, ti. pa.
Edmund Kempel, rect. of Torteworth (l. d.), Worc. dioc.
Edward de Hoptone, rect. of Stockton.

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### Tonsured at Kingsland.

John Broun de Chircham.
Richard Rider de Liteldylne.
John Bracy de Froma Ep.
William Adryche de Sottone.
Thomas Exel de Uptone.
Stephen Whitard.
William Michell.
Richard Michell.
Philip Varde.
John atten Overe.
John de Wyggemore.
John Waytte.
Hugh Clerc.
Thomas Hattefordone.
John Abbehorpe.
Roger Gorby.
Robert Fremon.
John Benet.
John Spenser.
John Gurhull.
John Smyth.
John Kett.
Walter Godrygh.
Meredith Neutone.
Roger atten Overe.
William Walshe.
Roger Spilleman.
Stephen Golt.
Henry Siward (illeg.)
Bartholomew del Halle.

Hugh Paten.
Richard Legiour.
Simon de Kyntone.
John Kyntone.
Roger Pyvynge.
John Lechey.
Richard de Altone.
Roger Robyns.
Nicholas Trusselove.

And October 3rd, at Ross parish church, John Zeunge, John Hugonns, William le Mercer.

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Ordination by the Bishop in the Parish Church of Tiverton, Ember Saturday, March 1, 1371.

Acolytes.

Thomas Togod.
Walter Tolymer.
Roger Bikelegh.
Robert Precheour.
Adam Gerard.
John Stout.
John Kenewode.
Richard Madeford.
Simon Cogan.
John Symon.
William Seward.
John Vaschmound.
John Forde.
William Petypas.
Richard Parys.
John Mathen.
John Trewel.
Robert Colyford.

Subdeacons.

Robert Prustecote, Berleston pr.
John Saubyn, John Bikeleghe, S. Nicholas' pr., Exeter.
John Yougman, dean and chapter Exeter cathedral.
John Ayschulle, Bodmin pr.
Giles Freinsche, Berleston pr.
John Fentone, Buckland pr.
John Taphot, rect. of Ludford.

Deacons.

Andrew Zedburgh, Berleston pr.
John Godhulle, S. Nicholas' pr., Exeter.
John Symon, Cowick pr.
John Tyrel, vicar of Bodmin.
Richard Colebrigge, Taunton pr.

PRIESTS.

John Betti, Bodmin pr.
John Halswille, Plympton pr.
John Lawanek, Launceston pr.
Alexander Burdiliscombe, Dunkeswell pr.
Robert atte Welle, S. Nicholas' pr., Exeter.
Nicholas Slake, the bishop's grace.
Andrew in the Leye, S. Nicholas pr., Exeter.
John Orchard, Dunkeswell pr.

TONSURED.

Henry Hedman.
John Clerke.
Robert Alre.
John Clegher.
Robert Tonte.
Richard Laurentz.
Philip Lord.
John Crope.
Richard Scote.
Richard Petypas.
John Holond.
Richard Hodesford.
John Hedone.
John Broun.
Thomas Hopere.
Thomas Lesquyt.
John Hulle.
Henry Crankz.
John Couche.
Hugh Baylly.
John Beoft.
William Champe.
John Hamound.
John Camboun.
John Gandre.
John Sperman.

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ORDINATION BY THE BISHOP IN THE PARISH CHURCH OF TIVERTON, MARCH 22, 1372.

ACOLYTES.

John Holle.
Walter Jodel.
John Mark.
John Ruthvos.
John Bruwer.
Roger Damale.
Stephen Coletone.
Ascopard Trygen.
Simon Trotyn.
Ralph Palmargh
John Aysshwell.
Philip Bythewode.
Robert Tremayle.
James Mone.
John Toukere.
John Moget
John Fayroun.
Robert Forde.
John Covelee.
John Stevene.

John Kytton.
Richard Speruen.
William Bunnok.
John Keynok.
Philip Lord.
John Prophete.
John Arlyn.
Richard Spritte.
Robert Rewe.
Henry Londone.
Robert Cornwaylle.
Thomas Hayward.
Simon Joce.
Hugh Cornwaylle.

SUBDEACONS.

John Coleberne, Launceston pr.
Gilbert Bakere, Torre abb.
John Cornwaylle, Hartland pr.
Robert Prechour, S. Nicholas' pr., Exeter.
William Piper, Launceston pr.
Reginald Wilke, Tywardreath pr.
Henry Lege, Buckfast abb.
Walter Tolymere, Dunkeswell pr.
Simon Cogan, Buckland abb.
John Koc, Tywardreath pr.
John Harry, Launceston pr.
Richard Madeford, Dunkeswell abb.
John Wytburd, Cornworthy pr.
Reginald Trenansaustel, Tywardreath pr.
John Symon, Tavistock abb.
Elyas Lypa, Torre abb.
Thomas Togond, the bishop's grace.

DEACONS.

William Ambrok, Cornworthy pr.
John Bykkelegh, S. Nicholas' pr., Exeter.
Giles Frenscha, Torre abb.
John Cabyn, S. Nicholas' pr., Exeter.
John Dunstorre, Clyve pr.
John de Rokebourne, rect. of Meuschate.
John Jolyf, Taunton pr.
Robert Gonefaunt,[1] S. Nicholas pr., Exeter.
John Yongman, dean and chapter, Exeter cathedral.
John Aysthulle, the bishop.
Robert Taphot, rect. of Ludford.

1—Bonenfaunt, p. 17.

PRIESTS.

John Henry, S. Germans pr.
Walter Culmaylok, Launceston pr.
Thomas Wythman, Dunkeswell abb.
John Raulyn, Tywardreath pr.
Robert Berthelot, Tavistock abb.
Richard Trevordavowe, S. Nicholas' pr., Exeter.
Geoffrey Langa, Buckfast abb.
John Bowey, Dunkeswell abb.
Richard Doty, Robert le Feuter, Tywardreath pr.
John Bromhulle, Clive pr.
John Fecos, Tywardreath pr.
John Tyrel, vicar of Bodmin.

TONSURED.

Richard Trewronek.
John Treverbyn.
William Smyth.
John Methenewell.
Roger Clasta.
John Soor.
John Porth.
John Teney.
John Batyn.
Thomas Powly.
John Scuret.
John Stede.
John Toukare.
John Hellow.
John Thomas.
Walter Tettecote.
Robert Cokk.
John Possebury.
John Broun.
William Venforde.
John Lange.
Allan Uppecote.
Richard Spenser.
William Hulle.
John Fagebyn.
Mathew Hokewere.
John Golt.
John Hone.
Thomas Goudhyne.
John York.

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ORDINATION BY THE BISHOP IN THE PARISH CHURCH OF TIVERTON ON THE EVE OF TRINITY SUNDAY, MAY 31, 1371.

ACOLYTES.

John Hamelyn.
Thomas Swan.
Richard Ware.
Peter Goudswayn.
John Foukeray.
Simon Trethies.

John Torre.
Walter Toukare.
John Bere.
Hervy Gone.
John Panstone
John Deuke.
John Row.
Walter Harpath.
John Row.
Thomas Kalestyn.
William Willy.
Robert Soby.
Walter Aule.
John Lyhfeld.
Roger Heyne.
Nicholas Rohyn.
Simon Hendera.
John Fylly.
Roger Gacheler.
William Mollyng.
William Dounscombe.
John Gervays.
William Hahche.
Richard Quynte.
Giles Polyng, Torre abb.
John Olvestone.
Thomas Goude.
Thomas Hahche.
John Saunford.
Thomas Bylk.
John Boydel.
John Tylly.

### Subdeacons.

John Sampson, Tavistock abb.
Walter Gany, Buckland abb.
Edmund Gantyn, Berleston pr.
Henry Loveworth, Buckfast abb.
William Bedmounde, Ford abb.
Richard Boughemylle, Tavistock abb.
Richard Michel, Bodmin pr.
John Wode, Taunton pr.
Roger Langerugge, ti. sub-dean of Wells.
John Wudebrok, Richard Sele, John Grendell, Torre abb.
Richard Bakere, dean and chapt. Exeter cathedral
Eustace Joce, John Panestone, Tavistock abb.
William Jardyn (l. d.), Bath and Wells dioc., Plympton pr.
John Hamound, Canonleigh pr.
William Philberd, S. Germans pr.

### Deacons.

Robert Precheour, S. Nicholas' pr., Exeter.
John Symer, Plympton pr.
Reginald Wilke, Tywardreath pr.
John Symon, Tavistock abb.

John Fentone, Buckland abb.
John Whyteberd, Cornworthy pr.
Henry Leg, Buckfast abb.
Henry Compyng, ti. Sir John Beaumont.
William Turgays, Dunkeswell abb.
Roger Cole, Tavistock abb.
John Pellow, Tavistock pr.
Philip Cornwaill, Hartland abb.
Simon Cogan, Buckland abb.
Reginald Trenans, vicar of S. Antony, Cornwall.
John Artour, ti. Elizabeth fitz-Roger de Chywtone, patroness of Marschtone.
Walter Craas (l. d.), Wells dioc.

PRIESTS.

Vincent Hille, Dunkeswell abb.
John Haystehulle, Bodmin pr.
Walter Pricche, Dunkeswell abb.
Reginald Meddone, S. Nicholas' pr., Exeter.
Walter Saucre, Buckland abb.
John Jolyf, Taunton pr.
John Jon, Launceston pr.
John Barya, Buckfast abb.
John Yeongman, dean and chapter, Exeter.
Thomas Rake, vicar of Cadebury.
Walter Cook, John Kyngesbury (l. d.), Taunton pr.

TONSURED.

Richard Key.
John Markare.
Thomas Thomas.
Robert Yvon.
Nicholas Thomas.
Peter Treubas.
William Gore.
Thomas Hutelware.
John Bele.
John Langhe.
John Drynker.
John James.
Henry Pek.
John Lym.
John Oppa.
Richard Clyve.
Roger Hendry.
John Trobbe.
Stephen Sevardy.
John Pengylly.
John Ruhd.
Nicholas Well.
John Vysour.
Philip Corbyn.

John Clymmon.
John Hokeruth.
David Beare.
John Godeman.
William Kygman.
Richard Grey.
Walter Skynner.
John Hendre.
Thomas Roylecom.
Thomas Treng.
John Valans.
Roger Harper.
Odo Brogan.
John Lemman.
John Martyn.
John Tybbe.
Richard Tresar.
Thomas Yeo.
John Croyne.
Robert Turloyt.
Roger Wylkyn.
John Busshel.
John Long.
Stephen Bony.
Richard Maddok.
Ralph Doryth.
Charles Miller.
John Lytele.
Walter Dollear.
Ralph Kent.
John Boubbe.
Robert atte Poule.
John Northcote.
Peter Stert.
John Philip.
John Kayson.
John Whyteveld.
Thomas Bouwode.
William Servyngtone.

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Ordination by the Bishop in the Parish Church of Tiverton, Ember Saturday, Dec. 20, 1371.

Acolytes.

William Lyoun.
John Custa.
John Blakelak.
William Vele.
Thomas Chounne.
Richard Chote.
Roger Gryffyn.
John Trywanek.
John Canne.
Nicholas Grendel.
Hugh Vorlang.
Robert Bolham.
Robert Yvon.
John Horyng.
John Lane.
John Ferour.

Subdeacons.

John Germeyn, Buckland abb.
Richard Parker, Tavistock abb.
John Calwepol, Plympton pr.
William Flemyng, Hartland abb.

Stephen Drewtresvel, Launceston pr.
Roger Bachiler, John Moget, Buckland abb.
Henry Bole, Torre abb.

### Deacons.

Richard Boughemylle, Tavistcok abb.
Nicholas Pensans, Bodmin pr.
Henry Gwothell, rect. of S. Mewany.
Thomas Bilka, Torre abb.
John Harry, Launceston pr.

### Priests.

William Ambrok, Cornworthy pr.
John Colburne, Launceston pr.
John Sampsone, Tavistock pr.
Henry Loveworth, Walter Gay, Buckfast pr.
William Sevare, Canyngton pr., Wells dioc.
William Mose, William Melborne, Robert Dunning, Fr. Min., Bridgwater.

### Tonsured.

Stephen ate Mulle.
Thomas Peyntur.
John Visschertone.
John Mertok.
William Knyght.
Robert Martyn.
John Alysaundre.
Thomas Mey.
John Large.
William Bouggere.
John Whewelaye.
John Boys.
John Wen.
Robert Feys.
John Douste.

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### Ordination by John Warre, Bishop of Commagene, in the Church of Leominster on the Eve of Trinity Sunday, May 31, 1371.

### Acolytes.

Griffin de Chirbury.
Peter de Leghe.
John Bromptone.
Hugh de Botfield.
Thomas Martyn.
William Holeway.
John More.
John Kington.
William Heytone.
Richard de le Wyche.

Roger de Stoterdone.
John de la Barewe.
Hugh de Boteler.
John Welyngton.
Griffin ap Llawelyn.
Nicholas Fulbrugg.
Thomas Pencomb.
John Meole.
Richard Ryder.
Richard Arneyt.
Roger de Lectone.
Ralph Commber.
William Holender.
Robert de Etone.
Richard le Haker.
Thomas Voy.
Thomas Dompedale.
Lewis ap Jevan ap Madoc.
John, s. of Henry de Bredwardyn.
John Jutour.
Hugh Tommelyns.
John Horsman.
Richard Wygemore.
John Parent.
Robert Sulks, Fr. Min., Hereford.
John ap Jak ap Jormeth (l. d.)

### Subdeacons.

William Hankokes de Clifford, ti. Thomas de Pentevy, lord of Twyford.
Roger Posselowe, Buildwas abb.
Philip de Okeley, S. John's hosp., Ludlow.
Geoffrey de Clone, sacristan in Wigmore abb.
William Commedewe, Malvern pr.
William de Pynchebek, Fr. Carm., Ludlow.
John Thloyt, John Brice, Fr. Min., Hereford.
Thomas Gybbes, Clifford pr.
Robert, dean and chapter, Hereford.
Richard Cromp de Stoktone, Reading abb.
Richard Pure, John Hodenet, canons of Wigmore abb.
Nicholas de la More, Lymbrook pr.
John Gore, ti. Margaret, lady of Combe.
Richard Sheperde, ti. pa. and Crasswall pr.

### Deacons.

Walter Watkyns, Buildwas abb.
John ap Howel, John ap Madoc, monks of Cwmhire abb.
John Elys, Hameden, Bath and Wells dioc. (l. d.)
William le Long, dean and chapter, Hereford.
John Smythes de Castle Goodrich, ti Richard Poule.
Thomas de Gamel, Fr. Carm., Ludlow.

PRIESTS.

Philip Baret, ti. Philip le Cole, New Radnor.
Walter Wodeward, dean and chapter, Hereford.
John Hankyns, Carswell pr.
John de Bredewardyn, Clifford pr.
John Clamp, Stoke chapel, under Hameden, Bath and Wells dioc. (l. d.)
Walter de la Halle, rect. of Willersley
John ap David, John ap Meredith, monks of Cwmhire abb.
John Stokes, Meredeth ap Jevan, William Lydeney, Fr. Min., Glouc.

TONSURED.

David Whitton.
Geoffrey ap David.
John Peyntour.
Richard Corley.
Thomas of the Mulle.
Roger Turnour.
William Turnour.
John Stadart.
Thomas Priour.
John Dyer.
Walter Knole.
Richard Aylmere.
John Grasley.
Roger Brentemarssh.
Richard Kyngtone.
Geoffrey ap Atha.
Hugh Borley.
John Herdewic.
John Jenis.
Roger a Bromtona.
Henry de Ardiscote.
John Stratton.
Roger Pontessced.
Roger of Esthope.
John atte Heye.
John atte Lon.
John Devyn.
John Stoke.
William Slynge.
Thomas Willimes.
John Wittone.
John Polter.
John Broun.
Hugh Wormesley.
Thomas Russel.
David Pype.
John Burley.
John of the More.
Richard de la Home.
William Brokkushull.
John Pylale.
John Glovare.
John de la Avebury.
John Balle.
John Parlere.
William Boteler.
John Plyns.
Richard Knobell.
James Borley.
John Heens.
Richard Hekedone.
John a Cleftone.
Thomas Playley.
John Gomonde.

Thomas Asebalscote.
William Walcote.
John Chirecheman.
John Wrangl.
John at Wode.
John Mannat.
Nicholas Willeford.
William Jenkens.
John Forwale.
Roger Foxcote.
Jevan Symnahb.
Richard Berde.
John Lokestone.
Richard Palmere.
Walter Bady.
David Riche.
William Damesele.
John Rudelas.
Richard Folbrugge.
Richard Hoppeley.
John Jenes.
John de la Halle.
John Lyry.
Hugh Wilkyns.
John Yvor.
Walter Toky.
Walter Perbel.
William Pole.
Richard of Orledone.
John Abromlond.
Roger Herdiscote.
Richard Auvenham.
Socne of Etone.
Simon Wodeward.
Thomas Arakedon.
Philip at Leye.
Geoffrey at Wode.
Hugh a Cressage.
Reginald Turney.
John Westwode.
John Parbel.
John Haukyns.
Walter Yeddebon.
Richard Carter.
William Treburit.
Richard Wreggy.
John ap Jevan.
Walter Robyns.
Geoffrey ap Pendley.
John Trahayren.
William Rede.
John Draytone.
Walter Brogwyn.
John Astone.
John Elys.
William Parkere.
John Granger.
John, s. of John.
William Bache.
Richard Lingne.
William a Wottone.
John Golde.
Edmund Hokes.
William Nanton.
John Farley.
William Howis.
John Joldewin.
Reginald Uver.
John Farley.
John Dalamor.
John Willimes.
William Duras.
John Bremtor.
Nicholas Herman.
William Eyetone.
Thomas Maybroke.
Nicholas Boteler.
Nicholas Tancardra.
Robert Coppe.
John Willes.

Henry Bond.
William Coke.
John Gruce.
Richard Palmer.
John Wowan.
William Swyn.
William Tolly.
Richard Benebow.
Walter Coy.
John Ginger.
Hugh Smythes.
Thomas Hul'e.
Thomas de Noyton.
Robert Hamment.
John Bolsedon.
David Marche.
John Leye.
John Meleword.
John Totan.
William Bertone.
Walter Putte.
John Ryeole.
Roger Sparke.

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May 5, 1372—Richard Dunkynne (illeg.), John Pery, Richard Lye (illeg.) were tonsured.

June 8—William Bulker was ordained acolyte at Cleobury Mortimer.

,, 9—Nicholas Herley, John Jones, at Stoke Say, by the bishop of Commagene.

,, 26—Tonsured at Hereford, in the priory of the Friars Minors, Hugh Bollard, John Parkere, Thomas Cole, Thomas Borghhulle.

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Ordination by the Bishop of Hereford in the Cathedral on the Eve of Trinity Sunday, May 22, 1372.

Acolytes.

Robert Hethe, Walter Bubbe, monks of Kingswood abb., Worc. dioc. (l. d.)

William Walker, Walter Balstake.

Reginald le Urle de Bodmin, Exeter. dioc. (l. d.)

William Letone, William Stauntone.

Hugh de Hereford, John Westwode, Fr. Carm., Ludlow.

John de Hope, Thomas Taillour, Mathew Brace, Llewelyn ap Jevan de Waterdine.

John Heyop, Griffin Heyop, Cwmhire abb.

William Homme, Roger Abbrugge.

Robert Barton, William Hugon, William Ely, Fr. Min. Hereford.

William Usket, Henry Whittynslowe, Richard Ramage, Walter Marsh (legitimated), Philip Clad, William Lahhere de Bredewardyn, Richard Mathefeld.

Subdeacons.

Maurice fitz-David Wronow, ti. pa.
William Riell, ti. dean and chapter, Hereford.
John de Westone, S. Giles' hosp., Shrewsbury.
Nicholas Barleche, Clifford pr.
Richard Wryng, dean and chapter, Hereford.
Hugh Frensch de Chatewall, S. John's hosp., Shrewsbury.
John Botery, dean and chapter, Hereford.
Richard de Adlescote, S. Mary's pr., Stodley.
William de Leynthale, Thomas Crompe, monks of Wormesley pr.
John Sidelyng, Fr. Min., Hereford.
William Stevenis, dean and chapter, Hereford.
Thomas Camme, John Bursley, Roger Appelbi, Walter Dene, John Upton, William Aston, monks of S. Peter's, Glouc. (l. d.)
Madoc Bewy, monk of Cwmhire abb.
Griffin ap Llewellyn, ti. pa. S. David's dioc. (l. d.)

Deacons.

John Cordany, S. David's dioc., Clifford pr.
John Piper, Clifford pr.
Geoffrey Beaminystre, Fr. Min., Hereford.
William Ruyssbok, Wormesley pr.
Walter Crompe, Clifford pr.
Hugh Hakeley, rect. of More.
William Holow de Stauntone, ti. pa.
David ap David Gethyn, S. David's dioc., ti. pa.

Priests.

Reginald de Clone, S. Giles' hosp., Shrewsbury.
Richard Walche, Buildwas abb.
David ap Jevan de Meynstone, S. Giles' hosp., Shrewsbury.
William de Pynchebek, Thomas Camel, Fr. Carm., Ludlow.
Griffin de Churchstok, Chirbury pr.
William Russhale, Weedon Pinkney pr., Worc. dioc.
Thomas Bysshop, Ivychurch pr., Salis. dioc.
William de Pykerham, S. Wolstan's hosp., Worcester.
William Chocheley, S. Barth. hosp., Glouc.
John de Brokenburgh, Langley pr., Bath and Wells dioc.
Nicholas Balle, Wombridge pr.

John Wittok, dean and chapter, Hereford.
Herman de Colonia, Stephen Byllyngesley, Fr. Min., Hereford.
Walter de Overtone (l. d.), ti. William de Salesbury.

TONSURED ON THE MORROW.

William Graunt.
Roger Hychcokes.
Roger Taillour.
John Tornor.
David ap Houel.
Lewis Littel.
John Vahwham.
William Lone.
John Arclestone.
Henry Pyrtone.
Thomas Graunt.
John Souter.
Philip Vinour.
John Salesbury.
Richard Hasey.
John Frome.
Jevan ap Griffith.
Robert Brayntone.
Geoffrey ap Sohun.
William Stalward.
Richard Mongomery.
John de Radenore.
Walter Carter.
Richard Fot.
Hugh ap John.
Thomas Llunsam.
William Orcoppe.
Geoffrey Walkere.
Walter Wodeway.
Matthew James.
John Penc (illeg.)
John Hey.
David ap Jevan.
John Reginald.
Richard Portfot.
Walter Porter.
John Hethe.
John de la Mulle.
William Stot.
John Palmere.
William Love.
William Howe.
Jevan Moyl.
John Littel.
William Plonfeld.

ACOLYTES.

Walter Bernard (l. d.), John ap Jevan (l. d.), Thomas Hope, Walter Hondyes, Philip Sin.

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ORDINATION BY THE BISHOP IN THE CATHEDRAL OF HEREFORD, ON EMBER SATURDAY, SEPT. 18.

SUBDEACONS.

John Petyt, Crasswall pr., S. David's dioc.
John de Kynartone, Cwmhire abb.
William Freias de Bisshopescastel, S. John's hosp., Shrewsbury.

John Presthope, S. John's hosp., Bridgnorth.
John Heyop, Griffin Moil, monks of Cwmhire abb.

PRIESTS.

Richard Honsom, Flaxley abb.
Thomas Wowertone, ti. bishop of S. Asaph.
Henry de Tugyn, S. David's dioc., dean and chapter, Hereford.
Hugh Hakeley, rect. of Tedstone de la Mere.
Henry Ryder, ti. pa.
Thomas Gybbes, Clifford pr.
John Chiltenham, Fr. Min., Hereford.
John Heytone, canon of Llanthony prima, S. David's dioc. (l. d.)

DEACONS.

Walter Odrich, dean and chapter, Hereford.
Richard Aldescote, Stodley pr.
John Codeford alias Silvestre, ti. archdeacon Wilts (l. d.)
John de Westone, S. Giles' hosp., Shrewsbury.
Madoc Dewy, monk of Cwmhire abb., S. David's dioc. (l. d.)
Simon Dunstale, Fr. Pr., Hereford.
William de Leynthale, canon of Wormesley pr.

TONSURED.

David Knot, John Tanner, Roger Lowe, Richard Wyhamessone, John Wayke, John Aysshtone, Thomas Sergeaunt (l. d).

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ORDINATION BY THE BISHOP IN THE PARISH CHURCH OF BROMYARD, EMBER SATURDAY, DECEMBER 18, 1372.

TONSURED.

William Scodyer (illeg)., by dispensation.

ACOLYTES.

John Rowland, Lincoln dioc. (l. d.)
John Pusselowe.

SUBDEACONS.

John Duy, S. David's dioc. (l. d.)
Richard ap Llewellyn, S. David's dioc. (l. d.)

Reginald le Urle, Exeter dioc. (l. d.), Reading abb.
John Rowland, rect. of Toddington, Linc. dioc. (l. d.)
Philip Roggeres, Exeter dioc. (l. d.), ti. the bishop.

Deacons.

John Kynartone, Cwmhire abb.
Richard de Lodelowe, rect. of Ullingswick.
Richard Wryng, ti. dean and chapter, Hereford.
Thomas Crompe, canon of Wormesley pr.
John Heyop, Griffin Heyop, monks of Cwmhire abb.

Priests.

Walter Crompe, Clifford pr.
Richard Adlescote, Stodley pr.
William de Brugge, rect. of Martley, Worc. dioc. (l. d.)
William Ruisshoke, Wormesley pr.
John Martyn, Fr. Min., Hereford.

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Subdeacons Ordained by the Bishop in the Chapel of his Manor at Sugwas on Easter Eve, 1373.

John Codeford alias Silvestre, Salis. dioc. (l. d.), rect. of Tatenhill.
John Mey, Exeter dioc. (l. d.)

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Tonsured at Bromyard, May 12, 1373.

John Hobelwode, Robert Chapmon, Thomas Burghulle, John Aubrey, Thomas Hurtesleye, Richard Hurtesleye, Robert Bendowe.

And on May 23, Richard de la Felde, in the parish church of Burghill.

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Ordination in the Chapel of S. Mary Magdalen, Hereford, by John, bishop of Commagene, by licence of the Diocesan, on Ember Saturday, Sept. 20, 1371.

Acolytes.

John Clymbere.
Thomas Webbe.
John Carpintere.
John Weynter.
Richard de la Goore.
John de Rorleton.

Robert Stevenes.
John Vender.
John Dorby.
Roger de Clone.
Richard Luctone.
Richard Deyere.
Thomas Hopkynes.
Richard Grene.
William de Brunshope.
Thomas Okkeley.
John Leynton (legitimated).
John Overe.

### Subdeacons.

Thomas Thorgryn, dean and chapter, Hereford.
Thomas Marton, Clifford pr.
John Veynere, Wigmore abb.
Walter Crompe, Clifford pr.
John de Kyngestone, dean and chapter, Hereford.
Richard de Rydere, ti. John de Burley.
Richard Hansam, Flaxley abb.
Griffin de Chirstok (legit.), Chirbury pr.
Thomas Body, S. Giles' hosp., Shrewsbury (legitimated).
John Pyper, Clifford pr.
Walter Edryche, Dore abb., S. David's dioc.
Robert Sellack, Fr. Min., Hereford.
John Thornborgh, Fr. Pr.

### Deacons.

Nicholas de la More, Lymbrook pr.
Geoffrey de Clone, Wigmore abb.
John Gowgh, ti. Margarie, lady of la Coumbe.
Philip de Ocle, S. John Bapt. hosp., Ludlow.
Roger de Possylowe, Buildwas abb.
William Comedewe, Great Malvern pr.
John Webbe, Deerhurst pr., Worc. dioc.
Robert Janyes, dean and chapter, Hereford.
Thomas de Wolvertone, ti. bishop of S. Asaph.
Roger Reyner, Dore abb.
Richard Crompe, Reading abb.
Walter Overtone, ti. William de Salesbury.
Walter Hancok, ti. lord of Twyford.
Roger Schrosebury, John Whitechurch, John Neweport.
Roger de Evesham, John de Uptone, monks of Great Malvern pr.

PRIESTS.

John Hobyes, ti. pa.
Walter Watkyns, Buildwas abb.
William Resaunt, Clifford pr.
William Longe, dean and chapter, Hereford.
William Manus, Llanthony in Wales pr.
Roger Dorby, dean and chapter, Hereford.
John Brassy, ti. Roger de Leominster.
John Bickerstone, ti. Roger de Testone.
John ap Howell, John ap Madok, S. David's dioc. (l. d.)
Philip Dene, Roger Grene, Fr. Min.

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ORDINATION BY THE BISHOP IN ALL SAINTS' CHURCH, HEREFORD, ON THE EVE OF TRINITY SUNDAY, JUNE 11, 1373.

ACOLYTES.

William Passh.
John Shiptone.
William de Garmystone.
John Cooke.
Roger de Seete.
Thomas le Carter.
William Leupot.
Thomas de la Moore.
Thomas Hakuluyt.
John Stafford.
Thomas Brustowe.
Roger Turnour.
Roger de Lye.
John Longe.
John Baylly.
John Fraunces.
Nicholas Hostiler.
Roger de la Wode.
David ap Adam.
John Mercere.
Gregory ap Meurik.
William Blondestone.
John Janyes,
Thomas Exale.
Robert Rynet, Richard Pewne, Fr. Aust., Woodhouse pr.
John Turk, Fr. Carm.

SUBDEACONS.

Roger Abbruge, dean and chapter, Hereford.
William Homme, ti. papal favour.
John Peyntour, dean and chapter, Hereford.
John Tevele, Bosham pr.
Walter Hamptone, Wormesley pr.
Henry Colemon, Lyre abb.
Philip Cladde, William Lahzhere, Clifford pr.

William Broun, S. Giles' hosp., Shrewsbury.
William Walkere, Holy Trinity hosp., Bridgnorth.
Hugh Scuriny, Wigmore abb.
Richard Pleyveyr, ti. pa.
Richard Wormbrugge, dean and chapter, Hereford.
Roger de Leominstre, Wigmore abb.
Nicholas Underhulle, rect. of Lampeter.
William de Chirbury, John Stenes de Bury, ti. pa.
John Smyth, S. Kath. hosp., Ledbury.
John de Boculand, Malvern pr.
John Stat, John Usk, Fr. Pr., Hereford.
Hugh de Littie Hereford, Fr. Carm.
Roger Whitenhulle, Robert Selyman, monks of Malmesbury abb.

Deacons.

William Ryell, dean and chapter, Hereford.
William Petyt, Crasswall pr., S. David's dioc.
Reginald le Erle, Reading abb.
John Botery, dean and chapter, Hereford.
John, s. of William de Bocunhull, S. Giles' hosp., Shrewsbury.
William atte Welle, Cold Norton pr., Linc. dioc.
Geoffrey Pleyn, Talley abb., S. David's dioc.
Morgan ap Rez, S. David's dioc., ti. pa.
Philip Hogge, John Mey (l. d.), the bishop's grace.
John White, Fr. Min., Hereford.
William Astone, monk of Hereford pr.

Priests.

Thomas Martyn, Crasswall pr.
John Pyper, Clifford pr.
Richard Lodelowe, rect. of Ullingswick.
Robert Borewardesleye, Fr. Aust., Wodehouse.
Thomas Crompe, canon of Wormesley pr.
Thomas Lodelowe, monk of Hereford pr.

Tonsured.

Lewis ap Jevan, Richard Roggeres, Richard Monyworth, Stephen le Tryllour, John Honadone, Philip Thressher.

Ordination by the Bishop in the Parish Church of Cheltenham, Ember Saturday, Dec. 17, 1373, by license of the Prior of Worcester in the vacancy of the See.

Acolytes.

John Gryce.
Thomas Stanford.
William Malle.
John Yryssh.
John Porter.
John Yerdeley.
John Newman.
Thomas Sturdy.
John Symond.
Thomas Turkedene.
Robert Grone.
Thomas Gregory.
Nicholas Caldewell.
John Baylly.
Thomas Slattere.
John Hyott.
Nicholas de Glouc., monk of Tewkesbury abb.
John Wettone, John Middeltone, canons of Cirencester abb.

Subdeacons.

Thomas Smyth, S. John's hosp., Lechlade.
John Scot, S. Oswald's hosp., Whiston.
Richard Walkere, S. John's hosp., Lechlade.
Roger de Sethe, Birmingham pr.
John Mercere, sacrist. of Neen Savage.
Robert de Lyze, sacrist. of Presteign.
Robert Jolyf, Malmesbury abb.
John Lyntone, Holy Trinity pr., Bridgnorth.
John Soke, Lechlade pr.
John Reede, dean and chapter, Hereford.
John Gors, Little Malvern pr.
Walter Gerard, Cokehill pr.
Richard Bradeford, ti. pa.
Thomas Leofly, S. Barth. hosp., Glouc.
John Janyes, John Aunger, Clifford pr.
Nicholas Hortyler (l. d.), ti. pa.
John Hamptone, Thomas Cook, S. Barth. hosp., Glouc.
John Cowpere, Cold Norton pr.
John de Wynchcombe, monk of Hales abb.
John Halle, Thomas Lydyard, canons of Cirencester abb.
John Turk, Fr. Carm., Hereford.
Robert Atherstone, monk of Hales abb.

Deacons.

John Motte, Woburn abb.
John Saundres, Hales abb.
Simon Pyk, Lechlade pr.
John Sparke, Hales abb.
Nicholas de Bernhulle, S. John's hosp., Lichfield.
William Homme, ti. papal grace.
John Peyntour, dean and chapter, Hereford.
John Skynnere, Stodley pr.
Philip Cladde, Clifford pr.
Roger Abbruge, dean and chapter, Hereford.
Henry Colemon, Lyre abb.
William Shipward, Cold Norton pr.
John Covele, Bosham pr. (l. d.)
Alexander Salmon, Wroxton pr.
John Grene, Cokehill pr.
John Hikkes, Cold Norton pr.
John Veysey, Great Malvern pr.
Griffin Rudel, Alcester abb.
John Gerard, Cokehill pr.
Robert Bouchere, S. Wolstan's hosp., Worc.
Richard Pleyneyre, ti. pa.
John le Vox, Pulton pr.
Walter Dyseworth, ti. pa.
John Cakne, John Ekyntone, Richard Wycetre, Richard Vincent, monks of Tewkesbury abb.
Thomas de Cheltenham, William de Gloucester, John de Gloucester, John de Oxenford, monks of Hales abb.
Thomas Everard, canon of Cirencester abb.
Thomas de Abyndone, Winchcombe abb.
Hugh de Little Hereford, Fr. Carm., Ludlow.
John Broktone, Fr. Herem., Wiche.
Philip Lyes, S. John Bapt. pr., Gloue.

Priests.

William Ryell, dean and chapter, Hereford.
Nicholas Brugge, S. Mary Magdalene hosp., Bristol.
John Wilkok, Wroxton pr., Linc. dioc.
Robert de Oversley, Stodley pr.
Richard Marchall, Cokehill pr.

Nicholas Sawyere, Bordesley abb.
John Smyth, S. Barth. hosp., Glouc.
William Smyth, sacrist. of Neen Sollers.
John Wythen, ti. pa.
Robert Aumeney, Stodley pr.
John Lyliwhyt, S. John Bapt. hosp., Lichfield.
Roger Godhulle, S. Barth. hosp., Glouc.
John Bryd, Thelesford pr.
Richard de Astone, Lillesball abb.
John de Bocultone, Great Malvern pr.
William de Newenham, John Ailbertone, canons of Llanthony pr. by Glouc.
John Marow, S. Barth. hosp., Glouc.
Robert Ridmarley, S. Kath. hosp., Ledbury.
William de Same, John de Oxonia, Rewley abb.
John Frome, Fr. Pr., Hereford.
Thomas Cherltone, canon of S. Oswald's pr., Glouc.

Tonsured.

William Teyntone.
Thomas Capelere.
William Lovyere.
Robert Wrenche.
Thomas Hunte.
William Parfay.
Walter Cokes.
John Sheyntone.
Reginald Brid.
Robert Llewyn.
Richard Devynch.
John Slow.
Ralph Chopin.
John Wynely.
Thomas Pultone.
John Porter.
Thomas Moungeoy.
John Copas.
John Wrenche.
William Rewe.
Thomas Aydeley.

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Ordination by the Bishop in the Church of Bromyard, Ember Saturday, Feb. 25, 1374.

Acolytes.

Nicholas Smyth.
John Bocultone.
William Hethe.
John Hubald (illeg.)
William Londe.
William Orysay.
John Gowhz
Richard Colyntone.
John Speder.
Stephen Duke.
John Rewes.
John Aysshbury.
David ap Howell.

Hugh Mortimer, canon of Wigmore abb.
John Herletone, Fr. Carm., Glouc.
Walter Chirbury, canon of Chirbury pr.
Walter Pyrie, William Bruggewater, William Pynchbek, Fr. Carm. Glouc.

Subdeacons.

John Longe, S. John's hosp., Shrewsbury.
Roger Elf, S. John's hosp., Bridgnorth.
John Herdewyk, S. Giles' hosp., Shrewsbury.
John Nyentone, Buildwas abb.
Richard Giles, Wigmore abb.
William Wymond, ti. pa.
John Paraunt, Crasswall pr.
John, s. of Reginald de Lydbury, S. Giles' hosp., Shrewsbury.
Thomas Gregori, S. Barth. hosp., Glouc.
Walter Bolker, sacristan in Presteign.
Richard Golafre, Llanthony prima pr.
William de Lectone, Alberbury pr.
John Fraunces, rect. of Tedstone Wafers.
John Cryt, vicar of Hopton Cangeford.
John Brunles, Fr. Carm., Ludlow.
John Salesbury, Fr. Carm., Glouc.
Geoffrey Angilfea, monk of Wenlock pr.
Walter Chirbury, canon of Chirbury pr.
John Catesby, ti. the bishop.

Deacons.

John Lyntone, Holy Trinity hosp., Bridgnorth.
William de Chirbury, Richard Bradeford, Nicholas Hostiler, ti. pa.
John Reede, dean and chapter, Hereford.
Robert Lye, sacristan of Presteign.
William Fraas, S. John's hosp., Shrewsbury.
William Codyntone, Buildwas abb.
John Kyngestone, dean and chapter, Hereford.
William Walkere, Holy Trinity hosp., Bridgnorth.
John Broun, S. John's hosp., Shrewsbury.
Roger Sothe, S. Thomas' hosp., Birmingham.
John Aunger, Clifford pr.
Roger Lettone, Wigmore abb.
John Panyes, Clifford pr.

John Smyth, S. Kath. hosp., Ledbury.
John Turk, Fr. Carm., Ludlow.
Hugh Lilleshulle, monk of Wenlock pr.
Richard Pors, John Hodynet, monks of Wigmore abb.

PRIESTS.

Philip Cladde, Clifford pr.
Richard Pleyner, ti. pa.
Henry Colemon, Lyre abb.
John Covete, Bosham pr.
Roger Rener, Dore abb.
John Sparke, Hales abb.
William Holowe, Walter Dysworth, ti. pa.
Reginald Eorle, Reading abb.
Hugh de Little Hereford, Fr. Carm., Ludlow.
John Partrich, canon of Wormesley pr.

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ORDINATION BY THE BISHOP ON SATURDAY, MARCH 14, AT WHITBORNE.

John Catesby, deacon, by grace.

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On June 24, 1373, in the church of Whitborne, William Lye, rect. of Ross, was ordained as acolyte.

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ORDINATION BY THE BISHOP IN THE PARISH CHURCH OF BROMYARD, EMBER SATURDAY, SEPT. 23, 1373.

ACOLYTES.

Peter de Abyngdon.
Hugh Penteford.
William March.
John Pyrye.
William Wulvertone.
Lewis ap Jevan.
John Symondes.
Roger de Rorytone.
William Carpinter.
Richard Lantone.
John Ballyngham.
John Toney.
Robert de Bradmynton.
Ralph Cok, rect. of Quennington, Worc. dioc.
John London, John Ruyshok, Llanthony prima pr.
Thomas Marcley, monk of S. Peter's pr., Glouc.

Subdeacons.

Thomas Tayllour, dean and chapter, Hereford.
Robert Underhulle, rect. of Toddington.
John s. of Richard Jevan, S. Giles' hosp., Shrewsbury.
Henry de Whittynguslowe, Buildwas abb.
John Knyht, dean and chapter, Hereford.
Richard Walles, rect. of Brokhampton.
Hugh, s. of William Baker, S. Giles' hosp., Shrewsbury.
Richard Thomas, S. John's hosp., Bristol.
William Usket, Clifford pr.
John Bocultone, S. John's hosp., Ludlow.
William Sheyntone, Buildwas abb.
John Gowz, Crasswall pr.
Gilbert Stede, Wormesley pr.
John Daywen, S. Giles' hosp., Shrewsbury.
Roger Lye, Holy Trin. hosp., Bridgnorth.
William atte Churche, Bordesley abb.
David, s. of H. ap Jake, Monmouth pr.
John Colet, Cokehill pr.
Walter Aungier, Chirbury pr.
John Bocultone, Stanley abb.
Rudolph Cok, rect. of Quennington.
John Parson, ti. the bishop's grace.
John Palmere, Bruera abb.
John Stratford, ti. the bishop's grace.
Thomas Gowz, sacristan of Presteign.
John Freomon, Merevale abb.
Thomas Ekkeley, Dore abb.
John Stafford, ti. the bishop's grace,
David Glasebury, Fr. Pr., Glouc.
Henry Mortimer, canon of Wigmore abb.
Thomas Webb, monk of Flaxley abb.
John Tydebrok, Thomas Fekkynham, Fr. Pr., Worc.
John London, canon of Llanthony prima pr.
William Minstreworth, Hugh Mortone, monks of S. Peter's abb., Glouc.

Deacons.

John Hale, Worcester pr.
William Cadds, hosp. S. John Jerus.
Robert Hawkynes, Cold Norton pr.

John Webbe, Stoneleigh abb.
John Campedene, Cold Norton pr.
Richard Wormbrugge, dean and chapter, Hereford.
John Longe, S. John's hosp., Shrewsbury.
Walter Wymond, ti. pa.
John Herdewyk, S. Giles' hosp., Shrewsbury.
Roger Turnour, John Paraunt, Crasswall pr.
John Hurell, Bristol abb.
John Fraunces, rect. of Tedstone.
John Stephens, ti. pa.
William Lahhere, Clifford pr.
John Barone, Cokehill pr.
Hugh Sturmy, Wigmore abb.
John Cryte, rect. of Hopton Cangeford.
John de Neentone, Buildwas abb.
John Nicholes, Daventry abb.
Walter Hamptone, Wormesley pr.
Walter Kynge, S. Barth. hosp., Glouc.
John de Malvernia, S. Oswald's hosp., Worcester.
William Bolkere, sacristan in church of Presteign.
Philip Renkynes, ti. pa.
John Heed, Bruera abb.
Roger Elfe, Holy Trin. hosp., Bridgnorth.
Richard Gyles, Wigmore abb.
William Lettone, Alberbury pr.
John More, Bosham pr.
William Stevenus, dean and chapter, Hereford.
John Barfot, S. John Bapt. hosp., Glouc.
John Ranyothes, Cokehill pr.
Roger Derby, dean and chapter, Hereford.
Richard Stevenus, Fr. Pr., Glouc.
Walter Chirbury, canon of Chirbury pr.

PRIESTS.

John Yngayn, the bishop's grace
John Coumbare, S. Barth. hosp., Glouc.
Thomas Turkedene, Kington pr.
John Cook, S. John's hosp., Lechlade.
William Thorndone, Pershore abb.
John Heddone, S. Wolstan's hosp., Worc.

Reginald David, S. John's hosp., Shrewsbury.
Robert Penne, S. Kath. hosp., Ledbury.
John Kyngustone, dean and chapter, Hereford.
William, s. of John Chirbury, ti. pa.
Nicholas Credenhulle, Netley abb.
Roger Derry, Richard Stretfeld, John Peyntor, Roger Albrugge, dean and chapter, Hereford.
John Aunger, rect. of Lowedsche.
Richard Bradeford, John Gowhz, ti. pa.
John Lyntone, Holy Trin. hosp., Bristol.
John Smythe, S. Kath. hosp., Ledbury.
Richard Smyth, Bruera abb.
William Hancokes, ti. Thomas Peytevyn.
Robert Bysshop, S. Barth. hosp., Glouc.
Robert Jolyf, Malmesbury abb.
John Botery, dean and chapter, Hereford.
Walter Gerard, Cokehill pr.
Richard Wattes, S. John's hosp., Bristol.
Robert Lye, sacrist. of Presteign.
John Baconhulle, S. Giles' hosp., Shrewsbury.
William Braune, S. John's hosp., Shrewsbury.
Roger de Lettone, Wigmore abb.
William Colet, S. John's hosp., Lechlade.
William Newmon, Poughley pr.
John Coupere, Cold Norton pr.
John Mercere, ti. Nicholas Tayllour.
Nicholas Hostiler, ti. pa.
John Smyth, S. John's hosp,, Lechlade.
William Walkere, Holy Trin. hosp., Bristol.
John Janyes, Clifford pr.
John Holkote, John Hatherley, Fr. Pr., Glouc.
William Leynthalle, canon of Wormesley pr.
William de Astone, monk of S. Peter's, Glouc.
William Lodelowe, monk of Winchcombe abb.
Richard Purs, John Hodynet, canons of Wigmore abb.
John Brotworth, Fr. Pr., Worc.

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Tonsured at Sugwas, Dec. 10.

Henry Barewe, John Hoore, Thomas Hoore, Thomas Spedere.

Ordained by the Bishop in the Cathedral, Ember Saturday, Dec. 23, 1374.

Acolytes.

William Bele.
John Joce.
Walter Downtone.
Hugh Happer.
Richard Bourde.
William Sparke.
William Stonhenge.
Thomas Erslane.
John Walkere.
John Perytone.
Richard Tankard.
Hugh le Yonge.
John de Henley.
Nicholas Hyntys.
Thomas Doderich.
John Neyntone.
Richard Ewyas.
John Taillour.
William Calverhulle.
William Kynstom.
John Kemys, Robert Overbury, Fr. Pr., Glouc.
John Gregori, Fr. Aust., Ludlow.

Subdeacons.

Edmund de Lodelowe, S. Giles' hosp., Shrewsbury.
William Wolvertone, S. John's hosp., Ludlow.
John Whyte, John Tooke, S. Barth. hosp., Glouc.
John Boudlers, Chirbury pr.
John Shiptone, S. Giles' hosp., Shrewsbury.
Thomas Baseford, York dioc. (l. d.)
William Lye, rect. of Ross.
William Ely, Fr. Min., Hereford.

Deacons.

John Stafford, John, s. of T. Parsons, the bishop's grace.
Henry Whyttyngel, Buildwas abb.
Hugh Rake, John Daywen, S. Giles' hosp., Shrewsbury.
Thomas Gowz, sacrist. in Chirbury.
David ap Howell ap Jak, Monmouth pr.
Gilbert Stede, Wormesley pr.
Thomas Ekkeley, Dore abb.
John Colet, Cokehill pr.
John Jenanus, S. Giles' hosp., Shrewsbury.
William Usket, Clifford pr.
David Glascum, Griffin Woks, Fr. Pr.
John Burley' Richard Pewne, Fr. Herem., Ludlow.

Henry de Warham, John de Brunles, Fr. Carm.
John Wircitere, Thomas Moris, monks of Worc. pr.
Thomas Webbe, monk of Flaxley abb.

PRIESTS.

Roger Derby, dean and chapter, Hereford.
John Mayow, Cold Norton pr.
John Herdewyk, S. Giles' hosp., Shrewsbury.
Richard Wormbrugge, dean and chapter, Hereford.
John Dalby, Cold Norton pr.
Roger Elf, Holy Trin. hosp., Bridgnorth.
Richard Giles, Wigmore abb.
Reginald Turnour, Crasswall pr.
John de Malvernia, S. Oswald's hosp., Worc.
Philip Benkynes, ti. pa.
John Heed, Bruera abb.
Robert Haukynes, Cold Norton pr.
John Paraunt, Crasswall pr.
John de Nyentone, Buildwas abb.
John Fraunceys, rect. of Tedstone Wafers.
William Petyt, the bishop's grace.
John de Wenlok, Lewis Cadygan, Fr. Min., Hereford.
William de Bruggewater, Fr. Carm.
Walter Chirbury, canon of Chirbury pr.
John Kyderminstre, Benedict. monk.

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TONSURED ON THE MORROW AT SUGWAS.

Roger Leynthale.
John Bodenham.
William de Oversay.
William Hanlyn.
John Bourletone.
Thomas Cleobury.
John Mounke.
John Dyere.
William Wykeware.
John Thleykyn.
Walter Holkys.
William Bryt.
John Moris.
Thomas Reyner.
John Barone.
William Hulle.
William Ku.
William Westone.
William Balle.
Nicholas Dryswall.
Robert Ku.
William Lunhales.

Walter Peyntour.
Hugh Watkynes.
Richard Monyworth.
John Haulyn.
Thomas Staure.
Thomas Sherborne.
Walter Foye.
David Veyl.
Roger Blakebache (illeg.)

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Ordination by the Bishop of Hereford in the Cathedral on March 17, 1375.

Acolytes.

John Warton.
Richard Parsone.
Thomas Flecar.
William Colygar.
Thomas Wyllymhale.
John Royel.
Thomas Martyn.
Richard Lunhales.
Henry Cok.
John Welyntone.
Thomas Bannere.
William Rook.
John Dygone.
John Bakere.
Ralph Knyztone.
John Whyte.
John Pope.
Thomas Coke.
William Byrches.
Thomas Damesel.
Walter Durant.
William Holles.
John Tayllour.
William Vale.
Roger Hyskok.
Walter Wodeway.
William Tynker.
Richard Tomset.
Henry Wen.
David Jevan.
John Lydone.
Hugh Gardiner.
William Walle.
Thomas Muleward.
Gilbert Tayllour.
John Waterdene.
Walter Strange.
Roger Home.
Thomas Lunhales.
Thomas Gaus.
John Ashard.
Henry Petypas, monk of Flaxley abb.
Geoffrey Torre, Fr. Min., Hereford.

Subdeacons.

John Clongoneford, S. Giles' hosp., Shrewsbury.
John de Westwode, Holy Trin. hosp., Bridgnorth.
John Walkere, S. Giles' hosp., Shrewsbury.
John Pyrye, S. Wolstan's hosp., Worc.
William Lont, S. John Bapt. hosp., Ludlow.

John Hyot, Great Malvern pr.
Thomas Howes, dean and chapter, Hereford.
Walter, s. of John Clerk, Hugh le Yonge, ti. pa.
Richard Shocunhulle, Lyre abb.
William, s. of Richard Grym, S. John Bapt. hosp., Shrewsbury.
Richard Ernyet, ti. pa.
John Cooke, Poughulle pr.
John Stratford, monk of S. Guthlac's pr., Hereford.
John Kemeys, Robert Overbury, Fr. Pr., Glouc.
Thomas Newport, William of the Kank, monks of Wenlock pr.
John Ruysshok, canon of Llanthony prima pr.
John Rodene, Fr. Pr., Shrewsbury.

Deacons.

John ap Ll. ap Reez, ti. pa.
Edmund de Lodelowe, John de Shyptone, S. Giles' hosp., Shrewsbury.
John Boudlers, Chirbury pr.
John de Bocultone, S. John's hosp., Ludlow.
Walter Hagur, Chirbury pr.
William de Walintone, S. John's hosp., Ludlow.
Thomas Tayllour, dean and chapter, Hereford.
John Gowz, Crasswall pr.
William Lye, rect. of Ross.
Robert Bartone, Fr. Min., Hereford.

Priests.

Edward Burnell, archdeacon of Ely (l. d.), Cov. and Lich. dioc.
Thomas Gowz, sacrist. in Churcham.
Thomas Ekkeley, Dore abb.
William Wymond, ti. pa.
Henry Wyttingelowe, Buildwas abb.
William Husket, Clifford pr.
John Longe, S. John's hosp., Shrewsbury.
John Daywen, S. Giles hosp., Shrewsbury.
Gilbert Stede, Wormesley pr.
John, s. of Richard Jenanus, Hugh Bakere, S. Giles' hosp., Shrewsbury.
Richard Crompe, Reading abb.
John Persouns, the bishop's grace.
David ap Jak, Monmouth pr.
William Lawher, Clifford pr.

Richard Wormbrugge, dean and chapter, Hereford.
John Stafford, the bishop's grace.
John Barfot, S. Barth. hosp., Glouc.
William Stevenus, dean and chapter, Hereford.
John Brunles, Fr. Carm., Ludlow.
David Glascun, Fr. Pr., Glouc.
Thomas Webb, monk of Flaxley abb.
John Burleye, Fr., Herem., Ludlow.
Roland of Monmouth, Fr. Min., Hereford.

Tonsured.

Philip ap Adam, John Sherman.

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Ordination in the Chapel at Sugwas, April 7, 1375.

Acolyte.

William Hereford.

Priests.

William Lye, rect. of Ross.
Philip Rogeres, Exeter. dioc., by the bishop's grace.
John Stevenus, ti. pa.

Tonsured.

Richard Knyper, William Geffray, Walter Underwode.

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Ordination in the Cathedral by the Bishop, on the Eve of Trinity Sunday, June 16, 1375.

Acolytes.

John Proude.
John Waltone.
John Prendergest.
Walter de la Hulle.
Richard Helle.
William Cachepoll.
Thomas Cardytone.
Thomas Alford.
John Skynerell.
Richard Gamele.
Hugh Wormesley.
Richard Wyncheford.

Subdeacons.

Richard Spermone, S. John Bapt. hosp., Shrewsbury.
Nicholas Smyth, Buildwas abb.
Thomas Exhale, S. Barth hosp., Glouc.
John de Henley, S. Giles' hosp., Shrewsbury.
William Vale, Monmouth pr.
William Thorlewynd, sacrist. in Meole Brace.
John Symone, Crasswall pr.
William Broun, Holy Trin. hosp., Bridgnorth
William Carpinter, S. John's hosp., Ludlow.
John Hyde, rect. of Onibury.
John Gaveroys, Dore abb.
Thomas Portinon, sacrist. in Lydbury.
John Barbour, the bishop's grace.
John Dygone, ti. pa.
John Chaddesley, Fr. Herem., Woodhouse.
John Gregori, Fr. Herem., Ludlow.

Deacons.

John de Clongoneford, S. Giles' hosp., Shrewsbury.
John Hyot, Monmouth pr.
John Walkere, S. Giles' hosp., Shrewsbury.
Walter Clerke, Richard Ernyet, ti. pa.
William Kyngetone, Keynsham abb.
Thomas Howes, dean and chapter, Hereford.
William Lont, S. John Bapt. hosp., Ludlow.
John Rodene, Fr. Pr., Ludlow.
John Wyke, monk of Kyngswood abb.

Priests.

Griffin ap Jevan, ti. pa.
John Godard, Leeds pr., Cant. dioc.
Edmund de Lodelowe, S. Giles' hosp., Shrewsbury.
John Boudlers, Chirbury pr.
Thomas Tayller, dean and chapter, Hereford.
William de Wolvertone, S. John Bapt. hosp., Ludlow.
John Slyptone, S. Giles' hosp., Shrewsbury.
John Baryngtone, rect. of Weyford.
Robert Hethe, Walter Stanley, Kyngswood abb.
Henry Greneborw, Fr. Min., Coventry.
Richard Pewene, Fr. Herem., Ludlow.

Acolytes Ordained on the morrow at Sugwas.

Howell Gouwz, Richard Wyncheford, John Sprowesley, William Hereford.

Roger, Fr. Herem., Ludlow.

John Lonier, Fr. Pr., Shrewsbury.

Tonsured on the same day.

Richard de Westone.
David Henthlan.
William Geffray.
John Sybely.
John Luytull.
Richard Cowpere.
David Gowe.
Jevan Du ap Griffith.
Jevan ap Phelip.
John Underwode.

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Variant spellings of proper names are only given in those cases where they may be needful for the purpose of identification.


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The Canterbury and York Society.

*GENERAL EDITOR: REV. F. N. DAVIS.*

# DIOCESE OF HEREFORD.

CANTERBURY AND YORK SERIES.—VOL. XX

*A large part of this Register was transcribed before his death, in 1909, by* DR. E. HARRIS, *while Vicar of Bullinghope.*

# Registrum Johannis Trefnant

## EPISCOPI HEREFORDENSIS.

A.D. MCCCLXXXIX—MCCCCIV.

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London:
ISSUED FOR THE CANTERBURY AND YORK SOCIETY,
AT 124, CHANCERY LANE.

MDCCCCXVI.

# INTRODUCTION.

John Trefnant, who succeeded to the bishopric of Hereford by papal provision in 1387, took his family name from a village in North Wales where he or his forefathers had lived. Nothing is ascertained as to the conditions of his early life and his studies at home, or the time when he left Wales for Rome. There he gained an important post as auditor of the papal palace which he held at the date of his appointment to the See.[1]

These auditors are described by Durandus in his *Speculum juris* of 1287 as permanent officials commissioned by the pope to report to him on the details of legal questions as they were brought under his notice. Early in the fifteenth century they formed a recognised tribunal, known as the *Sacra rota*, empowered to give decisions on the cases which they tried in court.

As reward of services thus rendered he had already been made canon of S. Asaph and parson of Meyvod, with the chapels of Pole and Guldeford, otherwise called the church of Pole with chapels annexed,[2] a benefice which he was afterwards instructed[3] to convey to the bishop of S. Asaph *in commendam* to enable him to provide for the expenses of his episcopal position. He had also a prebend of Gretton in Lincoln Cathedral.[4] These benefices were probably held by him up to the date of his consecration to the See.[5] Trefnant's official work at the papal court had brought with it a remarkable familiarity with both civil and canon law which it was afterwards apparently his pleasure to display. His own litigious temper gave him adequate opportunities for active use. The result was probably enough to try the patience of the clerks of his registry who had to copy out his legal notes, and certainly to cause much labour to his editor in a later age. If the bishop could not preach to the cathedral chapter on the eve of the election of a dean without drawing from the stores of his familiar memories of the codes[6] it was natural that he should freely impart his legal knowledge in matters of technical debate. In the abundance of such references his register stands quite alone in the whole series

1—*Reg.* p. 2. 2—Patent Rolls, 1383, p. 93. 3—P.R. 1401.
4—P.R. 1390. 5—P. 2. 6—P. 53.

at Hereford, and probably elsewhere. The profusion of his learning seems to have embarrassed his own chaplains if they have at times, as it appears, mistaken his authorities or misread his notes. It is difficult, however, to speak with confidence on this subject, for there is much to perplex a transcriber in his work. The references are indicated always by the opening words of the chapter or title quoted, but the words are abbreviated commonly into syllables, and often into initial letters, and clerical errors in the text seem sometimes to have obscured the bishop's thought.

Of the various matters in dispute one which was of much local interest concerned the prebend of Bullinghope, which bishop Gilbert had, with the consent of chapter, king, and pope, formally annexed to the decanal office on the ground that the dean's income was inadequate for his position, and that a residence in or near Hereford was necessary to secure his presence at the meetings of the chapter and for the management of its estates. On the death of the dean, Trefnant refused to sanction the continuance of this arrangement, and collated an archdeacon to the prebend, insisting at great length on various informalities in the proceedings which, in his judgment, vitiated the result. After much debate with the canons, who supported the dean's claims, appeal was made to Rome, where the objections were sustained and Trefnant won his cause. He had urged among other arguments that his predecessor in office had no right to dispose of the most valuable benefice in the patronage of his successor, but he shewed that he was not influenced himself in his opposition by such personal motives, for he offered to constitute and endow out of his own estate a new prebend, which might be used for the dean's benefit, but this offer was not finally accepted. The report of the whole debate spreads over many pages[1] and the marginal references furnish ample evidence of the varied learning and ingenuity which the bishop brought to bear upon the case.

Another matter of dispute, in which he engaged with equal vigour and parade of legal argument, arose out of an old claim of the testamentary jurisdiction of the archbishop of Canterbury, which revived early controversies of the days of Cantilupe, a prelate as litigious as himself. The financial interest involved indeed was somewhat petty. A Richard Mydelton, of Monmouth,

1—Pp. 58—100.

had lent two books to a brother who lived in the diocese of Lincoln, and died himself soon after. On the strength of this division of the estate the official of Canterbury claimed that the will of the deceased must be proved in his court, not at Hereford, as the testator left behind him property in two distinct dioceses, neither of which could through its official take independent action. The bishop was not slow to take up the cause of his own court and to marshal at great length such legal evidence as he could find to support his rights. The primate finally withdrew the obnoxious claim, but not before Trefnant had appealed to the pope, and complained of the bishop's animosity against him.[1]

Not long afterwards he found another occasion to bring his favourite authorities upon the scene when the chamberlain and clerks of the papal chamber claimed from him the payment of first fruits due from his predecessor in office, but apparently not demanded of him at the proper time. Trefnant again marshals his legal arguments in his defence, but does not appear much concerned with the pecuniary interest, and we are not informed as to the actual result.[2]

Another matter brought him into angry conflict with both primates. In 1395 the archbishop of York wrote to announce to the bishop a papal privilege granted to the archbishop of Canterbury to receive four pence in the pound of the taxed value of all ecclesiastical benefices in his province, and issued a mandate requiring the bishop to collect the various sums thus due throughout his diocese and transmit them at an early date to the primate's representatives in London.[3] To this the bishop returned a vehement and angry protest. The service thus imposed upon him without any constitutional right was a purely menial task: it was an office derogatory to his dignity which he positively refused to render, and again he appealed in the matter to the pope.

A similar offence to his episcopal dignity, followed by a like protest, was found soon after in a letter of the archbishop of Canterbury, relating to a proposed visitation of Hereford Cathedral, in which the bishop was directed to cite the dean and chapter to appear at a certain date before him, "such citation being rather the servile duty of an apparitor, than the office of a dignitary like himself."[4]

1—Pp. 100—115. 2—Pp. 131—135. 3—Pp. 117—120 4—Pp. 120—123.

A further claim of the archbishop to the fruits of the benefice of Newland during the vacancy of the See of Llandaff was resisted by the bishop on the ground that Newland was in his diocese though annexed to the See of Llandaff, and that he had the right to collect the income of the benefices of his own diocese during the vacancy of their incumbents.[1]

Consistently with the controversial temper shown by Trefnant on these occasions he revived a protest made long before by Aquablanca against the claim of the dean and chapter to certain tithes of his estates, and the question was referred to arbitrators appointed by the pope.[2] Their decision is not given in this register, but it probably agreed with that which is preserved from Aquablanca's time,[3] that the claim was substantiated by existing documents of early date, and therefore to be still enforced. The like may be said of the right to Malvern Chase, which had been violently resisted by Gilbert de Clare, and questioned even at this later date, but finally reaffirmed after production of the adequate evidence adduced by Cantilupe a century before.[4] Another claim of Cantilupe to the decanal jurisdiction during the vacancy of the decanal office was revived at this time, and though the chapter made their protest[5] the bishop maintained the right which had been thus affirmed more than a century before.

There are also in the register two leases of canonical houses or their sites which are of interest in view of later changes.[6] The non-residence of canons, which had been rare in earlier ages, had become a common feature of cathedral life. Many of the houses which they had occupied fell into disrepair, and the bishop who had acted as trustee for them, and assigned a residence to each canon when he was appointed, had begun to let them to laymen on repairing leases for long terms of years. For some time the dean and chapter were consulted in the arrangements made, and the rent when it accrued was assigned to the fabric fund or to other interests of the cathedral. Gradually however the lawyers who drew up the deeds dropped out the names of the dean and chapter, treating the bishop as owner rather than trustee. The chapter was unaware of the transactions or indifferent to its rights. Bishop Scory proposed even to occupy

1—P. 125. 2—P. 126. 3—*Charters and Records of Hereford Cathedral*, p. 95.
4—Pp. 164—169. 5—P. 51. 6—Pp. 145—161.

himself one of the residences in question ; and in the last century one of them in Castle Street was sold for the existing bishop, without regard to any chapter rights. It stood apparently on part of the site which was dealt with by the deed of p. 161, and this, subsequently enlarged, was repurchased recently by the dean and chapter at a large outlay for the use of the Cathedral School.

Another entry[1] illustrates the remarkable position of the cathedral as to the rights of interment of the whole population of the city and neighbourhood. Its monoply was long uncontested. The parishes had no independent burial grounds for many centuries, and these when at last provided were not close to the churches. Even in villages like Allensmore, some miles away, the clergy had no right to mortuaries or funeral offerings, though the poor, whose fees would not help much to maintain the vicars of the chapter, might be hurriedly interred at home.

The discontent thus naturally caused found a voice from time to time, and the registers record here and elsewhere the grievances and occasional attempts to deal with them.

But the matter of most local interest at this period which fills a large place in the register before us is the prosecution of the Lollards. The trials of Swynderby and Brut are entered in minute details, and form an important part of the ecclesiastical history of the period. The bishop indeed showed no marked interest in the proceedings. His judicial action was defined for him by his official status. He observed the forms of procedure usual in such cases, but showed no traces of persecuting zeal. He cited Swynderby to appear publicly before him at various places ; sat patiently to await his coming, and after his failure to appear cited him again to come elsewhere; gave him even a safe conduct to disarm the fears of his supporters. The answers of Swynderby and Brut to the charges brought against them were of portentous length, but they were copied out in full and entered in the registers without curtailment. They show intimate familiarity with the text of Scripture, unfailing hostility to papal claims, and special fondness for the imagery of Apocalyptic visions, but they are free from the scurrilous bitterness of much of Wiclif's language, and their tone though uncom-

1—P. 45.

promising is respectful. It would be too much to say indeed that they are in any sense agreeable reading, but they have been transcribed verbatim, though much of the English text has appeared already in Foxe's Book of Martyrs. But this, though copied professedly from Trefnant's register, does not exactly reproduce its forms of language; the proper names are incorrectly rendered, and there was no scrupulous care in preserving the original orthography of the various entries. The associations of Trefnant's working life would predispose him to regard the arguments of the reformers as pestilent and irrational attacks upon church order, but it is almost certain that the subject interested him much less than the legal controversies into which he threw himself with so much ardour. For by a curious accident we are enabled to form an estimate of the studies to which he gave in later life most of his time and thought.

In the archives of Hereford Cathedral may be read the catalogue of his library as it was prepared for probate at his death.[1] We find, as we might expect, an ample collection of the authorities of civil and canon law, together with the critical inquiries of the commentators or *glosatores*, many of whom are expressly mentioned by him in the argumentative discussions which the register contains, but there is not a single work of Wiclif, nor one of the Lollard pamphlets which were circulating secretly around him, nor even any of the controversial writings which had long before raised in guarded form the same questions of debate. For literature in its imaginative moods he seemed to have little taste; his own library had no place for the poets and orators of Greece and Rome, and certainly his own writings show scant traces of such influence, though in his letter to pope Boniface he rises more freely in a moral and didactic spirit.[2]

He appears to have remained with rare exceptions in his diocese attending to local duties, correcting conventual disorders as at Chirbury[3], and at Leominster,[4] and presiding regularly at the ordinations, which were held commonly in Bromyard, which was near to his favourite residence at Whitbourne. To these, as a Welshman by descent, he attracted an unprecedented number of his countrymen. One of them who bore the same name as himself had by his gift the benefices of Ross and Whitbourne, and may have been his nephew.

1—*Charters and Records*, p. 259. 2—P. 11. 3—P. 22. 4—P. 140.

Any special relations of the bishop with the civil power appear to have been few. He went abroad on business of State in 1394,[1] and received pardon in 1395 for the escape from his prison of three clerks convicted of felony.[2] In 1397 he lent 100 marks to the king,[3] and was sent on an embassy to Rome in 1400. In 1399 licence was granted him to found a chantry "in the collegiate church of Ledbury for the souls of the king and bishop," and in 1401 this was enlarged into a college consisting of a warden and eight chaplains, the prebends of Overhall and Netherhall being devoted to the endowment of the college.[4] It may be noted that this arrangement would naturally interfere with the patronage of the succeeding bishop, like the union of Bullinghope with the decanal office, at which he had himself protested. He died early in 1404, and was buried under a canopied monument beneath the great window in the south transept of the Cathedral.

1—*Reg.*, p. 16. 2—P.R. 3—P.R. 4—P.R.

# Registrum Johannis Trefnant, Episcopi Herefordensis, A.D. 1389–1404.

Vol. I. Registrum venerabilis in Christo patris, domini Johannis Trefnant, Dei gracia Herefordensis episcopi, qui die quinto mensis Maii, promotus ad ecclesiam Herefordensem tunc vacantem per translacionem fratris, J[ohannis] G[ilberti] in episcopatum Menevensem, et xx° die mensis Junii tunc sequentis per reverendum in Christo patrem, dominum Cosmatum, eadem gracia archiepiscopum Bononiensem, associatis sibi tunc reverendis eciam in Christo patribus, dominis Angelo Castellano et Derensi[1] episcopis, consecratus in urbe Roma, et per excellentissimum principem, dominum Ricardum secundum post conquestum Dei gracia Anglie et Francie regem illustrem, xvi° die Octobris ad temporalia sua admissus fuit, anno Domini M°CCC°lxxxix°.

D. 1389. *May 5.—Letter of pope Urban to Trefnant, announcing his appointment by papal provision to the See of Hereford, vacant by the translation of Gilbert to S. David's.*

Urbanus episcopus, dilecto filio, Johanni Trefnant, electo Herefordensi, salutem, etc. Apostolatus officium quamquam insufficientibus meritis nobis ex alto commissum, quo ecclesiarum omnium regimini presidemus, utiliter exequi coadjuvante Domino cupientes, soliciti corde reddimur et solertes ut, cum de ipsorum regiminibus agitur committendis tales eis in pastores preficere studeamus, qui commissum sibi gregem dominicum sciant non solum doctrina verbi sed eciam exemplo boni operis informare, commissasque sibi ecclesias in statu pacifico et tranquillo velint et valeant duce Domino salubriter regere et feliciter gubernare. Sane ecclesia Herefordensi ex eo patroni solacio destituta, quod nos hodie venerabilem fratrem nostrum, Johannem Menevensem tunc Herefordensem episcopum, licet absentem, a vinculo quo eidem Herefordensi cui tunc preerat tenebatur de fratrum nostrorum consilio et apostolice potestatis plenitudine absolventes, ipsum ad ecclesiam Menevensem tunc vacantem auctoritate apos-

1—I. Verensis (?) in Stubbs' *Reg. Angl.*, p. 82, takes the place of the bishop of Derry.

A.D. 1389. sencialiter accessurus, nos cupientes ipsum cum sociis familiaribusque, equitaturis, navigiis, et rebus suis in eundo, stando, et eciam, si voluerit, ad nos redeundo plena securitate gaudere, universitatem vestram rogamus et hortamur attente quatinus eundem episcopum cum sociis, etc., benigne recommendatum habentes, cum per passus, portus, et loca vestra transitum fecerint, nullam episcopo vel sociis, etc., inferatis injuriam, molestiam vel offensam, nec ab aliis, quatenus in vobis fuerit, permittatis inferri, sed ei pocius de securo conducto si a vobis illum petierit sic libere providere pro nostra et apostolice sedis reverencia studeatis quod vestra possit exinde apud nos devocio commendari, presentibus post annum minime valituris. Datum Rome, apud sanctum Petrum, vi id. Augusti, pontificatus nostri anno duodecimo.

*Oct. 16.—Royal mandate to R. Horne, escheator, to restore the temporalities in Herefordshire.*

Ricardus, etc., dilecto sibi Ricardo Horne, escaetori suo in comitatu Herefordensi, salutem. Cum dominus summus pontifex venerabilem patrem, Johannem, nuper episcopum Herefordensem, vinculo quo dicte ecclesie tenebatur absolverit et ipsum ad ecclesiam Menevensem transtulerit, ac Johannem Trefnant, Herefordensem electum, nuper canonicum ecclesie Assavensis, legum doctorem, capellanum ipsius domini summi pontificis et causarum palacii apostolici auditorem, in episcopum dicte ecclesie Herefordensis prefecerit et pastorem, sicut per litteras bullatas eiusdem domini summi pontificis nobis inde directas nobis constat, Nos pro eo quod idem electus omnibus verbis nobis prejudicialibus in dictis litteris bullatis contentis coram nobis renunciavit et gracie nostre humiliter se submisit, volentes cum eo agere graciose cepimus fidelitatem ipsius electi et temporalia dicti episcopatus Herefordensis restituimus eidem. Et ideo tibi precipimus quod eidem electo temporalia predicta cum pertinentibus in balliva tua liberes habenda in forma predicta. Teste meipso apud Westmonasterium, xvi° die Octobris, anno regni nostri duodecimo.

*Like mandates to others in Wiltshire, Gloucestershire and Shropshire.*

Et sciendum est quod pari forma scribitur escaetoribus Wiltesire, Gloucestrie et Salopsire.

1389. *Oct. 17.—Appointment in the usual form of John Harald, dean, and Reginald de Wolstone as vicars general during the bishop's absence.*

Johannes, permissione divina Herefordensis episcopus, dilectis nobis in Christo, magistris Johanni Haroldo, decano ecclesie nostre Herefordensis, et Reginaldo de Wolestone, in jure canonico baccalario, salutem, etc. Cum propter diversa ecclesie nostre predicte negocia necessaria et ardua, cuius curam et regimen licet immerito auxilio divino suscepimus gubernandum, a nostra diocesi pro tempore oporteat nos abesse; cupientes subditorum nostrorum pro suis celeriter expediendis negociis quantum possumus interim parcere laboribus et expensis, de vestris fidelitate et industria plurimum confidentes vos et utrumque vestrum conjunctim et divisim, quamdiu extra nostram diocesim predictam fuerimus nostros tenore presencium constituimus vicarios generales, etc. Datum Londoniis, xvii° die mensis Octobris, anno Domini supradicto.

*Oct. 20.—Further commission to the vicars giving powers of jurisdiction* (ad causas).

Johannes, etc., dilectis nobis in Christo magistris, Johanni Harold, decano ecclesie nostre Herefordensis, et Reginaldo de Wolestone, in jure canonico baccallario, salutem, etc. Ad cognoscendum et procedendum in causis et negociis quibuscumque inter quascumque partes in diocesi nostra Herefordensi pendentibus et futuris ad jurisdiccionem nostram spectantibus, eademque audiendum et fine debito terminandum, necnon ad inquirendum, corrigendum, et puniendum legitime quorumcumque subditorum nostrorum et aliorum in jurisdiccione nostra delinquencium crimina et excessus quecumque, consistoriaque nostra tenendum, infirmaciones seu probaciones testamentorum quorumcumque in jurisdiccione nostra decedencium in forma juris recipiendum, et pronunciandum rite pro eisdem seu prout opus fuerit ea reprobandum vel infirmandum, administracionesque bonorum eorundem necnon et aliorum omnium ab intestato decedencium ibidem personis ydoneis in forma juris committendum, calculum, compotum, seu raciocinium super administracionibus bonorum huiusmodi petendis et recipiendis sequestrumque licitum in huiusmodi bonis interponendum, litteras acquietancias super administracionibus bonorum huiusmodi faciendum prout convenit; rectores et alios

A.D. 1389 Fol. 2.

beneficiatos ad debitam residenciam in suis beneficiis nostre diocesis faciendam canonice compellendum, canonicam obedienciam debitam petendum et recipiendum, necnon omnia alia et singula que in premissis occurrerint et circa ea necessaria fuerint et opportuna faciendum et exercendum vobis conjunctim et divisim, de quorum, etc., vices nostras committimus, etc. Datum Londoniis, xx° die mensis Octobris, anno supradicto.

*Oct. 20.—Appointment of the bishop's seneschals in Herefordshire, Gloucestershire, and Shropshire.*

Johan, par la souffrance de Dieu evesche de Hereforde, as chivalers, franctenauntz, et a tous vos autres foialx et loiaux qui cestes lettres verront ou orrount salutz en notre seigneur. Sachez nous avoir fait, ordine, et assigne et deputie notre cher et bien ame Stephan Whytte, seneschal de nos terres et toutes autres choses temporales appurtenantes a notre evesche de Hereforde en comite de Hereforde. Et par ceo vous prioms et maundons que en toutes choses appurtenantes al office du seneschal lui soiez eidanz, consilianz, entendanz et responanz en dewe manere: tesmoignance, etc. Donne a Londres le xx° jour Octobre l'an, etc.

Et sub eodem tenore scribitur Johanni Herte in comitatu Gloucestrie, et Thome Yonge in comitatu Salopsire.

*Taxation of the See of Hereford in the Court of Rome as on fol. 4b.*

*Nov. 4.—Dispensation to the earl of Arundel to have divine service in various places for one year.*

Johannes, etc., magnifico domino, domino Ricardo, comiti Arundellie et Surreyie, salutem, etc. Quia ad augmentum cultus divini conamen nostrum extendere et Christi fidelibus in hiis que ad salutem tendunt annuere tenemur, vobis qui erga Deum notam devocionem in divinis officiis et sacramentis ecclesie geritis ferventem, missas et alia divina officia audire a quibuscumque presbyteris ac familiaribus capellanis vestris commensalibus, huiusmodi officia eciam in absencia vestra in locis honestis et cum debita reverencia celebrare, et eciam confessori vestro audire confessiones omnium familiarium vestrorum commensalium et pro peccatis sibi per eosdem

A.D. 1389. familiares confessis penitentiam salutarem in forma ecclesie injungere, eciam in casibus omnibus et singulis in quibus egomet episcopus possum absolvere, ac eciam eisdem sacra sacramentalia ministrare quecumque et quocienscumque infra diocesim nostram Herefordensem ubi ipsum contigerit declinare concedimus plenarie abhinc per annum per presentes. Datum Londoniis, quarto die mensis Novembris, anno Domini superscripto.

*Nov. 30.— Indulgence of 40 days granted in favour of the hospital of S. Anthony of Vienne.*

Johannes, etc., dilectis filiis, decano et capitulo ecclesie nostre Herefordensis, archidiaconis, etc., salutem, etc. Quoniam gratum impenditur obsequium altissimo et acceptum quo beatificati per eum honorantur et quorum mediantibus precibus gracia in hoc seculo et gloria in futuro desuper conceditur, ad que nobis commissos oculos cordium erigere et devocionem fidelium excitare ex officii nostri debito comonemur: unde universitatem vestram in Domino exhortamur, etc., quatinus cum magister domus sive hospitalis sancti Anthonii, Viennensis diocesis, in Anglia generalis seu eius procuratores vel nuncii ad vos, ecclesias, seu loca vestra accesserint Christi fidelium elemosinas petituri vel collecturi, in ecclesiis vestris benigne recipiatis, et negocia sua et indulgencias, sicut in privilegiis de diversis patribus, Romanis pontificibus, plenius continetur, populo vobis subdito bona fide exponatis vel eosdem exponere permittatis verbo pariter et exemplo sine impedimentis quibuscumque. Et quicquid in hac parte collectum fuerit tam per vos quam per predictos magistrum et procuratores suos eisdem sine diminucione aliquali liberetis seu liberari faciatis. Et ut mentes fidelium ad prefata opera pietatis excitentur de Dei omnipotentis misericordia, etc., confidentes omnibus et singulis parochianis nostris de peccatis suis vere contritis et confessis qui in subsidium predicti hospitalis manus tociens quociens porrexerint adjutrices et de bonis sibi a Deo collatis aliquid dederint, etc., xl dies indulgencie de injuncta sibi penitentia misericorditer in Domino relaxamus ratificantes insuper omnes indulgencias, etc., abhinc per unum annum dumtaxat duraturas. In cuius rei, etc. Datum Londoniis, ultimo die Novembris, anno Domini supradicto.

*Dec. 30.—Letter against the Lollards, repeated fol. 98; q.v.*

A.D. 1389. *Dec. 15.—Royal letter against the Lollards.*[1]

*Mar. 4—Mandate of the archbishop to Walter Romesbury, precentor, and Roger Hore, canon, to make careful inquiries respecting the dilapidations of the episcopal estates.*

Fol. 3b.* Willelmus, permissione divina Cantuariensis episcopus, etc., magistris Waltero Romesbury, precentori, et Rogero Hore, canonico ecclesie Herefordensis, salutem, etc. Querelam venerabilis patris nostri, domini Johannis Trefnant, etc., gravem recepimus continentem quod venerabilis eciam frater noster, dominus Johannes, nunc Menevensis quondam Herefordensis episcopus, ipsius domini Johannis, nunc Herefordensis episcopi, predecessor immediatus, quamplures defectus notabiles et enormes, tam in castris, maneriis, domibus, ecclesiis, capellis, muris, sepibus, et clausuris, quam aliis locis et rebus diversis ad episcopatum Herefordensem predictum pertinentibus, reparacione necessaria indigentes tempore quo idem Johannes, nunc Menevensis episcopus, regimini Herefordensis ecclesie presidebat contingentes, quorum defectuum reparacio ad ipsum dominum Johannem, nunc Menevensem episcopum, notorie dinoscitur pertinere, super quibus prefatus venerabilis frater noster, dominus Johannes, Herefordensis episcopus, a nobis sibi petiit de oportuno remedio provideri; volentes igitur de premissis cercius informari partibusque predictis fieri justicie complementum, vobis conjunctim et divisim committimus et mandamus quatinus vocatis vocandis de et super predictis defectibus, qui videlicet et quales fuerint, necnon de summa seu de summis pecunie ad reparacionem eorundem necessaria seu necessariis per viros fidedignos clericos et laicos huiusmodi defectuum noticiam pleniorem habentes, in forma juris juratos, defectibus ipsis visui vestro eorumdemque juratorum primitus suppositis, inquisicionem more solito et debito faciatis diligentem: et quid per eandem inveneritis nos, cum per partem dicti domini Johannis, Herefordensis episcopi, requisiti fueritis, certificare curetis. Datum in manerio nostro de Croydon, iiii° die mensis Marcii, anno Domini M°CCC°lxix°, etc.

*Payment of the charges made by the Court of Rome on the See of Hereford, for the pope and cardinals and services of dependents, amounting to 2,100 florins, as by receipt in the treasury at Hereford.*

Fol. 4b. Sciendum est quod ecclesia Herefordensis taxatur ad mille et octingentos florenos et quod tempore promocionis mee fuerunt xv

1—Printed in *Wilkins' Conc.*, II, 204.

*The Institutions and Exchanges, reserved for a separate schedule, fill up much space in this part of the Register.

A.D. 1389. cardinales. Divide ergo MDCCC flor. in duas partes equales inter papam et cardinales et sic cardinalibus debentur DCCCC flor. Divide modo illos DCCCC flor. in xv. partes inter cardinales. Et sic quilibet cardinalium habebit lx flor.; capias ergo pro quolibet diminuto servicio de quibuscumque diminutis serviciis quantum unus cardinalis debet habere lx flor. et invenies quod pro illis diminutis serviciis debentur CCC flor. Et sic debebitur hac vice de ecclesia Herefordensis camere apostolice et collegio et illis quibuscumque serviciis duomilia centum flor. Et totum solutum est ut patet per acquietancias in thesauraria Herefordensi.

*Sept. 14.—Letter of discharge of all debts due from Agnes de Barlton, widow of a nephew of the bishop.*

Fol. 5b. Johannes, etc., dilecte sibi in Christo, Agneti de Barltone, relicte nepotis nostri, quondam Jenan Vychan ap Jenan ap Madoc, salutem etc. Omnia et singula debita in quibus propter personam eiusdem Jenan et eo quod eius uxor fuisti et executrix eiusdem existis nobis es obligata tibi damus, condonamus, remittimus, et indulgemus et te inde quietamus et ab omni obligacione principali aut fideiussoria et arrestacione in persona tua vel fideiussorum tuorum habitis te ac heredes tuos, etc., pro nobis, etc., liberamus per presentes. Datum sub sigillo nostro secreto apud manerium nostrum de Whiteborne, xiiii° die mensis Septembris, anno Domini M°CCC°xc°.

*Sept. 15.—Letter of excommunication against any who had defrauded the See of Hereford or the cathedral of any possessions or title deeds.*

Fol. 6. Omnibus, etc., presertim infra diocesim Herefordensem constitutis, etc., Johannes etc., salutem, etc. Nobis datum est intelligi quod nonnulli crimen fraudati census committentes terras, tenementa, particulas terrarum et loca ac possessiones ad ecclesiam nostram Herefordensem et nos pertinencia tenent et occupant, pro quorum nonnullis nomine census nichil solverunt, pro aliis vero aliquid solverunt sed minus quam deberent, eciam servicia et obsequia et alia que debentur eidem ecclesie Herefordensi et eius episcopo per viam prerogative, honoris et preeminencie celant, subtrahunt, et occultant, et consimiliter, registra, cartas, scripta, litteras, et munimenta eciam ad ecclesiam Herefordensem et eius episcopum spectantia tenent, usurpant, et abscondunt, et nonnulli

A.D. 1389 alii iura, privilegia, et libertates, ac canonicas consuetudines eiusdem ecclesie Herefordensis episcopique et capituli eiusdem transgredi, violare, ac spernere non verentur ad magnum discrimen, etc. : unde nos consideratis vinculis multiplicatis quibus ecclesie Herefordensi sumus astricti diligenciam nostram circa premissa reformanda volentes adhibere, ut tenemur, fraternaliter et caritative ac in virtute sancte obediencie omnes et singulos qui in premissis vel in aliquo premissorum deliquerint requirimus et hortamur in Domino quatinus infra decem dies a tempore note publicacionis presencium resipiscant et ad cor redeuntes a premissis omnibus desistant ac ad gremium ecclesie redeant, quod gremium apertum et graciosum habebunt ac nos mitem ac benignum et in nullo eis vigorosum invenient, contra illos vero qui infra dictum spacium x dierum quod eis, ut premissum est, pure et gratis offertur, redire non satagant juxta onus nobis injunctum secundum sacros canones licet cum animi dolore et cordis amaritudine procedere coartamur. Nos igitur sic delinquentes et requisitos ac ad gremium ecclesie infra dictum tempus non venientes monemus primo, secundo, et tercio ac peremptorie et sub pena excommunicacionis maioris quatinus infra xv dies dictos decem immediate sequentes, si taliter delinquentes infra diocesim Herefordensem extiterint, eosdem simili modo et forma monemus quatinus infra consimiles xv dies, addito tamen eis legitimo tempore iuxta distanciam locorum in quibus existant, infra quod tempus ad presenciam nostram venire potuerint, ad unitatem ecclesie veniant ac se ac suos excessus atque delicta emendent et reforment ac mandatis ecclesie et nostris se obediant pariter et subiciant. Insuper modo et forma consimilibus omnes et singulos qui sciunt vel firmiter credunt aliquos vel aliquem in premissis vel in aliquo premissorum deliquisse, nec constet sic scientibus nec credentibus quod huiusmodi delinquentes vel delinquens infra x dies a tempore publicacionis presencium mandatis ecclesie et nostris se obedierint, quatinus sub penis et censuris supradictis infra quindecim dies extunc sequentes specialiter et nominatim ac distincte de nominibus delinquencium vel delinquentis ac de terris et de tenementis, particulis et locis ac aliis rebus in quibus seu de quibus sciverit . . . volumus autem certiorare sic delinquentes aut ut premittitur scientes vel credentes ut prefertur aliquos deliquisse si mandatis nostris antedictis non obtemperaverint contra ipsos severius per censuras ecclesiasticas et alia juris remedia procedere non omittemus. Datum, etc., apud Whiteborne, xv° die mensis Septembris, anno supradicto.

A.D. 1389. *Sept. 28.—Commission to Reginald de Wolestone, canon, and Thomas de Bysshebury, rector of Asshebury, to appoint and discharge servants in the bishop's manors.*

Johannes, etc., dilectis filiis, magistris Reginaldo de Wolestone, canonico Herefordensi, et Thome Bysschebury, rectori parochialis ecclesie de Asshebury, Sarum diocesis, salutem, etc. Ad ponendum senescallum et officiarios unum vel plures in nostris maneriis et dominiis et ad deponendum quoscumque, prout vobis videbitur, et ad quodlibet officium exercendum in temporalibus nostris tam in maioribus, quam in minoribus, etc., committimus vices nostras, vosque et quemlibet vestrum locumtenentes nostros in temporalibus nostris ubilibet constitutis constituimus per presentes, etc., donec hanc nostram potestatem duxerimus revocandam. In cuius, etc. Datum apud Whiteborne, xxviii° die mensis Septembris, anno Domini supradicto.

*Letter to Boniface after his election to the papal throne, urging him to be just and scrupulous in choosing fit and proper men for office in the church, especially for cathedral chapters.*

Fol. 6b. Beatissime pater post devota pedum oscula beatorum letatus sum in hiis que dicta sunt michi. Divino spiramine effectus es vicarius Christi locum Dei tenens in terris, constitutus super gentes et regna, totum mundum iudicas, et nemo te, O quam altum est tui apostolatus officium. Sub tui capitis diademate totus gubernatur orbis, in quo diademate tres obtines margaritas, bene, si custodiantur, totum mundum illuminantes, et semper florentes et consequenter pro toto orbe terrarum fructus afferentes; si vero cum exactissima diligencia non custodiantur flores marcescent et fructus non ministrabunt; sunt enim ille margarite justicia, fortitudo, et gracia. Tu enim debitor es justicie, justicia et judicium correccio sedis tue, fortis debes esse in ministrando et manutenendo justiciam; sedes tua fundata est super petram, id est super inflexibilem stabilitatem; esto fortis in bello contra hereticos et scismaticos qui iam inceperunt pullulare per mundum; esto graciosus, satis enim habes unde poteris habundanter largiri, obtines enim thesaurum ecclesie cum plenitudine potestatis, disponendo de eodem non sis dissipator sed vestigia cuius vicariatum tenes sequendo bonus dispensator. Esto, pater sancte, bonus pater et consiliarius cristianissimo principi devotissimoque filio tuo, regi Anglie, consulendo et concedendo sibi quod eidem et regno suo plus

A.D. 1389. prodest quam quod aliquando forte plus placet. Sit tibi studium providere ecclesiis cathedralibus in Anglia de ydoneis doctoribus ut possit dici quod sit provisum ecclesiis pocius quam personis, sub pena enim peccati prelati habent providere de ecclesiis meliori modo et utiliori quo possint non pro litteris dominorum set intuitu caritatis et complacencie divine; scribentes sanctitati tue non sufficiunt pro te respondere et racionem reddes sine dubio Domino qui te creavit et proposuit vinee sue quam magno precio redemit; personis tibi ignotis manum cito non imponas, sancti enim summi pontifices quorum fuit dumtaxat ecclesiis providere cathedralibus ut boni pastores preficerentur concesserunt capitulis ecclesiarum cathedralium pastorem eligere. Quia huiusmodi capitula de personis eis notis non possunt leviter falli, sed sanctitas tua per litteras et preces potest omni die decipi, sunt eciam littere in aliquibus partibus venales et persone nimis ambitiose ad curiam Romanam eciam currunt. Predecessor tuus, pater sancte, plures prefecit in altum quorum quidam sibi et ecclesie Dei fuerunt ingrati, et ita vulgariter dicitur si promoves indignum habebis tibi inimicum, cum enim omnes vident te iustum, fortem et graciosum venient et gustabunt de fructibus culminis tui ac reges et principes timebunt te. Timuit enim rex Herodes sanctum Johannem Baptistam caprinis indutum quia scivit eum virum instum et sanctum, maior enim solet esse pars timoris quam amoris; dirige ergo, sancte, gressus tuos in semitis insticie et principiis obsta et obturentur ora ambiciosorum et iniuste postulando et impetrando sanctitatem tuam vexare volencium, et filii tui a longe venient et de dulcedine earundem virtutum avide gustabunt et dicent de clymatibus mundi ad pedes sanctitatis tue currentes, *Gloria tibi Domine*, qui te in vicarium suum miraculose preelegerit tibi semper assistat et te ad regimen ecclesie sue universalis et unitatem te dirigat et custodiat et ad vitam eternam cum grege tibi commisso perducat. Amen. Scriptum, etc.

Fol. 7. *Sept. 18.—Appointment in the usual form of canons as proctors by John Prophet, to carry on the proposed exchange of the prebend of Overhall at Ledbury, with the rectory of Worthyn.*

*Letter of advice to the confessor of the lady of Corfham to moderate her excessive austerities.*

Fol. 8. Johannes, etc., dilecto amico nostro, fratri Ade Asturley, salutem, etc. Non sine molestia mentis amicabiliter loquendo

A.D. 1389. audimus quod vos qui estis confessor et discretus medicus anime venerabilis domine nostre, domine de Corffham, eandem dominam que semper parata est ultra modum seipsam . . . . . a nimio excessu in ieiuniis, vigiliis, et psalmorum ac officiorum decantacionibus non refrenatis, nam medicina carnalis debet ministrari cum magna discrecione corporibus iuxta eorum fortitudinem, etatem, et complexionis qualificacionem. Et quia anima preferenda est corpori, medicina anime cum maiore discrecione et prudencia est ministranda. Unde scribitur quod cura animarum est ars arcium et sciencia scienciarum, et Isydorus in canone dicit quod non mediocriter errant qui magno bono preferunt mediocre bonum, ut puta qui ieiunia aut vigilias preferunt sensus integritati aut propter immoderatam psalmorum vel officiorum decantacionem melancoliam et nimiam debilitatem corporis, que tristiciam secum trahit, incurrunt. Et ultra procedit beatus Isydorus dicens melior est quecumque psalmorum cantacio cum spirituali hilaritate quam psalterii modulacio cum tristicia que ducitur naturalis propter debilitatem corporis. Et Dominus per prophetam loquitur.[1] *Ego dominus odio habens rapinam holocastorum.* Illi vero de rapina holocaustorum offerunt qui vel temporalium bonorum sive ciborum nimia egestate vel manducandi vel sompni penuria corpus suum immoderate affligunt. Legitur eciam in *legenda aurea* de quo vestre discrecione satis constat quod beatus Johannes evangelista reprehensus a quodam juvene eo quod cum una avicula sibi oblata causa recreacionis ludebat respondit quod humanus animus cum se modicum a contemplacione retrahit crebra innovacione ardencius ad celestia tendit, plura enim alia prohibita causa recreacionis ad conservandam vitam Deo amabilium personarum conceduntur. Debetis enim dictam inducere ad sumenda necessaria vite et que tendunt ad letificandum cor eius et complexionem presertim in diebus festivis; ait vero Dominus per prophetam[2] *dies sanctificatus est, nolite lugere, ite, comedite pinguia et bibite mulsum.* Gaudium enim domine est fortitudo vestra, ipsius vero domine longeva vita est Deo placibilis, mundo et populo Christiano valde utiiis. De istis poteritis cum domina nostra conferre et nos sibi recommendare diligimus veraciter eius utramcumque, anime videlicet et corporis, vitam quam Deus dirigat et custodiat successivis temporibus in felicitate optata. Scriptum apud Whiteborne, etc.

1—Is. lxi. 8. 2—Nehem. viii. 10.

A.D. 1390. *Oct. 4.—Mandate to the bishop's tenants at Ross to obey his bailiff, Henry Morton.*

Fol 9. Johannes, etc., omnibus et singulis tenentibus nostris de Burgo et dominio nostro de Rosse, salutem, etc. Noveritis nos fecisse et ordinasse dilectum nobis in Christo, Henricum Morton, ballivum nostrum ad hundredas nostras in burgo nostro predicto tenendas et omnia alia singula facienda que ad dictum officium pertinent seu pertinere consueverunt; vobis igitur mandamus quatinus predicto Henrico, ballivo nostro, in faciendo officium suum predictum sitis, quantum in vobis est, intendentes et auxiliantes cum effectu. In cuius rei, etc. Datum apud manerium nostrum de Whiteborne, quarto die mensis Octobris, anno supradicto.

*The bishop sanctions the appropriation of the church of Almaly by the prior and convent of Wormesley.*

Fol. 10. Johannes, etc., religiosis viris, priori et conventui prioratus sancti Leonardi de Wormesley, ordinis sancti Augustini, nostre diocesis, salutem, etc. Licet onus pontificalis officii circa plurima frequenter nos cogat esse solicitos ipsum tamen hoc requirit ut viris religiosis qui pre ceteris divino cultui iugiter mancipantur et operibus pietatis insistunt modo meliori quo possumus caritatis subsidia impendamus, precipue ne, quod absit, compellantur inviti ab execucione seu continuacione laudabili operum premissorum pro defectu auxilii resilire, hinc est quod cum adeo manifeste paupertatis onere sitis oppressi quod sepe necessitates plurimas paciamini et defectus, considerata devocione quam habetis ad Deum et ad Christum pietate quodque hospitalitatem sectantes pauperes et debiles benigne suscipitis et eis impenditis grata solacia pietatis, et ut hoc liberius, devocius atque melius in futurum facere valeatis, ne per defectum temporalium ab huiusmodi desistatis, habito tractatu solempni qui in concessionibus perpetuis et alienacionibus rerum ecclesiasticarum exigitur, de consensu et assensu expresso decani et capituli nostri Herefordensis, communicatoque super hiis iuris peritorum consilio, Deo et ecclesie vestre de Wormesley ac vobis successoribus vestris ecclesiam de Almaly, in cuius quidem ecclesie advocacionis seu patronatus provisione tanquam veri patroni eiusdem ecclesie nunc pacifice existitis, in proprios usus in perpetuum possidendam, statui vestro paterno compacientes affectu vestroque ut divino propensius obsequio intendatis relevare inopiam affectantes donamus, etc., ita ut, cedente

A.D. 1390. vel decedente rectore ipsius ecclesie qui nunc est, propria auctoritate possessionem dicte ecclesie de Almaly intrare et perpetuo retinere, salvis nobis et successoribus nostris ac ecclesie nostre Herefordensis procuracionibus triennalibus et aliis que ab antiquo percipere consuevimus in eadem ac omnibus aliis oneribus ad que ecclesia predicta tenetur, reservata eciam nobis ordinacione vicarie in ecclesia supradicta ad quam vos ac successores vestri nobis et successoribus nostris presentabitis, cum vacaverit, et si post ordinacionem vicarie predicte aliqua onera extraordinaria oriantur de novo vos ac vicarius proporcionabiliter supportabitis; ordinavimus insuper quod, quociescumque prioratum prefatum de Wormesley vacare contigerit per cessionem vel decessum prioris prioratus predicti, teneatur conventus ipsius prioratus nobis et successoribus nostris pro tempore existentibus solvere sex solidos et octo denarios bone et legalis monete pro tunc currentis ac eciam unam libram incensi ecclesie Herefordensi pro ipsius ecclesie indempnitate. In cuius rei, etc, Datum apud . . . .

A.D. 1391. *June 7.—Licence for the foundation of a chantry in All Saints' church, Hereford.*

Fol. 11. Universis, etc., Johannes, etc., Johannes Harold, decanus ecclesie cathedralis Herefordensis, et eiusdem loci capitulum salutem, etc. Noveritis quidem cum dilecti nobis Ricardus, vicarius ecclesie omnium sanctorum in Herefordia, Ricardus Ayssth, Johannes Profit, Jenanus Glyn, Thomas Hoppeleye, et Rogerus Barboure duo mesuagia cum pertinentibus suis in Herefordia que de nobis, predicto episcopo, in capite tenentur cupiant et affectent in augmentum cultus divini in ecclesia omnium sanctorum Herefordie peramplius et perfeccius faciendi cuidam capellano divina pro animabus antecessorum suorum Ricardi, Ricardi, Johannis, Jenani, Thome, et Rogeri, et omnium fidelium defunctorum ad altare sancte crucis in ecclesia predicta singulis diebus celebraturo, licencia speciali a domino nostro rege Anglie super hoc petita primitus et obtenta ut, statuto de terris et tenementis ad manum mortuam non ponendis edicto non obstante, possint et valeant dictas terras et tenementa cum pertinenciis suis dicto capellano et successoribus suis postfuturis perpetuo possidenda concedere, etc., nos tam felix propositum affectantes favore persequi gracioso sperantes in hac parte et eternam beatitudinem promereri, ad laudem, gloriam, et honorem redemptoris domini nostri, Jhesu Christi, et

A.D. 1391. beatissime matris sue, Marie, virginis, unanimo consensu et assensu nostro de nostra gracia speciali licenciam quantum in nobis est concedimus specialem per presentes quod dicti Ricardus, Ricardus, Johannes, Jenanus, Thomas, et Rogerus dictas terras et tenementa cum pertinenciis suis dicto capellano et successoribus suis in perpetuum postfuturis temporibus perpetuis possidenda, reddendo et faciendo nobis, predicto episcopo, et successoribus nostris redditus et sectas de terris et tenementis de iure consuetos, libere dare [valeant], etc., premissis vero pro nobis et successoribus nostris in omnibus semper salvis. Datum Herefordie, vii° die Junii, anno Domini M°CCC°xci°.

A.D. 1392. *Feb. 18.—The bishop sanctions the removal of the body of the earl of Pembroke from the church of the friars preachers of Hereford to that of the friars minors in London, as already agreed upon.*

Fol. 13b. Universis, etc., et presertim priori et conventui fratrum ordinis predicatorum Herefordie ac aliis fratribus eiusdem ordinis infra Angliam ubilibet constitutis Johannes, etc., salutem, etc. Noverit universitas vestra quod ex quo pridie nobis est propositum et declaratum quod lite introducta inter priorem et conventum ordinis predicatorum Herefordie ac alios fratres eiusdem ordinis eis assistentes, ex parte una, ac guardianum et conventum fratrum minorum ordinis sancti Francisci, Londoniis, et alios fratres eiusdem ordinis, ex altera, de et super sepultura corporis honorandi et magnifici viri domini . . . comitis Pembrochie nuper defuncti, apud ecclesiam eorundem fratrum predicatorum Herefordie tumulati, ac eius exhumacione et translacione de loco dicte sepulture ad ecclesiam predictorum fratrum minorum Londoniis fienda, inter easdem partes, prout eis videbatur extitit concordatum, eandem concordiam impedire aut impugnare seu contravenire nullatenus volumus nec intendimus in presenti neque in futuro. In cuius, etc. Datum in hospicio nostro Londoniis, xviii° die Februarii, anno Domini M°CCC^mo^ nonagesimo primo, etc.

A.D. 1394. *Mar. 12—The bishop, before going abroad on business of state, appoints Roger Hoor and John Llanwaryn vicars general.*

Fol. 22. Johannes, etc., dilectis confratri nostro, magistro Rogero Hoor, canonico ecclesie nostre Herefordensis, et magistro Johanni Lanwaryn, commissario nostro generali, salutem, etc. Cum propter

A.D. 1394. diversa ardua negocia domini nostri regis et regni Anglie in partibus transmarinis agenda a nostris civitate et diocesi, quarum curam licet immerito et regimen divino auxilio suscepimus, pro tempore oporteat nos abesse, cupientes igitur subditorum nostrorum pro suis negociis celeriter expediendis quantum possimus parcere laboribus et expensis, de vestris fidelitate, etc., vos et utrumque vestrum conjunctim et divisim quamdiu extra nostram diocesim antedictam fuerimus nostros tenore presencium constituimus vicarios in spiritualibus generales, concedentes vobis et vestrum utrique plenam potestatem, etc.

*Sept. 4.—Edmund Knyhale, canon of Hereford, informs the bishop that by his desire he has claimed a prisoner, William Wolmare, and after due process of purgation in the usual form released him as innocent of the crime inflicted.*

*Oct. 10.—Appointment of John Levyot, rector of Kinnersley, as commissary.*

Fol. 25b. Johannes, etc., dilecto nobis in Christo filio, domino Johanni Levyot, rectori parochialis ecclesie de Kynarsley, nostre diocesis, salutem, etc. Ad audiendum et cognoscendum ac fine debito terminandum omnimodas causas ad commissariatus officium pertinentes necnon ad puniendum omnes et singulos delinquentes cuiuscumque status, etc., per totam diocesim nostram Herefordensem cum cohercione, etc., tibi concedimus potestatem teque in nostrum commissarium generalem admittimus et eciam deputamus. Datum apud Sugwas, decimo die mensis Octobris, M°CCC^mo^ nonogesimo quarto, etc.

A.D. 1393. *April 3.—Consent of the bishop, confirmed by the dean and chapter, to an arrangement by which Canon David ap Jake rebuilds five shops attached to his house, and devotes the increased rent of them to obit services for Blanche, duchess of Lancaster.*

*Printed in full in "Charters and Records of Hereford Cathedral," p. 251.*

A.D. 1394. *May. 7.—Agreement of the abbot and convent of S. Peter's, Gloucester, in return for the appropriation to the abbey of the church of S. Peter's, Hereford, to pay to the bishop, dean, and chapter fifteen shillings for division between them on each occasion of the voidance of the abbot's office.*

Hec indentura facta et tripertita inter reverendum in Christo patrem, etc., Johannem, decanum et capitulum ecclesie Hereford-

A D 1394 ensis, ex parte una, et religiosos viros, abbatem et conventum monasterii sancti Petri, Gloucestrie, ac priorem et conventum prioratus sancti Guthlaci, extra muros Herefordie, ab eodem monasterio dependentis, ex parte altera, testatur quod iidem religiosi viri dederunt et concesserunt prefatis reverendo patri, decano et capitulo, et eorum successoribus imperpetuum quindecim solidos, videlicet episcopo qui pro tempore fuerit quinque solidos ac decano qui pro tempore fuerit sex solidos et octo denarios et dicto capitulo tres solidos et quatuor denarios solvendos per dictos priorem et conventum in singulis vacacionibus abbathie Gloucestrensis, videlicet quociens dictam abbathiam per mortem vel liberam cessionem sive resignacionem abbatis ipsius vacare contigerit, nomine indempnitatis racione appropriacionis sive consolidacionis vicarie ecclesie sancti Petri, Herefordie, dictis priori et conventui et eorum prioratui antedicto auctoritate sedis apostolice facte, quamdiu iidem religiosi viri, prior et conventus, dictam vicariam pacifice obtinuerint et huiusmodi approbacio sine consolidacio in suo robore permanserit et effectu. Ad quam quidem solucionem infra quindenam a tempore publice note vacacionis dicte abbathie in ecclesia Herefordensi fideliter faciendam dicti religiosi viri, abbas, prior et conventus, obligant omnia bona dicti prioratus mobilia et immobilia ubicumque fuerint inventa districcioni et cohercioni cuiuscumque judicis ecclesiastici vel secularis, volentes eciam et consencientes pro se et successoribus suis imperpetuum quod prior et conventus prioratus predicti ad solucionem huiusmodi sic ut premittitur faciendam per episcopum et decanum predictos seu alterum eorundem per omnes censuras ecclesiasticas, eciam per sequestracionem fructuum et proventuum dicte vicarie et aliorum quorumcumque beneficiorum ad eosdem priorem et conventum ac eorum prioratum spectancium, compelli valeant et artari, quodque in ea parte summarie, etc., procedatur. In cuius rei testimonium partibus huius indenture penes predictos reverendum patrem necnon decanum et capitulum remanentibus sigilla communia dictorum abbatis et conventus ac prioris et conventus dicti prioratus sunt appensa, parti vero penes dictos religiosos viros remanenti sigilla dicti reverendi patris necnon decani et capituli predictorum sunt appensa. Datum Londoniis, quo ad dictorum reverendis patris necnon decani sigillorum apposicionem septimo die mensis Maii, quo adcapituli vero ecclesie Herefordensis sigilli apposicionem in domo capitulari eiusdem vicesimo die eiusdem mensis, quoad dictorum religiosorum virorum,

A.D. 1394. abbatis et conventus, sigilli communis apposicionem Gloucestrie in domo capitulari eiusdem quintodecimo die mensis supradicti, et quo ad dictorum prioris et conventus sigilli communis apposicionem in domo capitulari eorundem Herefordie, xviii° die eiusdem mensis, anno Domini M°CCC^mo^xciiii°.

*June 24.—The bishop's award as arbitrator in a dispute as to the payment of the expenses of a bell tower in Stottesdon church.*

Fol. 26. In Dei nomine, Amen. Omnibus, etc., Johannes, etc. Cum in causa que inter civitatem et villanos de Stottedestone, nostre diocesis, ex parte una, et Thomam de la Lowe, Walterum Fraysell, Johannem Stokewall, Henricum Yngwardyn, Johannem Fox, Petrum French, Thomam Nowemoun, Hugonem Cowper, Ricardum Weyot, Robertum Hankoks, Johannem de la Hale, Ricardum Saressane, Johannem Tobutley, et Thomam Yngwardyn, alias Taclour, inhabitatores de Farlowe Lowe et Yngwardyn, nostre diocesis, parte ex altera, in consistorio nostro Herefordensi coram officiali nostro
Fol. 26b. ibidem super refeccione campanilis ecclesie parochialis de Stottesdone antedicte quamdiu sit processum, prout in libello pro parte dictorum civitatis et villanorum exhibito plenius continetur; tandem pro parte eorundem Thome de la Lowe, etc., super pretenso gravamine ab auditorio dicti officialis nostri ad curiam Cantuariensem extitit appellatum, et in eadem curia huiusmodi causa eciam per non modicum tempus ventilata est. Demum partes supradicte ibidem nimis fatigate laboribus et expensis, volentes per alia bona media concordari, videlicet Willelmus Worthyn, Willelmus de Rehuse, et Willelmus Hamonde, pro parte civitatis et villanorum de Stottedestone predictorum, et pro parte dictorum Thome de la Lowe et aliorum post eum superius nominatorum, parochianos de Farlowe se asserencium, scilicet Ricardus Wyot, Henricus Nicholl, et Johannes Stokewall coram nobis voluntarie personaliter comparentes in nos tanquam amicabilem compositorem super huiusmodi causa cognoscenda et fine debito terminanda, etc., unanimi consensu, etc., compromiserunt quod stabunt laudo, etc., nostro, et ad maiorem securitatem huiusmodi compromissus pena xx librarum sterlingorum nomine parcium predictarum hinc inde eorum spontanea voluntate vallarunt, ita quod si aliqua pars huiusmodi laudo contraveniat in huiusmodi penam viginti librarum incidet, pro media parte ecclesie nostre Herefordensi et pro altera media parte parti adquiescenti laudo

A.D. 1394. seu arbitrio nostro fideliter persolvendam, et ad ista omnia et singula fideliter observanda pro iuramento hinc inde levarunt manus suas: Nos igitur ut amicabilis compositor in huiusmodi causa legitime procedentes, auditis et intellectis meritis cause, productis allegacionibus ac dictis testium diligenter consideratis, servatisque in hac parte servandis, prout in processu huiusmodi cause plenius continetur, ad nostram sentenciam diffinitivam, arbitrium sive laudum de inrisperitorum consilio et assensu duximus procedendum, ipsamque sentenciam, etc., tulimus in hec verba, Christi nomine invocato:—Nos Johannes, etc., ut amicabilis compositor antedictus pro tribunali sedentes et habentes pre oculis solum Deum per hanc nostram sentenciam diffinitivam decrevimus et declaramus Thomam de la Lowe, etc, *ut supra*, inhabitatores de Farlowe Lowe et Yngwardyn, fuisse et esse ad contribuendum pro refeccione campanilis de Stottedestone antedicti ut veros parochianos eiusdem firmiter obligatos et ad hoc condempnandos fore et condempnamus, expensas in huiusmodi causa factas ex certa causa remittentes. Datum sub sigillo nostro apud Whiteborne, xxiiii° die mensis Junii, anno Domini millesimo trecentesimo nonogesimo quarto, etc.

*Sept. 20.—Mandate to the chapter to prohibit the vicar and others from chanting at the altar of S. John Baptist at the time of the services in the choir.*

Johannes, etc., dilectis, etc., Waltero Ramesbury, precentori, Rogero Hoore et Reginaldo de Wolstone, canonicis ecclesie nostre Herefordensis, conjunctim et divisim salutem, etc. Ad excellentissimi principis et domini nostri Ricardi, etc., noticiam fidedigna relacione pervenit, et nos proprius auditus ac oculata fides instruit manifeste quod dum in choro ecclesie nostre antedicte per ministros eiusdem hore diurne et missarum solempnia celebrantur contingit frequencius, maxime diebus dominicis et festivis, quod ad altare sancti Johannis Baptiste iuxta hostium chori predicti a tergo stalli decani dicte ecclesie nostre situatum simplices capellani, clerici et layci, psallentes et rudi modo cantantes tantam dissonanciam et ineptum sonitum ac strepitum auribus psallencium infra chorum predictum incuciunt quod ex discrepancia cantuum hinc et inde divinum obsequium apud dictos ministros ac eciam circumstantes adeo turbulentum efficitur quod exinde periculum grande celebrantibus infertur et grave scandalum apud audientes exoriri dinoscitur.

A.D. 1394. Nos igitur pacem et quietem cordium et animi Deo famulancium affectantes ac viam periculis, presertim circa Dei ministeria, precludere et scandalis, volentes eciam propter negligenciam et defectum decani ecclesie nostre predicte qui pro tempore fuerat auctoritate nostra ordinaria et de consensu dilecti in Christo fratris nostri, magistri Johannis Prophete, nunc decani ecclesie nostre predicte, vobis committimus et mandamus quatinus inhibeatis vel unus vestrum inhibeat domino Johanni, asserenti se vicarium dicti altaris sanctis Johannis Baptiste, et omnibus et singulis quibus erit aut est inhibendum, ne ipsi aut aliquis ipsorum concurrat in cantu cum ministris chori set ipse vicarius ac ministri dicti altaris cessent ab omni cantu ibidem dum ministri chori Herefordensis psallent cum nota inibi aut ministrent sub excommunicacionis pena in personas et interdicti in dictum altare. Datum apud Whiteborne, xx° die Septembris, anno Domini M°CCC°lxxxxiv^to^, etc.

A.D. 1393. *Feb. 10.—Letter of the archbishop of Canterbury, in the usual terms, denouncing excommunication against trespassers who had killed the deer in the bishop's park at Prestbury.*

Fol. 27. Willelmus, permissione divina Cantuariensis archiepiscopus, etc., dilectis filiis, archidiaconis Wygorniensi et Gloucestrensi, necnon omnibus et singulis rectoribus, vicariis, etc., Gloucestrie necnon civitatis et diocesis Wygorniensis et Herefordensis salutem, etc. Querelam venerabilis fratris nostri, domini Johannis, Dei gracia Herefordensis episcopi, gravem recepimus continentem quod licet omnes et singuli qui de domibus maneriis, etc., ad archiepiscopos, episcopos, etc., pertinentibus quicquam preter et contra voluntatem et permissionem dominorum vel eorum qui ad hoc sufficientem habuerint auctoritatem auffere, etc, presumpserint aufferrive fecerint seu huiusmodi ablacionem ratam habuerint vel acceptam fuerint et sint maioris excommunicacionis sentencia a sanctis patribus in ea parte provide lata dampnabiliter involuti, quidam iniquitatis filii quorum nomina ignorantur pariter et persone parcum et dominium prefati venerabilis fratris nostri, Herefordensis episcopi, de Prestebury eiusdem Wygorniensis diocesis, preter et contra voluntatem ipsius domini episcopi ingressi nonnullos damos ac alias feras bestias ibidem necnon bona eiusdem venerabilis fratris nostri ceperunt, abstraxerunt huiusmodi maioris excommunicacionis sentenciam dampnabiliter incur-

A.D. 1393. rendo; super quo prefatus venerabilis frater noster nobis humiliter supplicavit sibi per nos de opportuno in ea parte remedio provideri. Nos igitur volentes sibi super hoc exhibere iusticie complementum vobis conjunctim et divisim committimus et mandamus quatinus malefactores huiusmodi omnes et singulos in huiusmodi maioris excommunicacionis sentenciam incidisse ipsosque sic excommunicatos fuisse et esse in singulis ecclesiis vestris diebus dominicis et festivis, etc., publice et in genere denuncietis et faciatis ab aliis nunciari, et si quos in ea parte culpabiles inveneritis citetis seu citari faciatis eosdem peremptorie quod compareant coram nobis aut audiencie nostre causarum auditore xx° die post huiusmodi citacionem eis factam, si iuridicus fuerit alioquin proximo die iuridico tunc sequenti, ubicumque in nostra civitate, diocesi seu provincia Cantuariensi tunc fuerimus, causam racionabilem per se si quam habeant quare in huiusmodi maioris excommunicacionis sentenciam nominatim et in specie pronunciari non debeant incidisse in forma juris proposituri, ulteriusque facturi et recepturi quod justicia suadebit; et quid in premissis feceritis, etc. Datum Wintonie, decimo die mensis Februarii, anno Domini millesimo trecentesimo nonogesimo secundo, etc.

*Mar. 22.—Letter of the bishop of Worcester on the same subject to like effect in the usual terms.*

A.D. 1394. *Nov. 2.—Detailed directions given by the bishop, after his visitation of Chirbury, for the better regulation of the conduct of the prior and convent.*

Johannes, etc., dilectis filiis, priori et conventui de Chirbury, ordinis sancti Augustini, nostre diocesis, salutem, etc. Cum alias in visitacione nostra xxii° die mensis Octobris, anno Domini M°CCC°xciv°, in ecclesia vestra habita fuerit nobis querulose expositum quod vos prior non exercetis officium vestrum ut deceret, prout in articulis per ipsum conventum in ipsa tunc visitacione nostra deductis plenius continetur, super quibus quidem articulis et que ex iis recolligi possent vos hinc inde unanimiter nobis supplicastis quatinus ex nostra potestate et jurisdiccionie ordinaria vobis ex utraque parte de oportuno remedio provideremus et iusticie complemento: Nos igitur, prehabita matura deliberacione cum informacione utriusque partis super huiusmodi materia et ejus circumstanciis, pro bono pacis et ad evitandum labores

A.D. 1394. superfluos et expensas, paternali equitate nos movente, tenore presencium disponimus et ordinamus quod singuli canonici inter vos professi habeant annuatim pro vestitu xxiii solidos quatuor denarios quousque aliter vobis in hac parte scripserimus. Item quod fiat in conventu cista communis principaliter ad effectum quod sigillum commune ibidem custodiatur tribus diversis seris munita, quarum una clavis penes priorem qui pro tempore fuerit et alie due claves penes canonicos per priorem et conventum eligendos diligenter custodiantur, et quod nichil tangens statum vel utilitatem prioratus et conventus sine consensu et assensu prioris et conventus vel saltem maioris et sanioris partis eiusdem expediatur. Item quod prior et conventus unanimi consensu disponant et ordinent aliquem providum et discretum ad colligendum obvenciones domus et ad disponendum prout eis videbitur faciendum, redditurum tamen singulis annis bis coram priore et saniori parte conventus raciocinia de collectis. Item quod postquam raciocinia fuerint ut premissum est debite reddita maior numerus canonicorum ad augmentacionem cultus divini sit ibidem si priori et conventui visum fuerit et ad hoc suppetant facultates. Item quod sit unus canonicus cellerarius habens sub se unum famulum ad deserviendum in cellario in omnibus que
Fol. 27b. ibidem incumbunt et aliis ad utilitatem domus cum necessitas hoc requirat. Item quod omnia et singula negocia tam in spiritualibus quam in temporalibus vestrum prioratum et eius utilitatem tangencia communi consilio prioris et conventus solummodo pertractentur, excepto quod urgente necessitate laycorum consilium invocetur. Insuper precipimus et hortamur quod prior qui pro tempore fuerit erga suos confratres benigne et suaviter facto et verbo se habeat reverenter communicando cum eis in presencia laycorum et alias, ne si oppositum contingat transeat in scandalum plurimorum. Item quod conventus tam in prandio quam in cena certis debitis horis recumbant ut surgere poterint quocumque impedimento extrinseco non obstante. Item quod singularis lotrix masculini generis, si possit haberi tantum, sit deputatus expensis domus ad abluendum vestimenta. Item quantum ad tres libras sterlingorum ablatas fratri Rogero Salteby volumus quod fiat inde turibulum ad honorem Dei, prout priori et conventui visum fuerit, et tam cito fieri possit. Item volumus quod prior restituat eidem fratri Rogero xx s. de pecunia ipsius Rogeri sibi receptos et cum festinancia competenti. Item quantum ad deserviendum melius conventui

A.D. 1394. diebus Mercurii, Veneris, et Sabbati volumus quod honestiori modo illis precipue diebus juxta facultates domus eidem conventui serviatur. Volumus insuper quod officiarii et alii sub se deputati et futuris temporibus deputandi jurent in sui admissione ad sancta Dei evangelia de fideliter serviendo et diligenter ministrando omnia et singula ad officia sibi commissa qualitercumque pertinencia absque quacumque donacione vel subtraccione bonorum vel victualium domus, nisi quod, omni singulari affeccione sublata, priori, conventui, et domui sue cedere possit ad commodum et honorem. Datum Herefordie, sub sigillo nostro secundo die mensis Novembris, anno Domini M°CCC°xciv°, etc.

*Nov. 26.—In obedience to a royal letter, asking for prayers on behalf of an expedition to Ireland, the bishop writes to urge the clergy to resort to processions and prayers, and offers indulgences for the same object,*

Johannes, etc., omnibus et singulis clericis, etc., ac layicis eciam quibuscumque nostre diocesis, salutem, etc. Litteras illustrissimi principis nostri, domini Ricardi, etc., recepimus in hec verba:— Ricardus, etc., venerabili in Christo patri, Johanni, etc., salutem. Cum propter bonum regimen ac prosperam et felicem gubernacionem terre nostre Hibernie ac fidelium ligeorum nostrorum ibidem, necnon propter castigacionem inobediencium et rebellium contra ligeanciam suam in terra nostra predicta, si qui fuerint, simus ad partes illas personaliter jam profecti, et quia ad onus regiminis regni nostri Anglie et terre nostre predicte quod nobis ab alto committitur supportandum et ad ecclesiam sanctam ac regnum et terram nostram predictam necnon ligeos nostros eorundem protegendum et debite gubernandum absque summo Dei presidio ac devotarum oracionum suffragiis pro nobis affluencius altissimo reddendis vires nostras cernimus penitus impotentes, ac sperantes indubie quod, quanto in magnis peragendis negociis nostris divinum adminiculum instancius et devocius imploratur, tanto exinde successus prosperior et felicior perveniat et sequatur, vestram paternitatem et devociouem affectuosis precibus requirimus et rogamus quatinus, premissis condigne et devote consideratis, universos et singulos clericos et subditos vestros, tam regulares quam seculares vestre diocesis, ad devocionem suam erga summum regem elevandam eo specialius quo magis sciveritis vel poteritis juxta possibilitatem tanta necessitate causante inducatis cum

A. D. 1391. effectu ut ipsi apud Altissimum de quo omnis gracia procedit tota mentis solicitudine preces et oraciones devotissime infundant, et devotis precibus et intercessionibus ac processionibus et missarum celebracionibus ad specialem graciam Dei impetrandam pro expedicione nostra ac aliorum magnatum et fidelium nobiscum in exercitu nostro in partibus predictis existencium, qui corpora nostra propter salvacionem terre illius periculis ponere non evitamus, assidue insistant apud Deum ut ipse Deus statum nostrum ecclesieque et regni ac terre predictorum conservare dignaretur prosperum et tranquillum, nobisque et fidelibus nostris in terra nostra predicta et alibi expedicionem felicem pro sua magna pietate misericorditer tribuat et concedat. Teste Edmundo, duce Eboracensi, custode Anglie, apud Westmonasterium, xvi° die Octobris, anno regni nostri xviii°.

Cum igitur idem serenissimus rex noster, tam catholice quam divina procul dubio sapiencia inspiratus, devote precogitans quod non in multitudine exercitus victoria belli sed de celo fortitudo est, prelatis regni sui scribit, ut premittitur singillatim, ferventer affectans et animose desiderans quod sibi pro suo proposito feliciter perficiendo dignaremur omnes bono corde et sincera mente devotis precibus Altissimum exorare, considerantes ergo ipsius domini nostri regis ad Deum suamque sanctam matrem ecclesiam et eius ministros ferventem devocionem, eciam revera ac omni dubitacione remota quod ipse dominus noster rex continue fuit, est, et esse semper intendit dicte sancte matris ecclesie devotus alumpnus et in suis tribulacionibus protector assiduus ipsiusque catholice determinacionis et orthodoxe fidei pre ceteris strenuus confirmator, unde nos sui ligei, presertim ministri huius militantis ecclesie, sibi ad omne possibile obligamur, vos omnes et singulos clericos supradictos atque laycos dicte nostre diocesis existentes requirimus in Domino et hortamur, ac omnes alios quoscumque dicti domini nostri regis ligeos caritative rogamus, cum nichil sit quod oracio suas habens circumstancias, instanciam videlicet, humilitatem, intimi cordis devocionem, caritatem non fictam ac cetera munimenta virtutum obtinere non possit, quatinus illa noverca virtutum, scilicet languida segnicie, procul pulsa ad clericorum arma devocius recurratis, ipsum dominum nostrum regem et populum sibi commissum specialiter die noctuque pro felici ac prospero fine dicti sui propositi divine misericordie in missis et aliis divinis officiis humiliter commendantes, sed quia

A.D. 1394 non est nimis de propriis meritis confidendum, vos qui constituti estis pro hominibus ut offeratis dona et sacrificia pro peccatis eciam attencius exoramus quatinus omnes et singulos parochianos vestros, cujuscumque sexus fuerint, vel etatis, saltim racione gaudentes salutaribus monitis inducatis ut ipsi devociori modo suo, et specialiter quarta et sexta feriis in singulis septimanis, una vobiscum in processionibus humiles et devotas preces Altissimo, beate Marie, matri sue, et omnibus sanctis ejus infundant, ut Deus et dominus noster pro sua magna misericordia prefatum dominum nostrum regem una cum magnatibus ceterisque sibi assistentibus et toto populo huius regni custodiat et conservet incolumem, ut conculcatis undique perpetuo rebellionis obstaculis in prosperitate votiva cum glorioso triumpho redire poterit unde
Fol. 28. venit, ne per dissensiones et maxime discordias intestinas bona minus debite confirmentur, quies corporibus subtrahatur, et mentes Christi fidelium sublata caritate sinistris sollicitudinibus occupentur, set nos populus sibi commissus licet multitudinis anima tamen una et cor unum effecti in pacis quietisque tabernaculis habitantes vacare liberius operibus pietatis et saluti possimus intendere animarum, ut inde nobis prosperitas in hoc mundo et gloria in futuro ac maior accrescat formido ceteris nostris inimicis. Et ut fidelium mentes ad devociones huiusmodi propensius excitentur de Dei omnipotentis misericordia, etc., sanctorum meritis et precibus confidentes ipsis fidelibus per nostram civitatem et diocesim ubilibet constitutis et aliis quorum diocesani, etc., quadraginta dies indulgencie in Domino concedimus per presentes. Datum sub sigillo nostro apud Whiteborne, xxvi° die mensis Novembris, anno Domini M°CCC°xciv°, etc.

*Dec. 5.—Commission to David ap Cadogan to act for the bishop in a cause of divorce between David ap Jevan and Tangwystil.*

Johannes, etc., discreto viro, magistro Mereduth ap David ap Cadogan, utriusque juris bacallario, salutem, etc. De vestra discrecione et prudencia plenam in Domino fiduciam obtinentes ad audiendum, etc., causam divorcii seu nullitatis matrimonii que vertitur vertive et esse speratur inter Tangwystyl, filiam Jemime, partem actricem ex una, et David ap Jevan, nostre diocesis, partem ream ex altera, necnon ad omnia alia, etc., vobis committimus vices nostras, etc. In cuius rei testimonium, etc. Datum apud Whiteborne, quinto die Decembris, anno Domini M°CCC°xciv°, etc.

A.D. 1395. *Jan. 2.—Appointment in the usual form of John Went and Roger Andrew as notaries public by papal authority. The form of the oath to be taken by the notaries is inserted.*

Johannes, etc., dilecto, etc., Johanni Went, alias ap Gruffuth, clerico Landavensis diocesis, salutem, etc. Litteras sanctissimi, etc., Bonifacii, pape noni, cum cordula canapis more Romane curie bullatas recepimus tenorem qui sequitur continentes :—Bonifacius, etc., Johanni, etc. Ne contractuum memoria deperiret inventum est tabellionatus officium quo contractus legitimi ad cautelam presencium et memoriam futurorum manu publica notarentur, unde interdum sedes apostolica predictum officium talibus personis que ad illud reperiuntur ydonee concedere consuevit ut illud prudenter
Fol. 28b. et fideliter ubilibet exequantur et ad eas cum necesse fuerit in hiis que ad officium ipsum pertinent fiducialiter recurratur ; hinc est quod nos, tuis supplicacionibus inclinati fraternitati tue, etc., concedendi auctoritate apostolica predictum officium sex clericis, eciam si ipsi vel ipsorum aliquis vel aliqui in sacris ordinibus constitutus vel constituti aut conjugatus vel conjugati existat vel existant, si ipsos ad illud post diligentem examinacionem ydoneos esse inveneris, super quo tuam consciencium oneramus, juramento prius a quolibet clericorum huiusmodi juxta formam presentibus annotatam recepto plenam et liberam concedimus tenore presencium facultatem. Forma autem juramenti quod quilibet clericorum huiusmodi prestabit talis est.

Ego . . . clericus . . . diocesis ab hac hora in antea fidelis ero beato Petro et sancte Romane ecclesie ac domino meo domino Bonifacio, pape nono, suisque successoribus canonice intrantibus, non ero in consilio, auxilio, consensu, vel facto ut vitam perdant aut membra vel capiantur mala capcione, consilium quod michi per litteras aut per se vel nuncium manifestabunt ad eorum dampnum scienter nemini pandam, si vero ad meam noticiam aliquid devenire contingat quod in periculum Romani pontificis aut ecclesie Romane vergeret seu grave dampnum, illud pro posse impediam et si hoc impedire non possem procurabo bona fide id ad noticiam domini pape preferri, papatum Romanum et regalia sancti Petri ac jura ipsius ecclesie specialiter siqua eadem ecclesia in civitate vel terra de qua sum oriundus habeat adjutor eis ero ad defendendum et retinendum seu recuperandum contra omnes homines, tabellionatus officium fideliter exercebo, contractui in quibus exigitur consensus parcium fideliter faciam nil addendo, nil

A.D. 1395. minuendo, sine voluntate parcium quod substanciam contractuum immutet; si vero in conficiendo aliquod instrumentum unius solius partis sit requirenda voluntas hoc ipsum faciam ut scilicet nil addam, nil minuam, quod immutet facti substanciam contra voluntatem ipsius instrumenti; non conficiam de aliquo contractu in quo sciam intervenire jura vel intercedere vim vel fraudem contractus, in prothocollum redigam et postquam in prothocollum redegero maliciose non differam contra voluntatem illorum vel illius quorum est contractus super eo conficere publicum instrumentum, salvo meo justo et consueto salario, sic me Deus adjuvet et hec sancta evangelia. Datum Rome, apud sanctum Petrum, xiii° kal. Dec. pontificatus nostri anno primo.

Nos igitur facultatem huiusmodi nobis in hac parte graciose concessam excqui volentes, quia te ad tabellionatus officium post diligentem examinacionem de tua persona in hac parte factam ydoneum esse repperimus, tibi dictum tabellionatus officium recepto a te in forma annotata superius juramento auctoritate apostolica loco . . . . duximus concedendum ac te de eodem officio per calami, attramenti, et carte tradicionem presencialiter investimus ut idem officium prout pertinet ubique locorum fideliter exerceas in futuro cum super hoc congrue fueris requisitus. Datum apud manerium nostrum de Whiteborne.

Secundo die mensis Januarii, anno Domini M°CCC°xciv°, etc., reverendus dominus Johannes, etc., virtute harum litterarum apostolicarum suprascriptarum concessit tabellionatus officium magistro Rogero Andrewe, clerico Herefordensis diocesis, sub eodem tenore verborum ut superius continetur loco secundi, presentibus tunc ibidem venerabilibus et discretis viris, magistro Reginaldo de Wolstone et G. Guldeffeld, canonicis Herefordensibus, etc.

*May 28.—License to the prior and convent of Great Malvern to let on farm for five years the fruits of the churches of Peterchurch and Stow.*

Fol. 29. Johannes, etc., dilectis filiis, priori et conventui prioratus maioris Malvernie, ordinis sancti Benedicti, Wygorniensis diocesis, etc. Ut ecclesias de Petrechurche et Stowe cum capella de Knythone et Hatefeld, nostre diocesis, quas in proprios usus obtinetis, earundemque fructus, redditus, etc., per quinquennium a data presencium continue numerandum ad firmam aliquibus personis ydoneis ecclesiasticis sive laycis dimittere seu arrendare

A. D. 1395. valeatis liberam vobis tenore presencium concedimus facultatem, proviso tamen quod animarum cura, divina obsequia, et alia onera vobis et dicto prioratui racione earundem ecclesiarum cum huiusmodi capellis suis incumbencia nullatenus negligantur, procuratoresque ydonei ibidem constituantur qui medio tempore nobis et aliis ordinariis congrue respondeant vice vestra. In cuius rei, etc. Datum apud Whiteborne, xxviii° die mensis Maii, anno Domini supradicto proximo.

No date. *Mandate to the clergy to urge the people to prayers to stay the pestilence, and offer of indulgences.*

Fol. 31b. Johannes, etc., decano, ebdomadario, rectoribus, vicariis, etc., salutem. Mirabilis super filios hominum Deus cuius nutibus subduntur omnia suo voluntatis imperio; quos diligit arguit temporaliter et castigat, ut puta langores, pestilencias et fames, miseras dissenciones et guerras, aliasque tribulacionum angustias peccatis hominum exigentibus permittens multociens exoriri ne suppliciis deputentur eternis; unde dicta sanctorum patrum attente considerantes quod nichil est quod oracio suas habens circumstancias, instanciam videlicet, humilitatem, et cetera munimenta virtutum obtinere non possit, vos omnes et singulos requirimus et hortamur in Domino quatinus singulis quarta et sexta feriis, armis clericorum induti devocius processionem more solito facere velitis generalem, nos et vos ac populum nobis commissum divine misericordie humiliter commendantes. Set quia non est nimis de propiis meritis confidendum omnes et singulos parochianos vestros, cujuscumque sexus vel etatis fuerint, saltem discrecionem habentes, ad illud idem faciendum una vobiscum publice et occulte salutaribus monitis inducentes ut mediantibus hiis suffragiis Deus et dominus noster miseratus et propicius hanc presentem pestem pellat et languorem, populoque suo sanitatem et tranquillitatem mentis et corporis tribuat et salutem, et a commissis peccatis cum contricione veniam et a futuris graciam abstinendi. Et ut mentes fidelium ad talem devocionem propensius excitemus de Dei omnipotentis misericordia, etc., confisi omnibus et singulis, etc., penitentibus et confessis qui hujusmodi processionibus devote voluerint interesse xl dies de injuncta sibi penitencia relaxamus. In cuius, etc.

A.D. 1395. *Sept. 10.—Request of William de Beauchamp, lord of Abergavenny, to the bishop and others that they will cause certain persons named to be enfeoffed of the manor of Burdingbury, in the county of Warwick.*

Fol. 32. As reverentz pieres en Dieu sieur Robert de Braybroke, evesque de Londres, sieur Johan Trefnant, evesque de Hereford, monsieur Gerard de Braybroke lasne, monsieur Gerard de Braybrok le puissne, monsieur Philip de Olove, monsieur Robert de Haringtone, et monsieur Johan Bagot Ehlve, William de Beauchamp, sieur de Bergevenny reverence et honour. Comme vous estes enfeoffez en tous les manors, terres, et tenemens que furent a Johan de Hastynges, nagaires conte Pembres, en Englaterre par mon tres honourable cousin, monsieur Reynald de Grey, sieur de Buchinghen heir au dit comte, et ce par accord faite parentre le dit sieur de Gray et moy ausi, que les dites terres sont deppartis par vove dallotenent parentre ycelluy sieur de Grey et moy, dout le manoir de Burdyngbury en la contie de Warre gist en ma pour partie, plaise vous assavoir que je vuil et grante, et ma plaine et entierre volente est et pour ce vous pry et supply que a quelle heure que vous sois requis par sieur Johan Prat, parsone de Coned, par Johan Graunt, parsone de Olney, cleres, Thomas Alberbury escuier, Richard Kyngtone de Cachebrook, et Johan Esthirche de Coventre, que vous leure enfeoffez en tout lavaunt dit manoir de Burdengbury, ove tous les homages et autres appartenances, a avoir a eux et a leur heirs en foe simple; en tesmengnance de quelle chose jay fait mettre mon seal a ces lettres patentes. Donne a mon manoir de Chadesley le dix joure de Septembre, lan du regne du roy Richard seconde dix et noisisme.

*Augmentation of the endowments of a chantry in the chapel of S. Michael of Tulington by Sir John de Eylesford, and description of land assigned for its maintenance.*

Fol. 34b. Omnibus Christi fidelibus, etc., Johannes de Eylesford miles, etc. Cum nuper Willelmus de Eylesford, chivaler, avunculus meus in anime sue salutem quandam cantariam perpetuam unius capellani in capella sancti Michaelis de Tulyntone, divina pro animabus ipsius Willelmi et successorum suorum celebraturi imperpetuum, licencia illustrissimi principis, domini Edwardi tercii a conquestu, regis Anglie, anno regni sui Anglie xiiii° et Francie primo, avi

A. D. 1395. regis nunc, et aliorum dominorum quorum interfuit pro tunc in hac parte petita specialiter et obtenta, fundasset et salubriter ordinasset, unde noverit universitas vestra quod ego predictus Johannes de Eylesford perpendens dictam cantariam tenuem et exilem et minus sufficientur fuisse et esse dotatam ad honorem Dei omnipotentis, beatissime matris sue, etc., sancti Michaelis, archangeli, etc., in augmentum cultus divini peramplius et perfeccius faciendum et decorem domus Dei, de licencia excellentissimi, etc., Ricardi, etc., anno regni sui xvii° petita et specialiter obtenta et aliorum, etc., dedi, etc. Johanni Typet, capellano perpetuo dicte cantarie, in puram et perpetuam elemosinam, etc., tria messuagia, Cxxiii acras terre, et iiii acras prati jacentes in diversis parcellis in Tulyntone et Burghulle, et ut clarius noticie futurorum et certius deducantur, ipsas acras, tenementa, et prata per metas et bundas duxi describenda in hunc modum, videlicet, unum mesuagium jacet in Tulyntone inter communem viam vocatam le Halyway et terram David Matyes extendens a campo vocato Bromhulle usque ad communem viam apud Aldyazdestres ; et aliud mesuagium jacet in Tulyntone inter terram Jacobi le houpere et croftum vocatum Hergastecrofte extendens a dicto campo de Bromhulle usque ad dictam viam de Saldyaz de Strewe ; et tercium mesuagium jacet in Tulyntone inter terram custumariam domini de Tulyntone, vocatam Shepherdesplace, et terram custumariam quam Johannes Bolte tenet, extendens a dicta terra custumaria ipsius Johannis Bolte usque ad viam regalem ; et de dictis terris xxvij acre jacent in campo vocato Glaney, de quibus una acra jacet inter viam custumariam domini de Tulyntone et terram vicarii de Burghulle, extendens ad pasturam domini vocatam Colmere ; et due acre simul jacent inter terram prioris et conventus Lanthonie prime et terram Johannis Armerers extendens usque [ad] novam fossam Rogeri Barde ; et alia acra jacet inter terram dicti prioris et conventus et terram quondam Thome le Whyte extendens super viam vocatam Stretoneswey ; et alia acra jacet inter terras domini ex utraque parte extendens usque ad parcellam terre cantarie predicte. Et due acre jacent inter terram domini de Tulyntone ex utraque parte extendentes super terram prioris Lanthonie prediete. Et dimidia acra jacet inter terram domini ex utraque parte extendens super terram cantarie predicte. Et alia dimidia acra jacet inter terram domini et terram Nicholai Crowe extendens super terram cantarie predicte. Et sex acre simul jacent inter terram domini

A.D. 1395. ex utraque parte extendentes super terram prioris Lanthonie predicte. Et due acre simul jacent inter terram domini et semitam vocatam le Churcheswey extendentes super terram dicti Nicholai Crowe. Et alia acra et dimidia acra jacent simul inter terras domini ex utraque parte extendentes ad viam ducentem versus Credenhulle. Et due acre simul jacent inter terram domini ex utraque parte extendentes usque ad viam predictam. Et iiii$^{or}$ acre et dimidia acra simul jacent inter terram domini et terram dicti Nicholai Crowe extendentes ad communem viam apud Whelmerestrewe. Et dimidia acra jacet inter terram domini et semitam vocatam Wynndemullestye extendens usque ad Wymulleshulle. Et dimidia acra vocata Hedelond jacet inter terras diversorum hominum de Tulyntone extendens usque ad viam ducentem versus Wheltemere. Et octo acre et dimidia acra jacent in campo vocato Bromeshulle in diversis parcellis quarum tres acre simul jacent inter terram domini ex utraque parte extendentes ad communem viam ducentem versus boscum vocatum Badenage. Et due acre vocate Hedelond simul jacent inter terram Thome Knygt et terram cantarie predicte. Et due acre simul jacent inter terram domini et terram dicti Thome Knygt extendentes ad viam predictam. Et una acra et dimidia jacet in Bromehulleslade inter terram domini et terram cantarie extendens ad cursum aque ibidem. Et vi acre simul jacent in campo vocato Commisshfeld inter terram domini et Kyngeshullesgrene extendens ad terram Thome Oldescastell. Et xxii acre jacent in campo vocato Armegrove in diversis parcellis quarum una acra et dimidia vocate Hodelond jacent inter terram Hugonis Pache et terras diversorum hominum de Tulyntone, extendentes ad viam regalem apud Aldyazdestres. At alia acra jacet inter terram domini ex utraque parte extendens ad communem viam vacatam Bradesloghe. Et alia acra jacet inter terram Thome Knygt, et terram Hugonis Pache extendens ad Groundelesweye. Et dimidia acra jacet apud Egwardynesgrove inter terras domini ex utraque parte extendens ad sepem predictam. Et dimidia acra jacet apud le Hullesgrove. Et due acre jacent inter terram domini ex utraque parte extendentes super et ultra viam ducentem de Hereford versus Webbeley usque ad campum de la hulle. Et una acra jacet inter terram Willelmi Glovere et terram Hugonis Matyes extendens ad viam predictam. Et due acre simul jacent inter terram Hugonis Pache et terram Johannis Wadyn extendentes ad viam predictam. Et una acra jacet inter terram domini

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et terram Rogeri Warde extendens ad viam predictam. Et una acra jacet inter terram domini Matyes et terram Johannis Stonomy extendens usque ad terram cantarie. Et una acra terre jacet inter terram Rogeri Warde et terram Nicholai Strowe extendens usque ad terram custumariam domini. Et dimidia acra jacet inter terram domini et terram Rogeri Warde extendens usque ad terram domini. Et alia acra jacet inter terram Rogeri Warde et terram cujusdam mulieris vocate Wymark de la Lowe extendens usque ad terram cantarie. Et dimidia acra jacet inter terram domini et terram Willelmi Glover extendens usque ad viam ducentem de Herefordia versus Webbeley. Et alia acra jacet inter terram domini et terram Jonannis Stormy extendens ad viam predictam. Et alia acra jacet inter terram domini ex utraque parte extendens ad communem viam versus Credenhulle. Et alia acra et dimidia acra jacent subtus Catesgrave extendentes ad predictam viam. Et alia acra et dimidia jacent inter terram domini ex utraque parte. Et alia acra et dimidia acra jacent in loco vocato Sevenacrys inter terram domini et terram Henrici Bolte extendentes ad viam predictam. Et alia acra jacet in eodem stadio inter terram prioris Lantonie predicti et terram domini extendens ad viam predictam. Et dimidia acra jacet inter terram domini ex utraque parte extendens ad viam predictam. Et dimidia acra jacet inter terram Johannis Wadyn et terram Roberti Strange extendens super terram [prioris] Lantonie predicti. Et due acre vocate Hedelonde jacent in le Strode inter terras domini ex utraque parte. Et due acre et dimidia acra jacent in le Strode inter terram domini et terram Willelmi Glovere extendentes super terram dicte cantarie. Et due acre simul jacent inter terras domini ex utraque parte extendentes usque ad viam ducentem versus Credenhulle. Et una acra et dimidia acra simul jacent inter terram domini et terram Johannis Bolte extendentes ad viam predictam. Et dimidia acra jacet inter terram domini ex utraque parte et in utroque capite. Et novem acre jacent per diversas parcellas in campo vocato Haukewallefeld quarum tres acre simul jacent inter terram vocatam Penbruggeslonde ex utraque parte extendentes usque ad terram Manselleslond vocatam. Et tres acre simul jacent inter terram vocatam Manselleslond et sepem vocatam Netherhullesgrene extendentes super dictam terram. Et i acra et dimidia simul jacent inter terram Penbruggeslonde ex utraque parte extendentes usque ad Overhullesgrene. Et i acra et dimidia simul jacent inter

A.D. 1395. Penbruggeslond extendentes ad sepem predictam. Et ix acre jacent in campo vocato Halywellesfeld in diversis parcellis quarum iii acre simul jacent inter terram domini vocatam Beneslonde et Penbruggeslonde extendentes usque ad sepem vocatam Kingeshulle Grene et alie iii acre simul jacent inter Penbruggeslonde et terram Sibylle Skinner extendentes super Penbruggeslonde et terram cantarie. Et alie ii jacent in stadio vocato Reyforlong inter terram domini et terram Thome Oldecastelle extendentes super terram Philippi Fourches. Et alia jacet juxta rivulum vocatum Waybroke inter terram prioris Lantonie predicte et Penbruggeslonde. Et xxxii acre et dimidia jacent per diversas parcellas in campo vocato Wodefeld, quarum una jacet inter terram domini ex utraque parte extendens ad viam vocatam Pouklone et alia jacet inter terram domini et terram Thome Burghulle extendens ad viam communem vocatam Myddelweye. Et due acre simul jacent inter terram domini et terram prioris de Wormesley extendentes ad viam ducentem versus Webbeley. Et alie due acre simul jacent juxta viam vocatam Middleway extendentes ad terram Johannis Myners. Et alie ii jacent subtus locum vocatum Stanthulle extendentes super terram Johannis Myners. Et alie ii jacent inter terram domini ex utraque parte extendentes super et ultra locum vocatum le Dyngle. Et alie ii jacent in eodem stadio inter terram domini et terram Willelmi Glovere extendentes ad locum vocatum le Leye apud Haukeshulle. Et dimidia acra jacet inter terram domini extendens ad pratum vocatum Rangonamedewe. Et dimidia acra jacet inter terram domini et terram prioris Lantonie extendens ad Middelweye. Et alia acra jacet inter terram domini ex utraque parte extendens ad viam predictam. Et alia jacet inter terram domini et terram Nicholai Crowe extendens ad boscum domini vocatum Radenage. Et alia jacet super le Stanthulle inter terram domini et terram Willelmi Glovere extendens in utroque capite super terram domini. Et dimidia acra jacet juxta locum vocatum Scherewaldesoke inter terram domini et terram Nicholai Crowe extendens ad Middelweye. Et dimidia acra jacet inter terram domini et terram Rogeri Warde extendens super et ultra viam ducentem versus Webbeley. Et alia jacet inter terram domini et terram Willelmi Glovere extendens a dicta via usque ad le Hullesdowne. Et alia jacet inter terram domini et terram prioris Lantonie extendens super terram Philippi Fourches. Et alia jacet inter terram domini et terram Willelmi Glovere extendens super

A.D. 1395. terram cantarie. Et alia vocata Hedelonde jacet juxta terram prioris Lantonie juxta le Stordle extendens super terram cantarie predicte; et dimidia acra jacet inter terras quas Johannes de la Birches tenet ex utraque parte extendens super terram cantarie. Et alie due acre jacent inter terram domini et terram quam dominus Johannes Birches tenet extendentes super terram cantarie. Et alia acra vocata Hedelonde jacet ibidem extendens ad terram Philippi Fourches. Et alie quatuor acre similiter jacent inter terram Johannis Wadynes et terram Thome Bene extendentes ad campum vocatum Madelescrofte. Et alia acra jacet inter terram Nicholai Crowe et terram Johannis Wadynes extendens ad pratum vocatum Hildmonesmedewe. Et alie tres acre similiter jacent inter terram Nicholai Crowe et parcellam terre vocatam Bayntonescrofte extendentes usque ad predictum pratum. Et dicte iiii acre prati jacent in Tulyntone per tres parcellas quarum due acre similiter circumclause vocantur Porteresmedewe juxta campum vocatum Pustone. Et alia acra prati jacet eciam circumclausa vocata Prestesmedewe. Et quarta acra prati jacet in prato vocato Hydemomedewe subtus Grenam extendens ad campum vocatum Madelescrofte . . . . . ad celebrandum divina singulis diebus in capella S. Michaelis de Tulyntone pro salubri statu mei ipsius Johannis de Eylesford et Isabelle uxoris mee, ac excellentissimi domini mei, domini Ricardi, regis Anglie, et nobilissimi domini mei, Thome de Wodestoke, ducis Gloucestrie, dum vixerimus, et pro animabus nostris cum ab hac luce migraverimus, ac eciam pro animabus Hugonis et Johanne, parentum meorum, ac Willelmi de Eylesford, militis, avunculi mei, et Sibylle sue matris, et illustris principis bone memorie, Edwardi tercii, nuper regis Anglie, et omnium fidelium defunctorum. Volens insuper et ordinans quod post mortem dicti Johannis capellani, vel extunc in futurum, quandocumque, qualitercumque, et quocienscumque dicta vacaverit cantaria, quod unus alius ydoneus capellanus per me dum vixero, et post mortem meam per dominum de Tulyntone, qui pro tempore fuerit, reverendo, etc., episcopo, etc., literatorie presentetur, quod idem reverendus pater ipsum capellanum de literatura, moribus, et etate examinare faciat diligenter, et dum in premissis habilis fuerit repertus quod ipsum admittat et induci faciat corporaliter in cantariam; et quod huiusmodi presentacio post mortem meam ad dominum de Tulyntone, etc., pertineat; volens eciam et ordinans quod si dominus de Tulyntone, etc., negligens fuerit vel

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A. D. 1395. remissus, ita quod infra duos menses a tempore vacacionis nondum presentaverit unum habilem capellanum reverendo patri, episcopo, ad cantariam, quod post lapsum duorum mensium episcopus, etc., illa vice cantariam habili conferat capellano; et quod quilibet capellanus dicte cantarie tribus diebus qualibet septimana, videlicet die dominica et quarta et sexta feriis, dicat *placebo* et *dirige* et commendaciones feriis sextis pro animabus supradictis. Et quod eciam quilibet capellanus cantarie terras et tenementa cantarie predicte suis sumptibus durante tempore suo reparet et sustentet et reparata competenter dimittat in suo obitu vel recessu in adeo bono statu seu meliori quo ea recepit per visum domini de Tulintone qui pro tempore fuerit, habendum et tenendum predictam terram, etc., prefato Johanni Typet, capellano, et successoribus suis capellanis in forma supradicta imperpetuum in puram et perpetuam elemosinam absque redditu et omnimodo servicio seculari libere et quiete. Et ego Johannes de Eylesford et heredes mei predictam terram, etc., Johanni Typet, etc., warantizabimus, etc. In cuius, etc. Et nos Johannes, episcopus, etc., considerantes quod dies et actus hominum indesinenter labuntur et nimia transcurrunt velocitate, quapropter quod divino intuitu ad honorem Dei et augmentum divini cultus pia fidelium devocio contulerit provida est sollicitudine observandum et cartarum munimine confirmandum, unde nos favore volentes prosequi gracioso predictam donacionem, etc., auctoritate nostra ordinaria confirmamus, etc. In cuius rei, etc. Datum quo ad donacionem Johannis de Eylesford apud Tulintone, viii° die Januarii, anno Domini M°CCC°xciiii, etc. Et quo ad confirmacionem, etc., apud Whitborne, x° die Januarii, anno supradicto. Et si idem capellanus ad cantariam presentatus premissa non servaverit cum effectu, processu contra ipsum sic non servantem huiusmodi disposiciones per ordinarium qui pro tempore fuerit ad sui finalem amocionem summarie, etc., alius capellanus ydoneus, etc., presentetur, etc.

A. D. 1392. *Sept. 24.—The rector of Edvin is sentenced to pay three shillings yearly to the vicar of Clifton.*

Universis, etc., Johannes, etc. Noverit universitas vestra quod orta dudum coram nobis materia questionis inter dominos Willelmum Pennkryche, tunc perpetuum vicarium ecclesie de Clyftone, nostre diocesis, actorem ex parte una, et Johannem Brome, rectorem ecclesie parochialis de Hyezedefen, ejusdem nostre

A.D. 1392. diocesis, reum ex altera, de et super quadam annua pensione trium solidorum a dicta ecclesia de Hyezedefen, seu ejus rectore, eidem vicarie de Clyftone et ejus vicario eciam pro tempore existenti debita, Nos in huiusmodi causa secundum Deum et justiciam legitime procedentes, postquam inter easdem partes eadem causa coram nobis aliquamdiu fuerit agitata, demum eisdem partibus die et loco infrascriptis personaliter comparentibus in judicio coram nobis, idem dominus Willelmus, vicarius supradictus, nomine vicarie sue, contra eundem Johannem Brome et ecclesiam suam de Hyezedefen proposuit verbotenus quod dominus Johannes Brome et antecessores sui nomine ecclesie de Hyezedefen, tamquam rectores qui pro tempore fuerant in eadem, eidem domino Willelmo et predecessoribus suis nomine vicarie sue, in quadam annua pensione trium solidorum in festo S. Michaelis annuatim solvendorum juridice tenebantur, prout tenentur eciam de presenti, ac successores sui perpetuo in futuro; unde petiit idem dominus Willelmus vicarius nomine quo supra ipsum dominum Johannem, eciam nomine supradicto in dictis tribus solidis annuatim persolvendis sibi et vicarie sue sentencialiter et diffinitive per nos condempnari et condempnatum rei judicate parere compelli. Omnibus sic expositis ipse dominus Johannes coram nobis in judicio pro tribunali sedentibus personaliter existens premissa contra eum sic et ecclesiam suam proposita, pure et sponte, omni vi, metu, vel aliqua illicita convencione cessante, sed tanquam agnoscens bonam fidem voluntarie fatebatur. Nos igitur huiusmodi confessionem, sic coram nobis judicialiter emissam, considerantes nullasque fore partes judicii nisi in sentenciando in confessum dominum Johannem, nomine ecclesie prelibate, eidem domino Willelmo ac vicarie sue necnon successoribus suis, in dictis tribus solidis annuatim persolvendis duximus condempnandum ac diffinitive et sentencialiter condempnamus. In cuius rei, etc. Datum in ecclesia parochiali de Whiteburne, die xxiiii° Septembris, anno Domini M°CCC°xcii°, etc.

A.D. 1396. *Mar. 6.—Permission to Roger Hoore and Nicholas Brydeport to assign two messuages and sixty-four acres of land with two acres of meadow in Hampton Bishop to a chaplain to celebrate their obits after their death.*

Universis, etc., Johannes, etc. Noverit universitas vestra quod nos dedimus et quantum in nobis est licenciam sentencialiter concessimus discretis viris, magistris Rogero Hoore et Nicholao

A.D. 1396. Brydeport, canonicis ecclesie nostre, quod iidem magistri possint dare et concedere uni capellano et successoribus suis divina pro animabus dictorum Rogeri et Nicholai cum decesserint et animabus aliorum, etc., perpetuo celebraturo duo mesuagia et lxiiii acras terre et duas acras prati, etc., in villa de Homptone que de nobis et ecclesia nostra tenent, ita tamen quod dictus capellanus etc., nobis, etc., pro terris et tenementis, etc., faciant servicia debita et consueta. In cuius, etc. . Datum apud Whitborne, vi° die Marcii, anno Domini M°CCC°xcv.

*Aug. 26.—Letter to the dean respecting the absolution of the bailiff of Burcot.*

Fol. 37. Johannes, etc., venerabili viro, magistro Johanni Prophete, decano ecclesie nostre Herefordensis, salutem, etc. Scire velitis quod pro parte domini Thome de Barre, militis, et Rogeri, ballivi sui de Burkot, fuit nobis expositum quomodo vos taliter qualiter procedentes ipsum Rogerum excommunicastis, nobis supplicando de beneficio absolucionis ab huiusmodi excommunicacionis sentencia eidem impendendo. Nos vero, quamquam de jure quo quando nobis placuerit uti volumus taliter excommunicatos sine pluri absolvere possumus, eundem Rogerum hac vice, recepto primitus ab eo juramento de parendo juri et mandatis ecclesie, ad vos remittimus, sine prejudicio juris nostri de quo protestamur, ex nostra benevolencia per vos absolvendum. Datum apud Whitborne, xxvi° die Augusti, anno Domini M°CCC°xcvi°, etc.

A.D. 1400. *Dec. 30.—Dispensation by papal authority granted by the bishop of Durham to Maurice Dyvy to accept an ecclesiastical benefice, though only in his 20th year.*

Walterus, etc., Dunelmensis episcopus, dilecto, etc., Mauricio Dyvy, clerico Assavensis diocesis, salutem, etc. Literas sanctissimi, etc., Bonifacii, pape ix, etc., nuper recepimus tenorem qui sequitur continuentes :—Bonifacius, etc., Waltero, episcopo Dunelmensi, etc. Personam tuam nobis et apostolice sedi devotam, tuis exigentibus meritis, paterna benevolencia prosequentes illa tibi volenter concedimus per que te aliis possis reddere graciosum; hinc est quod nos tuis supplicacionibus inclinati fraternitati tue dispensandi hac vice dumtaxat, auctoritate apostolica, cum decem personis quas duxeris eligendas ut postquam vicesimum sue etatis annum

A. D. 1400. attigerint quemlibet eorum beneficium ecclesiasticum, curatum eciam et si dignitas personatus vel officium et dignitas huiusmodi metropolitica vel cathedralis major post pontificalem, aut in collegiata ecclesia principalis fuerit, et ad eam consueverit quis per eleccionem assumi, si sibi ab canonicis conferatur, recipere et retinere, illudque ex causa permutacionis vel alia similiter quociens sibi placuerit dimittere, et loco dimissi aliud simile vel dissimile beneficium recipere et retinere libere et licite valeat et defectu etatis huiusmodi ac generalis consilii et quibuscumque constitucionibus apostolicis et aliis in contrarium editis necnon statutis, etc., obstantibus plenam et liberam concedimus facultatem. Datum Assissii, xvii° kal. Septembris pontificatus nostri anno quarto. Post quarum literarum recepcionem nobis humiliter supplicasti ut tecum, qui ut asseris in xx° etatis tue anno constitutus existis, de optinendo beneficium curatum, etc., dignaremur. Nos itaque virtutum, etc., intuitu tuis in hac parte supplicacionibus inclinati tecum, quem quartum de numero dictarum decem personarum de quibus in literis apostolicis fit mencio duximus eligendum, ut beneficium curatum etsi dignitas, etc., recipere, retinere, illudque ex causa permutacionis, etc., *ut supra*, licite valeas, defectum etatis, etc., dispensamus. In quorum, etc. Datum in majori camera hospicii nostri extra muros Londoniis situati, anno M°CCCC^mo^, etc. Decembris 30.

A.D. 1401 *April 2.—Appointment of Reginald de Wolston by the archbishop of Canterbury to the office of guardian of the spiritualities of the city and diocese of Hereford and vicar general, the See being vacant by the death of John Trefnant. In the usual form.*

A SERIES OF ROYAL CHARTERS CONTAINING GRANTS OF PRIVILEGES CONFERRED BY ENGLISH MONARCHS ON EARLY BISHOPS OF HEREFORD AND ITS CATHEDRAL, CONFIRMED BY RICHARD II IN FAVOUR OF BISHOP TREFNANT.

Fol. 64. Sequitur copia carte regis Ricardi II^di^ impetrate per reverendum Johannem Trefnant, etc., confirmatorie privilegiorum et libertatum, etc., concessorum ecclesie Herefordensi et eius episcopis in hec verba.

Ricardus, Dei gracia rex, etc., archiepiscopis, episcopis, abba-

tibus, prioribus, ducibus, comitibus, baronibus, justiciariis, vicecomitibus, prepositis, majoribus, ballivis, ministris et omnibus aliis fidelibus salutem. Inspeximus tenores quarumdam cartarum diversorum progenitorum nostrorum, quondam regum Anglie, per quas iidem progenitores nostri fecerunt plures diversas donaciones, concessiones, et confirmaciones, ac eciam dederunt, concesserunt et confirmaverunt diversas franchesias et libertates, privilegia, et quietancias predecessoribus venerabilis, etc., Johannis episcopi sub magno sigillo domini Edwardi, nuper regis Anglie, avi nostri, exemplificatos in hec verba.

*Charters of Edward III, etc., confirming several of Stephen.*

Edwardus, omnibus ad quos presentes littere pervenerint salutem. Inspeximus cartam domini Stephani, dudum regis Anglie, etc., in hec verba:—S., rex Anglie, justiciariis, etc. Precipio quod totum corredum et omnes res episcopi Herefordensis, Roberti, quas homines sui poterunt affidare suas esse dominicas, sint quiete de theolonio[1] et passagio et lestagio et omni alia consuetudine, et super hoc nullus homines suos nec res suas injuste disturbet super x li[brarum] forisfactura. Testibus comite de Auco et Briencio, filio comitis, apud Hereford.

Inspeximus eciam quandam aliam cartam eiusdem progenitoris nostri in hec verba:—S., rex Anglie, justiciariis, etc., de Herdefordsiria salutem. Sciatis quod concedo Roberto, episcopo Herefordensi, habere unum mercatum ad diem Jovis quacumque septimana in manerio suo de Rosse, et precipio quod omnes homines illuc euntes et inde redeuntes juste habeant meam pacem. Testibus Briencio, filio comitis, et Johanne Mare[scallo], apud Hereford.

A.D. 1136. Inspeximus insuper quandam aliam cartam predicti progenitoris nostri in hec verba:—Ego Stephanus, etc., respectu et amore Dei sanctam ecclesiam liberam esse concedo et debitam reverenciam illi confirmo, nichil me in ecclesia vel rebus ecclesiasticis symoniace acturum vel permissurum esse promitto, ecclesiasticarum personarum et omnium clericorum et rerum eorum justiciam et potestatem et distribucionem bonorum ecclesiasticorum in manu episcoporum esse perhibeo, et confirmo dignitates ecclesiarum, privilegia earum confirmata et consuetudines earum antiquo tenore habitas inviolata manere statuo, et concedo omnes ecclesiarum possessiones et tenuras

1—For these and other technical terms see *Cantilupe's Reg.*, vol. I., p. 94.

A.D. 1136. quas die illa habuerunt qua Willelmus, avus meus, rex Anglie fuit vivus et mortuus, sine omni calumpniancium reclamacione eis liberas et absolutas esse concedo. Siquid vero de habitis vel possessis ante mortem eiusdem regis quibus modo careat ecclesia deinceps repetierit indulgencie et dispensacioni mee vel restituendum vel discuciendum reservo. Quecumque vero post mortem ipsius regis liberalitate regum, largicione principum, oblacione, comparacione, vel qualibet transmutacione fidelium eis collata sunt confirmo, pacem et justiciam me in omnibus facturum et pro posse meo conservaturum eis promitto. Forestas quas Willelmus, rex, avus meus, et Willelmus secundus, avunculus meus, instituerit et tenuerit michi reservo; ceteras vero omnes quas Henricus rex superaddidit ecclesiis et regno quietas reddo et concedo. Siquis episcopus vel abbas vel alia ecclesiastica persona ante mortem suam sua racionabiliter distribuerit vel distribuenda statuerit firmum manere concedo, si vero morte preoccupatus fuerit pro salute anime eius ecclesie consilio eadem fiat distribucio, dum vero sedes propriis pastoribus vacue fuerint ipse et omnes earum possessiones in manu et custodia clericorum vel proborum hominum eiusdem ecclesie committantur donec pastor canonice substituatur. Omnes exacciones et iniusticias et mescheningas sive per vicecomites vel alios quoslibet male inductos funditus extirpo. Bonas leges et antiquas et justas consuetudines in murdris et placitis et aliis causis observabo et observari precipio et constituo, hec vero omnia concedo et confirmo salva regia et justa dignitate mea. Testibus W., archiepiscopo Rotho[omagensi], et H., episcopo Wyntonieni, et R., ep. Sarum, et A., ep. Lincolniensi, et E., ep. Norwycensi, et S., ep. Wirec., et B., ep. sancti David, et A., ep. Ebor., et R., ep. Herefordensi, et Joh., ep. Roven.,[1] et A., ep. Carliol., et R., Cantuariensi, et H., nepote regis, et R. de Fiscanno, et R., comite Gloucestrie, et W., comite Warwick., et R., comite Cestrensi, et R., comite Warwick., et Roberto de Veer, et M., Gloec., et B., filio comitis, et R. de Oilli, conest., Willelmo Mar., et H. Big., vicecomite, et W. de Buh., et S. de Belloc. dap., et W. de Alburni, et Eud. Marc., et R. de Ferr., et S. de sancto Licio, apud Oxon., anno Dominice incarnacionis M°C°xxxvi in communi consilio.

Inspeximus eciam quandam aliam cartam eiusdem progenitoris nostri in hec verba:—S., rex Anglie, justiciariis, etc., de Here-

1—Roffen.

fordsiria salutem. Sciatis quod concedo quod R., episcopus Herefordensis, habeat unum mercatum ad diem dominicam quaque septimana in manerio suo de Ledeburia, et precipio quod omnes illuc euntes et inde redeuntes juste habeant meam firmam pacem. Teste Johanne Mare[scallo], apud Hereford.

*Charters of King Henry I and II.*

Inspeximus eciam cartam domini H[enrici], quondam regis Anglie, progenitoris nostris, in hec verba:—H., rex Anglie, Adam de Port, et W., filio Normanni et foristar[iis], salutem. Precipio quod Rainelmus episcopus ita bene habeat necessaria sua in foresta sua de ultra Waiam sicut antecessores sui melius habuerunt et sicut precepi per aliud breve meum ut ipse haberet. Testibus R., ep. Salesb., et R., ep. Lincoln., apud Waltham.

Inspeximus eciam quandam aliam cartam eiusdem Henrici, progenitoris nostri, in hec verba:—H., rex Anglie et dux Normannie et Aquitanie et comes And., Willelmo, filio Alani, vicecomiti, et omnibus ministris suis de Salopesiria, salutem. Precipio quod G., episcopus Herefordensis, habeat mercatum suum in manerio suo de Ledburia sicut R., episcopus Herefordensis, et alii episcopi melius illud habuerunt tempore regis H., avi mei. Et volo et firmiter precipio quod omnes ad ipsum mercatum venientes, et
Fol. 64b. inde redeuntes habeant meam firmam pacem, et prohibeo ne aliquis eis injuriam faciat neque disturbet super forisfacturam meam. Teste T. Cantuariensi, apud Gloucestriam.

Inspeximus eciam quandam aliam cartam eiusdem H[enrici], progenitoris nostri, in hec verba:—H., rex Anglie, Adam de Port et omnibus baronibus suis et fidelibus, etc., salutem. Sciatis me dedisse et concessisse Ricardo, episcopo, episcopatum de Hereford ita bene, honorifice, et plenarie cum socca et sacca, toll. et tem., et infangeneteof et omnibus aliis consuetudinibus infra burgum et extra, in bosco et plano et in aquis, sicut aliquis antecessor suus umquam melius tenuit. Testibus Radulpho, Cantuariensi archiepiscopo, et Ricardo, episcopo Londoniensi, et Willelmo, Wyntoniensi episcopo, et Rogero, Salisburiensi episcopo, et Roberto, Lincolniensi, et Ranulfo, Dunelmensi episcopo, et Teeldo,[1] Wigorniensi episcopo, et W., Exoniensi episcopo, et Johanne, Bathoniensi episcopo, et Ernulfo, Roffensi episcopo, et Radulpho, Cicestrensi episcopo, et

1—*I.e.* Theulph.

Bernardo de sancto David, et Gurgano, Landavensi episcopo, et David, Bangorensi episcopo, et Randulfo, cancellario, et Stephano, comite Morton, et Ranu[lfo], Cestrensi comite, et Roberto, filio Rogeri, et Nigello de Albinni, et Willelmo de Tancardivilla, et Willelmo de Albinni, et Waltero de Gloucestria, et Adam de Port, et Willelmo de Pirou, et Waltero de Gant, et Ricardo, filio Bald., apud Westmonasterium.

Inspeximus eciam quandam aliam cartam predicti progenitoris nostri in hec verba:—H., rex Anglie, justiciariis, etc. Precipio quod totum corredum et omnes res episcopi Herefordensis, Roberti, quas homines sui poterunt affidare esse dominicas, sint quiete de theolonio et passagio et lestagio et omni alia consuetudine, et super hoc nullus homines suos nec res suas injuste disturbet super x li. forisfactura, testibus Johanne Mare[scallo] et P., filio Johannis, apud Wodestok.

Inspeximus eciam quandam aliam cartam eiusdem regis Henrici in hec verba:—H., rex Anglie, omnibus baronibus et omnibus fidelibus suis Francie et Anglie et burgensibus totius Anglie salutem. Sciatis me concessisse Ricardo, Herefordensi episcopo, unam feriam per tres dies apud Herefordiam in festo sancti Adelberti, martiris, quod est in sequenti die proximo festi S. Dunstani, episcopi, et venite ad eam et habeatis ibi tales consuetudines quales melius habetis in aliqua feria totius Anglie et pacem meam firmam habeatis in redeundo et eundo et quamdiu ibi morabitis. Testibus episcopo Salesburiensi, et Ranulfo, cancellario, et Willelmo de Tancardivilla, et Geiffre de Clint[on], apud Alewestane.

Inspeximus eciam quandam aliam cartam predicti regis H. in hec verba:—H., rex Anglie, archiepiscopis, etc., episcopis, etc., sciatis quod dedi et concessi canonice Roberto, episcopo, episcopatum Herefordensem cum omnibus terris et hominibus et rebus ipsi pertinentibus; quare volo et precipio quod bene et in pace et libere teneat in bosco et plano et in aquis et extra, in burgis et extra, in pratis et pasturis, in soca et saca et tol et tem et infangeteof et cum omnibus libertatibus et consuetudinibus et quietacionibus ecclesie sue cum quibus Ricardus, episcopus, vel aliquis antecessor ejus liberius et honorificencius tenuit. Testibus archiepiscopo Cantuariensi, Willelmo, et R., episcopo Sarum, et H., episcopo Wynton., et A., episcopo Lincoln., et G. cancellario,

et R[oberto] de Sig]illo], et comite Glocestrie, Rob., et B., filio comitis, et H. Big[ot], et M[ilone], Gloc., et P[agano], filio Johannis, et G[aufrido], filio Pag[ani], et Drogone de Monci, apud Wodestok.

Inspeximus eciam quandam aliam cartam eiusdem regis H. in hec verba:—H., rex Anglie, Pagano, filio Johannis, et omnibus baronibus, etc. Volo et precipio quod Ricardus, episcopus Herefordensis, teneat in pace dimidiam hidam terre in Walingtona sicut antecessores eius melius et honorabilius tenuerunt die qua pater meus vivus et mortuus fuit et frater meus, quia nolo quod Rogerus de Candos nec heres suus nec aliquis alius eum inde ponat in placito, sicut antecessores sui tenuerunt, et habeat communionem et introitum et exitum et pasturam suam et prata et consuetudines suas sicut unquam aliquis antecessorum suorum melius habuit. Testibus G. Canc., et Gaufrido, filio Pagani, et Willelmo de Pontearche, apud Wynton.

Inspeximus eciam quandam aliam cartam regis H. in hec verba:—H., Dei gracia rex, etc., archiepiscopis, etc. Sciatis me concessisse, etc., concordiam et finem coram me factam apud Flescheham inter Robertum Foliot, episcopum Herefordensem, et Johannem Mareschall de manerio Inteberga super querela que fuit inter eundem R., episcopum, et ipsum Johannem, filium Johannis Mareschall, de manerio de Interberga, videlicet quod idem R., episcopus, concessit eidem Johanni terram de Interberga et de Clodesdale cum omnibus pertinentibus suis, salvo jure prebende Herefordensis in ecclesia de [Herefordia], tenendam de ipso episcopo et successoribus suis sibi et heredibus suis in feodo per servicium dimidii militis, et pro hac concessione in recompensacionem dedit et concessit idem Johannes ipso episcopo et ecclesie Herefordensi imperpetuum totam terram quam habuit in villa de Estona pro x libratis terre in bosco et plano, in pratis et pasturis, et in omnibus pertinentibus suis, salvo eidem Johanni jure patronatus ecclesie eiusdem ville et salva elemosina patris sui quam habent canonici de Bradenestoch, tenendam de me [in] capite, ita quod idem Johannes predictam terram de Estona in manu mea quietam clamavit, et ego eandem terram predicto episcopo et ecclesie Herefordensi tradidi de me et heredibus meis semper in capite tenendam sicut aliam baroniam ipsius episcopi. Testibus Egidio, episcopo Eboracensi, Nicholao et Rogero, capellanis meis,

comite Willelmo de Maun[deville], Willelmo, comite Sarum, Willelmo, comite de Arundella, Willelmo de sancto Johanne, Roberto de sancto Johanne, Reginaldo de Curten[ay], Thoma Basset, Fuleh Paganello, Ricardo de Vernon, Roberto de Briwecurt, Willelmo de Ald[ebury], Reginaldo de Pavilli, apud Flescheham.

*Charters of King John.*

A.D. 1203. Inspeximus eciam cartam domini Johannis, quondam regis Anglie, progenitoris nostri, in hec verba:—Johannes, etc., archiepiscopis, etc. Sciatis nos intuitu Dei et pro salute nostra et pro animabus omnium antecessorum et successorum nostrorum dedisse, etc., Deo et ecclesie sancte Marie et sancti Ethelberti Hereford-
Fol 65. ensis, et Egidio, eiusdem ecclesie episcopo, et successoribus suis quod ipsi habeant et teneant omnes terras et possessiones suas et tenementa sua imperpetuum cum soca et saca et thol et theam et infangenteof in bosco et plano, in pratis et pasturis, in aquis et molendinis, in vivariis et piscariis, viis et semitis, et quod ipsi et homines sui de predictis tenementis sint liberi et quieti de geldis et danegeldis et de hidagiis et carrucagiis et tallagiis et de chiris[1] et hundredis et de sectis eorum infra burgum et extra et de stretwarda et de omnibus placitis et querelis que ad comitatum et hundredam pertinent salvis hiis que ad regiam coronam pertinent. Concessimus eciam ei et successoribus suis quod ipsi et omnes homines sui sint quieti et liberi ab omni carragio, pontagio, passagio, paagio, stallagio, et thelonio per omnia dominica nostra, excepta civitate Londoniensi. Et quod ipsi sint quieti de hundredfech, wardefech, et teyingpenni et fisfech et franco plegio et de operacione castellorum et refeccione poncium et clausura parcorum et omnibus similibus operacionibus et exaccionibus. Quare volumus et firmiter precipimus quod predictus episcopus et successores sui habeant et teneant omnes predictas libertates bene et in pace, integre et honorifice, in omnibus locis et rebus sicut predictum est, hiis testibus, Willelmo Mareschallo, comite de Pembroke, W., comite Arundellie, W., comite Sarum, W., comite de Dereby, Willelmo de Breosa, Garino, filio Geroldi, Galfrido de Saby, Willelmo de Albeny, Thoma et Alano Basset. Datum per manum J. de Brancestre, archidiaconi Wygorniensis, apud Rothomagum, xxi° die Junii, anno regni nostri quinto.

1—*Shiris.*

*Charters of Henry III.*

A.D. 1241. Inspeximus eciam quandam cartam quam dominus H., quondam rex Anglie, proavus noster, fecit in hec verba :—Henricus, etc., archiepiscopis, etc. Sciatis nos intuitu Dei et pro salute nostra et animabus omnium antecessorum et successorum nostrorum dedisse, etc., Deo et ecclesie sancte Marie et sancti Ethelberti Herefordensis, et Egidio eiusdem ecclesie episcopo et successoribus suis quod ipsi habeant et teneant omnes terras et possessiones suas et tenementa sua imperpetuum cum soka et saka et thol et theam et infangeneteof et utfangenetof, in bosco et plano, in pratis et pascuis, in aquis et molendinis, in vivariis et piscariis, in viis et semitis, et quod ipsi et homines sui de predictis tenementis sint liberi et quieti de geldis et danegeldis et hidagiis et carrucagiis et tallagiis et de chiris et hundredis et de sectis eorum infra burgum et extra, et de stretwarda et de omnibus placitis et querelis que ad comitatum et hundredam pertinent, salvis hiis que ad regiam coronam pertinent; concessimus eciam ei et successoribus suis quod ipsi et omnes homines sui sint quieti et liberi ab omni carragio, pontagio, passagio, stallagio, et theolonio, per omnia dominica nostra, excepta civitate Londoniensi, et quod ipsi sint quieti de hundredfech, wardfech, et theting et peyry et fisfech et franco plegio et de operacione castellorum et refeccione poncium et clausura parcorum et de omnibus similibus operacionibus et exaccionibus. Quare volumus et firmiter precipimus quod predictus episcopus et successores sui habeant et teneant omnes predictas libertates bene et in pace, etc. Hiis testibus, W. Mareschallo, comite Penbroch, W., comite Arundelie, W., comite Sarum, W., comite Derby, Willelmo de Breosa, Garino, filio Geroldi, Galfrido de Say, Willelmo de Albeny, Thoma et Alan Basset. Datum per manum J. de Brancestre, archidiaconi Wygorniensis, apud Rothomagum, xxi° die Junii, anno regni nostri quinto. Nos donacionem et concessionem predictarum libertatum ratas et gratas habentes eas pro nobis et heredibus nostris concedimus et confirmamus sicut predicta carta racionabiliter testatur, hiis testibus, venerabilibus patribus, W., Ebor. archiepiscopo, W., Karl. episcopo, N., Dunelm. electo, Petro de Sabaudia, Stephano de Seg., Johanne, filio Galfridi, Willelmo de Cantilupe, Bert[ramo] de Grum[mesbiria], Galfrido, dispensario, Drogone de Barent. et aliis. Datum per manum nostram apud Wodestoke, primo die Marcii, anno regni nostri xxv^to^.

A.D. 1256. Inspeximus eciam cartam eiusdem proavi nostri quam Henricus, quondam rex Anglie, avus noster, fecit Roberto Foliot, quondam episcopo Herefordensi, in hec verba:—Henricus, etc., archiepiscopis, etc. Sciatis me concessisse et presenti carta mea confirmasse concordiam et finem coram me factum apud Flescheham inter Robertum Folyot [*ut supra*]. Nos igitur predictam concessionem et confirmacionem ratam habentes et gratam eam episcopo Here-
Fol. 65b. fordensi et successoribus suis pro nobis et heredibus nostris concedimus, etc., hiis testibus, Willelmo de Clare, Ricardo, Johanne, et Willelmo de Gray, fratribus, Johanne, priore de Novo Burgo, Nicholao de sancto Mauro, Imberto Pogeis, Radulpho de Bakopnethe, Willelmo de sancta Erin, Petro Edwardo, Willelmo Term, et aliis. Datum per manum nostram apud Wodestoke, sexto die Februarii, anno regni nostri xl^mo^.

A.D. 1241. Inspeximus eciam quamdam aliam cartam predicti proavi nostri in hec verba:—Henricus, etc., archiepiscopis, etc. Sciatis nos concessisse venerabili patri, P[etro], Herefordensi episcopo, quod ipse et successores sui imperpetuum habeant liberas warennas in omnibus dominicis terris suis quas habet extra forestam nostram in manerio suo de Ross, simul quod in omnibus dominicis terris suis maneriorum subscriptorum extra forestam nostram, videlicet in maneriis de Bertone, Etone, Scheldwyke, Topesle, Hamptone, Optone, Bromyord, Whiteborne, Froma, Bosebury, Grendon, Collewalle, Credeley, Estenor, et Ledebury sub Malverna, comitatus Herefordensis, et in manerio de Ledebury North in comitatu Salopsire, et in maneriis de Prestebury et de Seve[n]hampton in comitatu Gloucestrie, ita quod nullus warrennas illas maneriorum predictorum intrare possit ad fugandum in eis vel aliquid in eis capiendum sine licencia et voluntate ipsius episcopi et successorum suorum super forisfacturam nostram decem librarum. Hiis testibus, H. de Boun, comite Herefordensi et Essex., Stephano de Segrave, Willelmo de Cantilupe, Bertramo de Croyle, Herberto, filio Mathei, Roberto de Muscegrose, Matheo Bezil, Bartholomeo Pecche, Drogone de Barentone, Nicholao de Bolevill, et aliis. Datum per manum nostram apud Cestr., quarto die Septembris, anno regni nostri vicesimo quinto.

A.D. 1390. Nos autem omnes et singulas donaciones, etc., in predictis chartis contenta et comprehensa rata habentes et grata ea omnia et singula venerabili in Christo patri, Johanni, nunc episcopo Herefordensi, et successoribus suis tenore presencium concedimus et confirmamus imperpetuum prout littere patentes prefati avi nostri de exemplificacione cartarum predictarum racionabiliter testantur.

Preterea volentes eidem episcopo Herefordensi graciam in hac parte facere uberiorem concessimus, etc., quod licet ipse vel predecessores sui aliqua vel aliquibus donacionum, etc., in dictis cartis contentarum aliquo casu emergente hactenus plene usi non fuerint, idem tamen episcopus et successores sui omnibus et singulis huiusmodi donacionibus, etc., exnunc plene gaudeant et utantur imperpetuum sine occasione vel impedimento nostro, etc. Hiis testibus, venerabilibus patribus, W., Cantuar., totius Anglie primate, et T., Ebor., Anglie primate, R., London., W., Wynton., cancellario nostro, et J., Menevensi, thesaurario nostro, episcopis, Johanne, Aquitanie et Lancastrie, et Thoma, Gloucestrensi, ducibus, avunculis nostris carissimis, Ricardo Arundellie, Johanne de Holand, fratre nostro carissimo Huntyndon, Henrico de Percy, Northumbrie comitibus, Johanne Deveroux seniore, hospicii nostri magistro, Edmundo de Stafford, custode privati sigilli nostri, et aliis. Datum per manum nostram in palacio nostro Westmonasterii, xxv° die Novembris, anno regni nostri xiiii^to^ per breve privati sigilli. Faryngtone.

Pro viginti marchis solutis in hanaperio.

Exemplificatum per Robertum de Faryntone et Thomam de Stanlay } clericos.

A.D. 1394. *Sept. 2.—Privileges and prerogatives conferred by royal favour on the bishop and his successors.*

Ricardus, etc., archiepiscopis, etc. Sciatis quod de gracia nostra speciali et ob sinceram devocionem quam ad sanctum Ethelbertum, regem et martirem, ac gloriosum confessorem, sanctum Thomam Herefordensem, necnon specialem affeccionem quam ad venerabilem patrem, Johannem, episcopum Herefordensem, ac dilectum clericum nostrum, magistrum Johannem Prophete, decanum ecclesie cathe-
Fol. 66. dralis Herefordensis, gerimus et habemus, concessimus, etc., eisdem

A.D. 1394. episcopo et decano et capitulo eiusdem loci quod ipsi et successores sui imperpetuum habeant assisam et gubernacionem panis, vini, cervisie ac omnium aliorum victualium, necnon assisam et sigillacionem omnium mensurarum et ponderum in maneriis suis de Prestbury, Bromyord, Ledebury, Ross, Byschopescastell, Madeley, et Ploufield, ac infra precinctus maneriorum predictorum et in omnibus aliis maneriis, terris et feodis suis tam infra civitatem nostram Herefordensem et suburbia eiusdem quam extra, ac eciam cognicionem, correccionem, punicionem, fines, amerciamenta et emendas pistorum, braciatorum, tabernariorum, vitellariorum, regratariorum, forstallatorum, et aliorum transgressorum huiusmodi in maneriis, precinctibus, terris et feodis suis predictis, tam in presencia nostra et heredum nostrorum quam in absencia, ita quod senescallus et marescalli aut clericus mercati hospicii nostri et heredum nostrorum maneria, precinctus, terras et feoda sua predicta ad premissa vel aliquod premissorum seu ad aliqua alia officium suum tangencia ibidem faciendum, corrigendum, vel puniendum non ingrediantur nec se in aliquo intromittant. Hiis testibus, venerabilibus patribus, W. Cantuariensi, totius Anglie primate, T. Ebor., Anglie primate, cancellario nostro, archiepiscopis, R. London., J. Sarum, thesaurario nostro, J. Hereford., episcopis, Johanne Aquitanie et Lancastrie, Edmundo Eboraci, Thoma Gloucestrie, ducibus, avunculis nostris carissimis, Edwardo Roteland, Ricardo Arundell., Thoma Marshall et Notynghamie, comitibus, Thoma de Percy, senescallo hospicii nostri, magistro Edmundo de Stafford, custode privati sigilli nostri, et aliis. Datum per manum meam apud Hereford, secundo die Septembris, anno regni nostri decimo octavo. Per breve de privato sigillo. Searle.

*Sept. 18.—Grants of markets and fairs to the See confirmed.*

Ricardus, etc., archiepiscopis, etc. Sciatis nos de gracia nostra speciali concessisse, etc., venerabili, etc. Johanni, episcopo Herefordensi, quod ipse et successores sui imperpetuum habeant unum mercatum singulis septimanis per diem lune apud Prestebury in comitatu Gloucestrie, et eciam unum mercatum singulis septimanis per diem Mercurii apud villam de Castell Episcopi in comitatu Salopescirie, necnon unam feriam ibidem singulis annis per tres dies duraturam, videlicet secundo die Novembris et duobus diebus immediate sequentibus nisi mercata et feria illa sint nocumentiva vicinorum mercatorum et vicinarum feriarum. Hiis testibus, venera-

A.D. 1394. bilibus patribus, W. Cantuar., totius Anglie primate, [T. Ebor., Anglie primate], archiepiscopis, R. London., W. Wynton., J. Sarum, thesaurario nostro, episcopis, Johanne Aquitanie et Lancastrie, Edmund Ebor., Thoma Gloucestrie, ducibus, avunculis meis carissimis. Edwardo Roteland, Thoma Warr., Thoma Notynghame et marescallo Anglie, comitibus, Willelmo le Scrope, subcamerario nostro, magistro Edmundo de Stafforde, custode privati sigilli nostri, et aliis. Datum per manum nostram apud civitatem nostram Menevensem, xviii° die Septembris, anno regni nostri xviii°

A.D. 1393. *The vacancy of the decanal office.*

In Dei nomine, Amen. Universis infrascripta actitata visuris vel audituris Johannes Trefnant, episcopus Herefordensis, salutem, etc. Noverit universitas vestra quod bone memorie magistro Johanne Harold, quondam ecclesie Herefordensis decano, viam universe carnis, prout Deo placuit, ingresso, litteras nostras dilectis fratribus nostris, magistris Rogero Hoore, Johanni Godemastone, et Reginaldo de Wolstone, eiusdem ecclesie nostre canonicis, ac Johanni Lanwaryn, commissario nostro generali, direximus in hec verba :—

*Oct. 19.—Commission to R. Hoore, J. Godemastone, and R. de Wolstone, canons, and J. Llanwarin, to execute the decanal jurisdiction during the vacancy.*

Johannes, etc., dilectis, etc., R. Hoore, J. Godemastone, et R. de Wolstone, confratribus nostris in eadem ecclesia Herefordensi ac J. Lanwaryn, commissario nostro generali, salutem, etc. Quam sit dignitati, presertim si ad eam cura pertineat animarum et jurisdiccio ipsius, dispendiosa vacacio, quam periculosa eciam esse soleat animabus, non solum jura testantur sed eciam magistra rerum efficax experiencia manifestat; hinc est quod, cum decanatus ecclesie nostre Herefordensis antedicte, ad quem de consuetudine, ut dicitur, spectat cura animarum et correccio subditorum, per obitum venerabilis et circumspecti viri, magistri Johannis Harold, vacat in presenti, ne huiusmodi cura negligatur et subditis ex defectu exercicii jurisdiccionis prejudicium generetur, eorundem subditorum correccionis officium ac jurisdiccionis inter eosdem et cure exercicium dicti decanatus nobis assumpsimus exercendum. Quocirca vobis et cuilibet vestrum mandamus quatinus prefatum correccionis officium ac jurisdiccionis exercicium vice et auctoritate nostra exequamini cum effectu, contradictores et rebelles per cen-

A.D. 1393. suram ecclesiasticam compescendo. Datum apud manerium nostrum de Whiteborne, xix° die mensis Octobris, anno Domini millesimo CCC^mo^ nonogesimo tercio.

*Oct. 23 — Debate between the bishop and the chapter before the funeral service of the dean.*

Fol. 66b. Postmodo vero facta nobis nonnullorum instancia ut exequiis dicti domini decani interesse dignaremur disposuimus nos ad interessendum in dicta ecclesia nostra cathedrali, videlicet die xxiii° mensis Octobris, anno Domini supradicto, huiusmodi exequiis celebrandis. Quo die adveniente ante exequias dicti domini decani nos et confratres nostri tunc ibidem presentes de mane intravimus domum capitularem et tactum fuit et dictum per canonicos quod ad ipsos deberet pertinere jurisdiccionis exercicium pertinentis ad decanatum, ipso decanatu vacante, et approbare testamentum decani. Nos diximus quod de iure communi pertineret ad episcopum et quod approbare testamentum est pars jurisdiccionis, et ita reperimus in registro felicis memorie sancti Thome, quondam episcopi Herefordensis, quomodo ipse duobus litigantibus super decanatu quia non constabat cui jus competebat assumpsit jurisdiccionem et eius exercicium ad manus suas, prout in litteris nostris supradictis vobis de dato xix° die mensis Octobris, anno Domini ut supra, directis plenius continetur; sed si vos probabitis per privilegia apostolica vel statuta aut consuetudines ad hoc sufficientes huiusmodi jurisdiccionem ad vos pertinere tunc revocabimus nostram commissionem et non ante. Sed volumus quod magister Rogerus Hoore nomine nostro jurisdiccionem exerceat et defectus corrigat, adicientes ne videamur cupidi alicuius lucri pecuniarii, in hoc casu volumus quod si aliquod commodum pecuniarium ex huiusmodi jurisdiccione perveniat illud hac vice exponatur ad opus ecclesie vel luminaria, vel distribuatur vicariis chori aut choristis, sive aliis pauperibus, prout vobis videbitur, et consequenter domini canonici supplicarunt nobis dare eis et concedere oblaciones offerendas illo die in exequiis nobis ibidem celebrantibus, et ita dedimus eas et concessimus.

Die xxiiii^to^ ejusdem mensis, scilicet immediate sequentis, nos et alii confratres nostri tunc presentes omnes et singulos alios confratres nostros tunc absentes pro eleccione futuri decani iuxta laudabilem consuetudinem eiusdem ecclesie per edictum in stallum singulorum affigendum ad locum et terminum infrascriptos decre-

A.D. 1393. vimus fore citandos. In quo quidem termino, videlicet tercia die mensis Novembris, in ecclesia nostra cathedrali antedicta, de mane antequam ingrederemur domum capitularem una cum confratribus nostris diximus, allegavimus, et expresse protestati sumus prout in instrumento inde confecto plenius contineri dinoscitur, cujus tenor talis est:—

*Protest of the bishop before the election.*

In Dei nomine, Amen. Per presens publicum instrumentum cunctis appareat evidenter quod, anno Domini M°CCC°xciii°, etc., die septima mensis Novembris, hora prima vel quasi in ecclesia cathedrali Herefordensi, in mei notarii publici et testium subscriptorum presencia personaliter constitutus dominus Johannes, etc., asseruit et protestando dixit non esse intencionis sue per aliqua fienda per ipsum seu dicenda in sua collocucione ante eleccionem per ipsum fienda vel aliis qualitercumque confratribus suis ejusdem ecclesie canonicis vel aliis quibuscumque illo die in aliquo sibi seu juri suo aut successorum suorum prejudicium generari. Sed si que verba contingeret ipsum dicere vel aliqua facere ex quibus prejudicium huiusmodi posset aliis obici in futuro voluit et expresse protestatus est quod huiusmodi dicta seu facta pro non dictis seu factis sed ex abrupto et improviso ab omnibus haberentur.

Acta sunt hec loco quo supra presentibus tunc ibidem venerabilibus et circumspectis viris, magistro Reginaldo de Wolstone, canonico Herefordensi, et domino Thoma Guldesfolde, rectore ecclesie parochialis de Bykenor Englysche, testibus ad premissa vocatis specialiter et rogatis. Et ego B. Comme, clericus Assavensis diocesis, publicus auctoritate apostolica notarius, premissis assercioni, protestacioni, et omnibus aliis et singulis, dum sic ut premittitur per predictum patrem agerentur et fierent una cum prenominatis testibus interfui, eaque sic fieri vidi et in hanc publicam formam redegi, signoque et nomine meis solitis et consuetis signavi rogatus, etc.

Subsequenter vero ad dictam domum capitularem una cum infrascriptis confratribus nobis, dicte ecclesie canonicis, videlicet magistris Waltero Ramesbury, precentore, Ricardo Chaundos, Johanne Myddelton, David ap Jak., Rogero Hoore, Waltero Pryde, Johanne Godemastone, Henrico Buyton, Hugone Vychan, et Reginaldo de Wolstone, necnon multitudine aliorum tam clericorum

A.D. 1393. quam laicorum accessimus ibidem, ibidemque facta collocucione per nos in hec verba, ut in principio proximi folii sequentis.

*Address of the bishop before the election of the dean.*

Fol. 67. Quia solempnis actus deformis judicatur si aliquali prefacione
Dig. 1, 2. non ornetur, testantibus juris consultis, Dig. de *origine juris*,
Cod. IV, 2. *si certum petatur*; lege reliqua in prenotato et Guillermo Duranti
Cod. II, 7. in titulo suo de *advocatis* C., nunc de exordiis assumo michi verba
apostoli ad Thesalonic. dicentis, *Dominus dirigat corda vestra in*
II Th. iii, 5. *caritate*, ii ad Thesal. c. iii. Venerabiles viri et confratres carissimi,
corda hominum in manu Dei sunt et ubi voluerit inclinabit illa,
Cod. I, i. 8. Cod. *de summa Trinitate et fide catholica, epistola inter claras.* Est
Dig. xi, I. enim Deus ductor cordium et scrutator, Dig. *de interrogatoriis*
Sebastianus Sapia commentator. *actionibus*, l ii, Sapia, cap[1]. Aliquando vero Deus dirigit corda
hominum ad bonum juxta eorum merita et graciam, Act. xiii,
Act. Ap. xiii, 48. *ibi quotquot Deus preordinaverat ad vitam eternam direxit Deus ad credendum*, et aliquando dirigit Deus corda hominum ad malum
juxta eorum demerita et ad eligendum tyrannos principes et malos
prelatos ad subtilem vindictam peccatorum populi, teste sancto
Jeronimo, ut habetur viii 9, *Audacter direxit eum Deus et induravit*
Exod vii, 17. *cor Pharaonis in malo propter peccata sua*, Exod. c. vii. Unde
apostolus volens precise deprecacionem suam ad bonum referre ait
*Dominus dirigat corda vestra* et subiungit *in caritate*, nam quicquid
in caritate agatis bonum semper est, et sine caritate nulla fides,
nulla elemosina, nulla operacio, videlicet *caritas non emulatur, non
agit perperam, non est ambiciosa, non querit que sua sunt*, ad Cor.,
c. xiii. Et taliter omnes eligentes quem ad prelaturam vel ad aliud
beneficium ecclesiasticum debent se semper habere. Merito igitur
possum repetere verba preassumpta pro themate *Dominus dirigat
corda vestra in caritate*, ubi prius, in quibus verbis ecce tria
breviter intuenda, videlicet:

| | | |
|---|---|---|
| Extensio dominice operacionis in necessitate - - - | dum dicitur | Dominus dirigat |
| Intencio divine affeccionis in sinceritate - - - | dum dicitur | corda vestra |
| Ostencio deifice puritatis in unitate - - - - | dum dicitur | in caritate |

Primo dixi: Extensio dominice operacionis in necessitate dum dicitur *Dominus dirigat*. Nam quicquid proponitis nichil perficietis

A.D. 1393. nisi Dominus dirigat et cooperetur, per ipsum enim omnia facta
Auth. Con VI. sunt, et sine ipso factum est nichil, Auth. *quomodo oporteat episcopos et clericos* in prenotato capitulo. Et *nisi dominus custodierit*
Ps. cxxvii. 1. *civitatem frustra vigilat qui custodit eam*, Ps. cxxvii. Apostoli Dei missi predicaverunt per universum mundum demonia eicientes et
S. Marc. xvi. 17. infirmos sanantes sed non nisi Domino cooperante, Marc. xvi cap°, *Omne datum optumum et omne donum perfectum desursum est a*
S. Jac. i, 17. *patre luminum*, Jac. i cap°. De necessitate ergo est ut Deus dirigat vos et cooperetur vobiscum, aliter nichil agetis ut supra dictum est.

Secundo dixi: Intencio divine affeccionis in sinceritate dum dicitur corda vestra vel animos vestros, prout habetur in dicto capitulo audacter per Jeronimum, vel dic corda vestra vel oculos cordium vestrorum, cor vero habet oculos seu intellectum et affec-
Sexti Decr. v. 4 tum ut habetur, Extra. *de homicidio*, c. i, li vi, et in psalmo *levavi oculos meos in montes*, etc., Ps. cxxi; et alibi *illumina oculos meos ne umquam obdormiam*, etc., Ps. xiii; et *si oculi cordium vestrorum sint mali Deus eos reprobat*, Matt. vi c. Si vero sint boni et in sinceritate cordis et in mundicia Deus eos acceptat dicens *beati mundi corde quoniam ipsi Deum videbunt*, Matt. c. v; et in Ps. *cor mundum crea in me Deus*, Ps. li.

Tercio dixi: Ostensio deifice puritatis in unitate dum dicitur in caritate. Nam Deus caritas est I Joh., c. iiii, et si manseritis incaritate manebitis in Deo, et Deus in vobis, ut dicto c. iiii, et sic eritas unum cum Deo quod Deus affectat, Act. c. iiii, et Christus transiens de hoc mundo ad patrem sic ait, *Pater sancte serva eos quos dedisti michi ut sint unum sicut et nos*, Joh. xvii. Et est caritas unitas cara ut probatur de peticione dominica cum sequentibus, et huiusmodi unitis deifice puritatis permaximum requiritur in eligendo quem ad beneficium ecclesiasticum, ad quod ostendendum jura canonica volunt quod licet unus plurium judicum recitans sentenciam nomine omnium debet uti verbis pluralis numeri ut sic, *nos tales judices*, etc. Tamen unus de pluribus eligentibus quem ad beneficium ecclesiasticum pronuncians eleccionem debet uti verbis singularis numeri ad evidencius ostendendum quod omnes in unitate elegerunt ut Extra.
Sexti Decr. II, 14, 4. *de sententia et re judicata*, li. vi; vos ergo debetis sine prejudicio loquendo una nobiscum unanimiter solum Deum habentes pre oculis de gremio ecclesie Herefordensis, quia, *benedictus Deus*, sufficientes

A D. 1393. inveniuntur, probum virum de legitimo matrimonio procreatum
Decr. Greg. I, 6, 41. eligere in decanum juxta cap. *ne pro defectu*, ex. *de eleccione*, etc.,
I, 6, 7. *cum in cunctis* ejusdem tituli, non per sordes et pecuniam, non per partes et munera, nam istis modis committitur symonia, ut in
Auth. Con. VI. Authentic., *Quomodo oporteat episcopos et clericos ad ordinacionem*
Decr. V, 3. *adduci*, et neque quinta decima collacione et ex. *de symonie natura*, nec sub spe remuneracionis temporalis nam sic committitur symonia
Decr Greg. I, 29. mentalis de qua habetur ex. *de officio delegati*, cap. ex parte prima, et debet eligi invitus et nolens sed demum instancia devictus, volens ad ecclesie utilitatem pocius quam persone, Cod. *de episcopis et*
Cod I. 3, 30. *clericis*, cap. *si quemquam*, ut ait Ysidorus, de quo habetur ex. *de*
Sexti Decr I, 6, 3. *eleccione super Roma* l. vi. Electus debet esse splendidus, clarus, et excelsus. Debet esse splendidus per etatis maturitatem. Debet esse clarus per morum gravitatem. Debet eciam esse excelsus per sciencie
Decr. Greg. I. 6, 7. circumspeccionem. Hec omnia probantur in dicto capitulo *cum in cunctis*. Et talem et taliter eligendo complacebitis Deo ac Herefordensi providebitis ecclesie, civitati, atque patrie, ad quod Dominus corda vestra dirigat et ad vitam eternam vos perducat qui sine fine vivit et regnat. Amen.

Qua quidem collocacione finita omnibus et singulis laycis de dicta domo capitulari repulsis ibidem palam et publice protestati sumus, prout in instrumento inde confecto continetur, cujus tenor sequitur et est talis.

*Further protestations of the bishop.*

In Dei nomine, Amen. Per presens publicum instrumentum cunctis appareat evidenter quod anno Domini M°CCC°xciii°, etc., die septima mensis Novembris, hora terciarum vel quasi, in domo capitulari ecclesie cathedralis Herefordensis, in mei notarii publici et testium subscriptorum presencia, reverendus in Christo pater, Johannes, etc., una cum confratribus suis, eiusdem ecclesie canonicis infrascriptis, pro eleccione decani eiusdem fienda, decanatu tunc per mortem bone memorie magistri Johannis Harold, dudum ibidem decani, vacante, personaliter constitutus, palam et publice protestatus est non esse intencionis sue quovismodo propter interessenciam suam pro huiusmodi eleccione fienda, etc., sibi vel successoribus,
Fol. 67b. quantum ad collacionem huiusmodi decanatus, ad ipsum episcopum solum dictam collacionem pertinere aliquod prejudicium generari, et si qui tunc essent ibidem presentes tanquam ad quos huius-

A.D. 1393. modi eleccio pertineret reperirentur in futurum active vel passive quo ad huiusmodi eleccionem qualitercumque inhabiles seu ineligibiles, forte quia non habentes titulos in canoniis suis seu beneficiis, eorum presencia non obstante una cum eodem episcopo in huiusmodi eleccione, protestatus est idem Johannes quod, si poterit sibi constare in futurum de nullitate titulorum seu non jure eorumdem presencium, quod premissis non obstantibus idem epscopus procedet ad privacionem seu amocionem huiusmodi personarum ius non habentium. Acta sunt hec ut scribitur presentibus tunc ibidem venerabilibus, etc., W. Ramesbury, precentore, R. Chaundos, J. Myddelton, D. ap Jak., R. Hoore, W. Bryd, J. Godemastone, H. Buytone, Hugone Vychan, canonicis dicte ecclesie Herefordensis, testibus, etc. Et ego Reginaldus de Wolstone, publicus apostolica et imperiali auctoritate notarius, premissis omnibus, etc., eaque sic fieri vidi et audivi, ideoque hoc presens publicum instrumentum, me aliis occupato negociis, per alium fideliter scriptum publicavi et in hanc publicam formam redegi, etc.

*Nov. 7.—Election of John Prophet as dean.*

Quibus ad huiusmodi eleccionem fiendam decrevimus procedendum et incontinenti per viam Spiritus sancti discretum virum, magistrum Johannem Prophet, confratrem nostrum, duximus eligendum et unanimi consensu, etc., ipsum elegimus in decanum, etc.

In Dei nomine, Amen. Cunctis Christi fidelibus infrascriptum processum visuris vel audituris appareat evidenter quod bone memorie magistro Johanne Harold, quondam decano, anno Domini CCC$^{mo}$ nonegesimo tercio, xix$^{o}$ die mensis Octobris, viam universe carnis ingresso, ipsiusque corpore xxiii$^{o}$ die eiusdem mensis ecclesiastice tradito sepulture, in crastino, venerandus in Christo pater, etc., Johannes, etc., necnon domini et magistri, W. Ramesbury, precentor, R. Chaundos, J. Myddelton, D. ap Jak., J. Abraham, W. Bryd, R. Hoore, J. Godemastone, H. Buyton, residenciarii, et R. de Wolstone, eiusdem ecclesie canonicus, in domo capitulari congregati, ad ordinandum et disponendum pro eleccione futuri decani fienda tractantes, habitoque super hoc cum maturitate tractatu, septimum diem mensis Novembris proximo sequentis, etc., sibi ipsis ut premittitur tunc presentibus, necnon dominis et magistris, Willelmo Humberstane, Reginaldo Kentewode, Ricardo

A.D. 1393. Thurbane, Johanne Prophet, Johanne Excestri, Johanne Rushale, Johanne Prat, Thoma Chandos, Nicholao Salesbury, Thoma Moore, T. Byltone, Johanne Chytterne, Johanne Trebor, Guidone Mone, Johanne Calesby, Hugone Vychan, et Edmundo Royall, dicte ecclesie concanonicis suis tunc absentibus, ad procedendum ad eleccionem futuri decani in dicta domo capitulari faciendam, prefixerunt et peremptorie statuerunt, dictosque W. Humberstane et alios concanonicos ad huiusmodi diem, locum, et actum decreverunt fore citandos, et per discretum virum, magistrum Johannem Turry, auctoritate apostolica notarium, ipsosque et eorum quemlibet, iuxta laudabilem consuetudinem eiusdem ecclesie, per edictum in singulis stallis suis ad instar albi pictoris affixum, citari fecerunt; in quo quidem die, missa de sancto Spiritu ad summum altare ejusdem ecclesie, ut moris est, solempniter celebrata, comparuit coram dicto reverendo patre, ac canonicis, presentibus ad huiusmodi actum feliciter perficiendum in dicta domo capitulari, magister Johannes Turry, referens se dictos dominos et magistros W. Humberstane et alios cum eodem peremptorie citasse. Qua relacione facta dictus reverendus pater et alii canonici post eum superius recitati ibidem sepedictos W. Humberstane et alios absentes ad ostium eiusdem domus capitularis alta et intelligibili voce preconizari fecerunt, et incontinenti dicti domini et magistri Hugo Vychan, personaliter pro se ipso, Johannes vero Prat, Thomas Morse, Johannes Catesby, Nicholaus Salesbury, et Ricardus Thurban per venerabiles viros, magistrum Rogerum Hoore, et dominum Johannem Abraham, concanonicos suos, supradictos procuratores suos ad huiusmodi actum legitime constitutos, comparuerunt, reliquis vero canonicis, licet ut premittitur citatis, nullo modo comparere curantibus, proposito primitus ibidem verbo Dei solempniter, factaque publice ibidem monicione per dictum reverendum patrem ac omnes canonicos, tunc presentes, videlicet quod omnes excommunicati, suspensi, interdicti, necnon quicumque alii si qui essent forsan inter eos qui de iure aut consuetudine interesse in ipso eleccionis negocio non deberent, de ipso capitulo recederent, alios eligere rite et legitime permittentes, idem reverendus pater et alii canonici publice protestati sunt quod non erat alicuius ipsorum intencio tales admittere tanquam jus seu voces in eleccione habentes, aut procedere seu eligere cum eisdem, ymmo volebant quod voces talium, si qui reperirentur interfuisse postmodum, nulli prestarent suffragium, sed pocius pro non receptis haberentur, hiis

A D. 1393. peractis, invocata devote Spiritus sancti gracia per decantacionem ympni, videlicet, *Veni creator Spiritus*, cum ceteris devotis oracionibus, deliberacioneque prehabita per quam formam esset in huiusmodi eleccionis negocio procedendum, tandem dictus reverendus pater primo ac subsequenter alii canonici tunc presentes per viam Spiritus sancti statim, subito, et repente omnes unanimiter in dictum magistrum Johannem Prophete consenserunt et eundem elegerunt in suum et ecclesie Herefordensis decanum, tanquam satis eis notum virum, sancta vita ac moribus approbatum, in spiritualibus providum et in temporalibus circumspectum. Qua sic eleccione facta de dicta domo capitulari predicti electores cantando psalmum evangelicum, scilicet *Te Deum laudamus*, ad chorum cum leticia processerunt ubi dictus magister Walterus Ramesbury, precentor, huiusmodi eleccionem multitudini populi ibidem astanti alta voce in vulgari lingua declaravit. Acta sunt hec die, anno Domini, et loco quibus supra, etc., presentibus ibidem, etc. Et ego K. de W., etc.

*The bishop asks the chapter to consent to the admission of Richard Kyngstone to the prebend of Bullinghope, but they refuse.*

Fol. 68. Eodem die, nos in domo capitulari supradicta ipsis confratribus nostris suaviter et benigne supplicavimus quatinus admitterent dictum dominum Ricardum Kyngestone ad canonicatum et prebendam de Bolynghope, ut premittitur per nos sibi collatos, et quia hoc facere non curabant ipsos requisivimus instanter ut ipsum admitterent sub pena juris et quia nolebant nostris supplicacionibus nec requisicionibus obedire litteras nostras eidem domino Ricardo concessimus in hec verba.

*Nov. 7.—The bishop, however, issues a mandate of induction.*

Johannes, etc., domino Johanni Baker, vicario perpetuo altaris sancti Johannis in ecclesia nostra Herefordensi, et magistro Johanni Brydewode, capellano nostre diocesis, salutem, etc. Quia dilecto nobis in Christo, domino Ricardo Kyngestone, archidiacono ecclesie nostre Herefordensis, canonicatum eiusdem ecclesie et prebendam de Bolynghope in eadem vacantes, etc., contulimus graciose, vobis committimus et mandamus quatinus eundem dominum vel procuratorem suum eius nomine in et ad corporalem possessionem dictorum canonicatus et prebende inducatis, stallum

A.D. 1393. in choro, etc., assignantes. Datum Herefordie, septimo die mensis Novembris, anno Domini M°CCC^mo^ nonogesimo tercio, etc.

*The bishop demands of the canons canonical obedience and the regulation of the decanal jurisdiction during the vacancy.*

Et insuper ipsos canonicos ecclesie nostre ibidem adhuc presentes eciam instanter requisivimus ut nobis tanquam eorum episcopo et ordinario iuxta iura communia obedienciam canonicam facerent et eciam commissarium nostrum quantum ad jurisdiccionem decanatus vacantis admitterent, qui quidem tunc nobis responderunt quod darent nobis super utrumque in crastino responsum.

*He allows, at their request, an interval up to the following Easter for them to consider their reply.*

In crastino vero, scilicet viii° die Novembris, ad ecclesiam nostram cathedralem accessimus ipsosque fratres nostros tam in ecclesia quam in claustro ecclesie pro huiusmodi responso habendo diucius expectavimus, et quia vel nobis respondere iuxta premissa seu comparere aut excusacionem mittere non curarunt, ad nostrum hospicium recessimus sine pluri. Postmodum vero venerunt ad hospicium nostrum magister Ricardus Chandos, dominus Henricus Buyton, canonici antedicti, et magister Philippus Grym, clericus nostre diocesis, tanquam nuncii aliorum canonicorum, nobis supplicantes quatinus eis assignaremus terminum competentem infra quem possent concanonicos suos tunc absentes et alios juris peritos consulere super responso huiusmodi nobis dando, quibus concessimus quod quantumcumque eis placeret extunc usque ad festum Pasche proxime sequentis quoad duo puncta ad respondendum et causam racionabilem allegandum si quam interim haberent, primo quare totalis jurisdiccio decanatus vacantis ad nos pertinere non debeat pleno iure, secundo quare ipsi canonici ecclesie nostre antedicte per nos requisiti non debeant canonicam obedienciam nobis facere.

*Nov. 11.—Letter of the bishop to the canons recapitulating the late proceedings and his own course of action.*

Postmodum ad querelam et instanciam dicti domini Ricardi Kyngestone eisdem fratribus nostris per magistrum Johannem Brydewode, capellanum, scripsimus sub hiis verbis.

A D. 1393. Johannes, etc., suis filiis et confratribus, magistro Roberto Hoore, commissario nostro generali, decanatu ecclesie nostre vacante, et eiusdem ecclesie capitulo salutem, etc. Vos non potest latere quomodo et qualiter ultima die Veneris, que fuit septima dies Novembris, diversa inter nos et vos, capitulo in domo nostra capitulari celebrato, ecclesiam Herefordensem et eius regimen concernencia proposuimus, et vos petivistis tempus ad deliberandum usque in crastinum ad respondendum tunc oppositis et quesitis; quo die crastino adveniente venimus ad ecclesiam et ibidem diu diucius vos expectavimus pro interloquio inter nos habendo, missis diversis nunciis, qui fuistis in angulis nedum dicimus in conspiracionibus et conventiculis; non habentes introitum ad vos nec ad domum capitularem, attendentes tantum contemptum ex parte vestra et habentes alia varia tractari post undecimam pulsacionem horologie de ecclesia recessimus, postque venerunt ad nos dominus Ricardus Chaundos, dominus Henricus Buyton, et magister Philippus Grym ex parte vestra et ut nobis asseruerunt, affectantes habere tempus ad deliberandum super tactis inter nos die anteriori quousque possent deliberare et consulere confratres suos absentes, nos vero considerantes quod inter alia petivimus a vobis debitam obedienciam ac probare et ostendere nobis quare non pertinet ad nos cura animarum et exercicium jurisdiccionis, que ad manus nostras assumpsimus, in quibus forte quidam absentes vellent pretendere suum interesse, inde concessimus vobis tempus abhinc usque ad Pascha quantumcumque ad probandum vestram intencionem in premissis, sed quo ad effectum admittendi dominum archidiaconum canonicum ecclesie nostre Herefordensis non concessimus vobis dilacionem unius diei, ymmo vestris contemptu et protervitate visis concessimus sibi litteras inductorias per alios et iterum ac iterum vos requirimus et monemus quatinus sibi respondere velitis sub pena juris de omnibus que sibi racione suorum canonicatus et prebende debentur. Deus custodiat vos et dirigat in via veritatis et iusticie. Scriptum in manerio nostro de Whiteborne, xi° die mensis Novembris, anno Domini supradicto.

*Nov. 18.—Further monition of the bishop.*

Ac iterum ad instanciam eiusdem domini Ricardi Kyngestone litteras nostras per dominum Johannem Brut, militem, ordinis

A.D. 1393. sancti Johannis Jerosolimitani, magistrum de Dunnemore, eisdem direximus in hec verba.

Fol. 68b. Johannes, etc., dilectis fratribus, etc., capitulo, etc. Non sine causis admiramur quod nostram instanciam et precepta multipliciter vobis directa super requisicione debita de inducendo et admittendo venerabilem virum, dominum Ricardum Kyngestone, archidiaconum, in possessionem canonicatus et prebende de Bolynghope per nos sibi collatorum, hucusque contempsistis ac facto et verbo contumaciter preterire pertinaciter et temerarie exequi recusastis; super quo intendimus remedium aliud obtinere, ac iterum et iterum vobis et cuilibet vestrum mandavimus sub penis juris et censuris que laborant in casu proposito, firmiter iniungendo precipimus quatinus eundem Ricardum velitis cum effectu admittere et eidem Ricardo deliberare et reddere ea que sibi debentur infra sex dies post presentacionem presencium vobis factam nisi habueritis causam racionabilem propter quam non debeatis ea facere; et si pretenditis huiusmodi causam vos habere assignamus vobis nonum diem mensis Decembris ad huiusmodi causam coram nobis, aut commissario nostro, proponendam et in quantum de iure debeat probandam in ecclesia nostra Herefordensi hora causarum eiusdem diei. Ad que vos tenore presencium peremptorie citamus monentes vos quod, sive comparueritis sive non, intendimus in hoc negocio procedere prout justicia suadebit. Scriptum apud manerium nostrum de Prestebury, xviii° die mensis Novembris, anno Domini ut supra, etc.

*Appeal to the archbishop of Canterbury.*

Sciendum quod interposita appellacione ad reverendum, etc. Willelmum, Dei gracia Cantuariensem archiepiscopum, per circumspectum virum, Ricardum Kyngestone, archidiaconum Herefordensem, canonicumque in ecclesia Herefordensi et prebendarium prebende de Bollynghope in eadem, contra et adversus Johannem Prophete, decanum, et eiusdem ecclesie capitulum, de et super impugnacione juris et tituli dicti Ricardi in prebenda de Bollynghope, cui appellacioni Johannes, episcopus, adhesit, et pro suo interesse infra tempus juris ad causam venit, dominus Willelmus, archiepiscopus Cantuariensis, predictam causam commisit ut sequitur.

A. D. 1394. *Feb. 24.—Commission of the archbishop for the trial of the suit.*

Willelmus, etc., archiepiscopus, etc., dilectis filiis, magistris Johanni Barnet, curie nostre officiali, Michaeli Sergeaux, decano nostre ecclesie beate Marie de Arcubus, Londoniis, ac Ricardo Holme, canonico Sarum, salutem, etc. Ad cognoscendum et procedendum in quadam causa appellacionis ad nos per dilectum filium, Ricardum Kyngestone, canonicum ecclesie cathedralis Herefordensis, et prebendarium prebende de Bolynghope in eadem se dicentem, occasione impugnacionis pretensi iuris et tituli dicti Ricardi quod et quem in dictis canonicatu et prebenda asserit se habere, ad nos ut apostolice sedis legatum, qui prerogative ecclesie nostre obtentu in provincia Cantuariensi vices domini nostri pape gerere comprobamur, ac universas causas que per appellacionem ad nostram audienciam pervenerint audire possumus et debemus, et nostram audienciam interjicitur ac negocio principali eiusdem que vel quod inter dictum Ricardum Kyngestone, canonicum, partem appellantem, ac venerabilem fratrem nostrum, dominum Johannem, Dei gracia episcopum Herefordensem, qui pro suo interesse ad hanc causam venit et dicte appellacioni adhesit pro defensione sui juris ex parte una, et dilectos filios, magistrum Johannem Prophete, decanum, et capitulum ecclesie Herefordensis, partem appellatam, ac omnes quorum interest ex altera, coram nobis jure legacionis nostre predicte verti et esse speratur, ac ipsam appellacionis causam cum omnibus suis incidentibus, etc., audiendum et fine debito terminandum, vobis de quorum fidelitate, etc., eciam de consensu expresso dictorum venerabilis fratris nostri, episcopi, et Ricardi Kyngestone ac magistri Johannis Prophete, decani, conjunctim vices nostras committimus, etc. Datum apud manerium nostrum de Lamhethe sub sigillo nostro, xxiiii^to^ die mensis Februarii, anno Domini M°CCC° nonagesimo tercio, etc.

Deinde dati fuerunt pro parte dictorum domini Johannis et Ricardi Kyngestone in causa predicta quidam articuli quorum tenor continetur in registro huiusmodi cause, ac subsequenter processo per dictos commissarios ad nonnullos actus, prefatus dominus Johannes, episcopus Herefordensis, a quibusdam gravaminibus sibi per eos illatis ad sedem apostolicam appellavit in forma que sequitur.

A.D. 1395. *Jan. 2.*—

In Dei nomine, Amen. Per presens instrumentum cunctis appareat evidenter quod anno ab incarnacione Domini M°CCC°xciv°, etc., die secundo mensis Januarii in mea notarii publici et testium subscriptorum presencia personaliter constitutus reverendus, etc., Johannes, etc., provocavit et appellavit, prout in quadam papiri cedula quam in manibus suis tunc tenebat continebatur, quam quidem cedulam michi infrascripto tunc ibidem tradidit legendam, cujus quidem cedule tenor talis est:—In Dei nomine, Amen. Anno Domini millesimo CCC^mo^ nonagesimo quarto, etc., nos Johannes, episcopus, nomine nostro et ecclesie nostre ac omnium et singulorum nobis et hiis provocacioni et appellacioni nostris
Fol 69. adherere volencium dicimus, asserimus, etc., quod licet in questione mota inter nos et dominum Ricardum Kyngestone, archidiaconum Herefordensem, ac canonicum prebendatum prebende de Bollynghope, ex parte una, et venerabiles, etc., dominum Johannem Prophete, decanum, et capitulum ecclesie Herefordensis, parte ex altera, ac appellacione inde interposita ex parte nostra ad reverendum patrem, dominum Willelmum, archiepiscopum, etc., idemque dominus Willelmus ut legatus sedis apostolice huiusmodi questionem et litigium legitime terminandam commiserit venerabilibus, etc., Johanni Barnet, officiali curie Cantuariensis, Michaeli Sergeaux, decano ecclesie beate Marie de Arcubus, Londoniis, et Ricardo Holme, canonico Sarum, nosque ambe partes consensimus coram dictis dominis judicibus, quod illi domini judices procederent in huiusmodi questione simpliciter et de plano, et quod omnes termini servarentur in uno die, et pars nostra semper fuit parata ad servandum taliter terminos et proponendum ea que sunt necessaria aut opportuna in hoc negocio ex parte nostra, pars tamen adversa contra premissa querens subterfugia nimis sinistra noluit sic terminos servare, dictique judices iusticiam facere in negocio prout debuerunt per plura tempora plus debito distulerunt, tacite et expresse iusticiam denegando in prejudicium et gravamen partis nostre, nos ultra modum gravando laboribus et expensis, nec voluerunt facere partem adversam respondere articulis pro parte nostra datis, per cuius partis adverse responsiones si respondisset, nisi nimia calumpnia esset, articuli nostri sufficienter fuissent probati, et demum ut dicitur admiserunt articulos superfluos et impertinentes ad partes probandas cum remissione, et per partem nostram non datos ut eos probaremus et adhuc per exhibita

A.D. 1395. partis adverse sufficienter probatos. Quorum articulorum ut premittitur contra iusticiam admissorum cum eorum prefacione et conclusione tenor sequitur in hiis verbis :—Infrascriptas posiciones et articulos dat, facit, et exhibet pars reverendi, etc., Johannis, etc., et domini Ricardi Kyngestone, canonici ac prebendarii de Bolynghope, ex parte una contra et adversus venerabilem. etc., Johannem Prophete, decanum, et capitulum, ex parte altera, quos articulos et posiciones et contenta in eisdem si negentur eadem pars offert se probaturam si et in quantum de iure teneantur ; ad superfluam tamen probacionem nullatenus se astringens sed ad ea solummodo que ad intencionem suam fundandam debeant valere. In primis ponit et probare intendit quod de anno Domini M°CCC° octogesimo nono et de mense Maii eiusdem anni vacavit ecclesia Herefordensis per translacionem reverendi, etc., Johannis Gilberti, tunc episcopi Herefordensis, ad ecclesiam Menevensem, translati. Item quod de eisdem anno et mense sanctissimus, etc., Urbanus, papa sextus, providit de eadem ecclesia Herefordensi sic vacante prefato venerabili patri, domino Johanni, episcopo moderno, qui quidem Johannes consequenter in episcopum ecclesie Herefordensis antedicte rite et canonice est consecratus. Item quod idem Johannes ante mensem Decembris spiritualia et temporalia ad episcopatum pertinencia pleno jure obtinuit sibi deliberari ; que quidem temporalia continue ex post tenuit, etc. Item ponit et probare intendit quod collacio, etc, de omnibus canonicatibus et prebendis ecclesie Herefordensis pertinuit et pertinere consuevit de iure ad episcopos Herefordenses qui pro tempore fuerunt ac pertinet ad episcopum modernum solum in solidum, etc. Item ponit et probare intendit quod magister Nicholaus Hethe, existens canonicus et prebendarius dicte prebende de Bollynghope in eadem die, anno Domini M°CCC°xc°, et de mense Augusti diem suum in civitate Herefordensi clausit extremum. Item quod sepedictus Johannes, episcopus, providit de dictis canonicatu et prebenda venerabili, etc., Johanni Harold, instanter hoc supplicanti et petenti, et infra tempus a jure sibi indultum providit ; qui quidem dominus Johannes per eundem dominum Johannem, episcopum modernum, sic provisus eosdem canonicatum et prebendam ad tempus vite sue tenuit pacifice et quiete. Item ponit, etc., quod prefatus dominus Johannes Harold in possessione dictorum canonicatus et prebende existens, die anno Domini M°CCC°xciii°, et de mense Octobris, in civitate Herefordensi notorie decessit, et

A.D. 1395. sic per eius obitum dicti canonicatus et prebenda manifeste vacarunt. Item quod dominus Johannes, episcopus modernus, de predicto anno Domini, etc., de dictis canonicatu et prebenda per mortem eiusdem Johannis Harold vacantibus providit venerabili viro, domino Ricardo Kyngestone, archidiacono Herefordensi, ac eundem dominum Ricardum sic provisum in possessionem canonicatus et prebende predictorum fecit induci, etc. Quibus
Fol. 69b. non obstantibus venerabiles viri, decanus et capitulum, etc., possessioni et in possessionem induccioni se opposuerunt ac titulum domini Ricardi Kyngestone, ac jus dicti domini episcopi dictos canonicatum et prebendam conferendi impugnarunt, etc., impugnantque in presenti quominus dicta provisio suum debitum pacificum possit sortiri effectum, etc. Item quod ab eisdem oppositionibus, impugnacionibus, etc., ex parte prefati domini Ricardi, etc., sencientis se ex premissis indebite pregravari, tam pro se ipso quam pro sibi in hac parte adherentibus ad audienciam reverendi, etc., Willelmi, etc., archiepiscopi, etc., qui in provincia sua vices domini nostri pape gerere comprobatur legitime extitit appellatum. Item quod idem reverendus pater Johannes, etc., huiusmodi appellacioni pro iure et interesse suis, etc., infra tempus debitum legitime adhesit; quare petit pars dictorum dominorum episcopi et Ricardi conjunctim et divisim per venerabiles et circumspectos viros, judices, etc., per reverendum, etc., archiepiscopum legitime deputatos pronunciari decretum et declarari predictas collacionem possessionemque, etc., fuisse et esse iustas et canonicas, ac debere suum pacificum sortiri effectum, jusque collacionis, etc., ad dominos episcopos Herefordenses pertinere per vos pronunciari, et decerni et declarari predictas impugnaciones, etc., fuisse et esse temerarias, etc., et per vos prefatis decano et capitulo, etc., super premissis perpetuum silencium imponendum fore, prefatosque dominum episcopum et Ricardum ab impugnacione partis adverse absolvendos fore, ac partem adversam expensis factis condempnandam fore et condempnari, etc.

Quorum articulorum primus, secundus, tercius, sextus, octavus, nonus et decimus debent et possunt per argumenta scripta probari et coram ipsis judicibus judicialiter probati sunt; super quibus remissio pro testibus ad partes fieri non debuit. Quartus, quintus, et septimus articuli probantur per exhibita et data partis adverse et posito sine prejudicio loquendo quod non dicimus beneficio juris, tamen uti volentes quod illi quartus, quintus, et septimus articuli sunt impertinentes et superflui, nam contenta in eis

A D. 1395. nichil faciunt ad propositum nostrum cum inter nos agitur de nullitate vel valore pretense unionis, ut dicitur, facte de prebenda de Bollynghope decanatui Herefordensi, et quamvis iidem commissarii quia deputati a legato sedis apostolice in casu nostro possent subdelegare, et alii seu aliis examen testium in casu debito committere, ad subtilem tamen operacionem partis adverse et sinistram semper ad gravandum partem nostram laboribus et expensis et ad protelandum justiciam, in hac parte emanavit, ut dicitur, commissio per reverendum patrem, Willelmum, etc., ad partes sine instancia alicuius partis ad examinandum testes super articulis, quorum probacione aliter quam probata sunt pars nostra non indiguit et partis adverse illos probare non interfuit; que commissio directa est magistro Johanni Aelestone, advocato et consiliario partis adverse in suis agendis, et specialiter in hoc negocio de quo agitur, qui eciam est subdecanus vicem gerens decani qui est principalior pars adversariorum, et ad examinandum nominatim canonicos ecclesie Herefordensis, ad quos pertinet immediate commodum vel incommodum negocii de quo agitur, et alios in genere suspectos et non examinandos; deputatus est eciam in eadem commissione magister Nicholaus Brydeport pro notario in eadem questione, qui est canonicus similiter, et pars immediate contraria. Emanavit eciam dicta commissio aperte non clausa nec taliter sigillata quin pars adversa potuerit addere, diminuere, delere, prout sibi placuit et in prejudicium partis nostre, sicut reperitur interlinealiter sine approbacione aliquali nomen unius canonicorum qui sunt pars ut premittitur per eundem commissarium examinanda, ad detrimentum cause pro parte nostra et nos nimis vexando. Dicitur eciam, de quo nobis nondum constat, quod emanavit alia commissio ab auditorio eiusdem reverendi, etc., archiepiscopi ad subtilem et subdolam instanciam partis adverse ad partes Hibernie ultra mare, et extra provinciam suam et regnum Anglie, quo idem dominus Cantuariensis potestatem committendi non habet, ad examinandum testes, ut dicitur, parciales et tales qui in negocio non debent examinari, et quorum dicta in quantumcumque pro parte adversa essent clara, eidem nullatenus deberent suffragari, nec pars nostra debet compelli seu vexari ad partes illas ad videndum testes recipi seu iurare. Que omnia facta sunt ad vexandum partem nostram laboribus et expensis et ad protelandum debitum finem huiusmodi questionis et litigii ad instanciam partis adverse querentis subterfugia illegitima ac justiciam frustrari et impedire contra

A.D. 1395. Deum et justiciam nequiter et injuste. A quibus omnibus et singulis premissis et que exinde recolligi possunt nos Johannes, episcopus, nomine proprio et ecclesie nostre, etc., ad sacrosanctam sedem apostolicam et dominum nostrum papam in hiis scriptis
Fol. 70. appellamus et provocamus apostolosque petimus primo, secundo, et tercio et peremptorie, et protestamur de notificando hanc appellacionem nostram et provocacionem cum celeritate debita, et infra tempus juris illis quibus de iure hoc est faciendum, et juramus ad sancta Dei evangelia quod infra decem dies proxime preteritos primo de predictis gravaminibus habuimus scienciam; protestamur eciam quod tam cito specifica noticia gravaminum que in hac appellacione non specificamus ad nostram scienciam pervenerit ab eisdem specifice appellabimus in scriptis, et ea que de forma juris in hac parte requiruntur servabimus et prosequemur, et protestamur de declarando, corrigendo, etc., hanc nostram appellacionem quociens et quando nobis videbitur expedire juxta consilia jurisperitorum. Acta sunt hec omnia et singula prout supra-scribuntur in quadam alta camera dicti reverendi episcopi infra manerium suum de Whiteborne, sub anno pontificatus, mense et die quibus supra, presentibus tunc ibidem discretis viris, magistro David Lygatbrith, clerico, Owen Maunsell, literato Bangorensis et Herefordensis diocesis, testibus, etc. Et ego Benedictus Tome, clericus Assavensis diocesis, publicus auctoritate apostolica notarius, premissis provocacioni, etc., ac ceteris omnibus et singulis presens interfui dictamque papiri cedulam huiusmodi provocacionem et appellacionem continentem ad mandatum et requisicionem domini Johannis, episcopi, tunc ibidem legi eaque omnia sic fieri vidi et audivi; ideoque hoc presens publicum instrumentum in hanc formam redegi ac signo et nomine meis solitis et consuetis signavi in testimonium premissorum.

*The terms of the appeal.*

In Dei nomine, Amen. Per presens publicum instrumentum cunctis appareat evidenter quod anno Domini M°CCC°xciiii°, etc., mensis Januarii die quinto in camera reverendi, etc., Johannis, etc., infra manerium suum de Whiteborne in mei notarii publici et testium, etc., presencia idem Johannes, episcopus, meliori via, modo, et forma quibus scivit et potuit, fecit, etc., dilectum, etc., Johannem Went, clericum Landavensis diocesis, procuratorem suum ad notificandum, etc., quandam appellacionem per ipsum

A.D. 1395. interpositam et per me scriptam et publicatam, in quadam causa pretense unionis de canonicatu ecclesie Herefordensis et prebenda de Bollynghope decanatui et ejus decano qui pro tempore fuerit, ut dicitur facte inter ipsum, etc., Johannem, episcopum, ac venerabilem dominum Ricardum Kyngestone, archidiaconum Herefordensem, ac canonicum et prebendarium prebende de Bollynghope, partem actricem ex una, et venerabiles viros, magistros Johannem Prophete, decanum et capitulum, parte ex altera, mota et pendente, venerabilibus, etc., Johanne Aylestone, commissario, et Nicholao de Brydeport, scriba, per reverendum, etc., Willelmum, etc., archiepiscopum ad examinandum testes in dicta causa specialiter deputatis, idemque reverendus Johannes, episcopus, provisit michi notario nomine omnium et singulorum quorum interest solempniter stipulanti ratum, etc., quicquid idem Johannes Went, procurator suus in premissis et circa ea duxerit faciendum, presentibus tunc ibidem discretis viris, Waltero Coykyn, scutifero, et Owen Maunsell, literato, testibus, etc. Item eisdem, anno, etc., die sexta dicti mensis Januarii, hora nona, in ecclesia Herefordensi dum alta missa fieret in eadem, in mei notarii publici, testium, etc., presencia Johannes Went, procurator, nomine quo supra dictam appellacionem prefatis magistris, Johanni Aelestone et Nicholao Brydeport, pretensis commissario et scribe ut premittitur, ac venerabilibus Waltero Ramesbury, precentori, Ricardo Chaundos, Rogero Hoore, David ap Jake, Henrico Buyton, et Ricardo Thurban, canonicis ecclesie cathedralis, palam et publice notificavit, etc. Quam appellacionem, etc., idem Johannes, procurator, michi notario infrascripto tunc ibidem tradidit legendam, et ego huiusmodi appellacionem, etc., in presencia prefati magistri Johannis Aelestone et aliorum, etc., alta voce de verbo ad verbum legi et intimavi, et subsequenter prefatus Johannes Went, procurator, obtulit eidem magistro Johanni Aelestone et aliis supranominatis veram copiam dicte appellacionis, presentibus tunc ibidem discretis viris, domino Johanne, Magdalene capellano, et Willelmo Brute, clerico, testibus, etc. Item anno, etc., quibus supra, die antepenultima mensis Januarii hora sexta, in quadam alta camera infra palacium domini nostri regis Anglie apud Westmonasterium ubi parliamentum fieri solet, in mei notarii publici et testium presencia, etc., dominus Johannes, episcopus, predictam appellacionem suam notificavit venerabili Johanni Prophete, decano, ac de novo appellavit et apostolos petiit, presentibus tunc ibidem magistro Ricardo Holme,

A.D. 1395. canonico Sarum, et Thoma Wallwayn juniore, domicello Hereford-
Fol. 70b. ensis diocesis, testibus, etc. Item anno, etc., quibus supra proxime, in mei, etc,, presencia Johannis, episcopus, notificavit, etc., appellacionem suam magistro Ricardo Holme, canonico Sarum, commissario reverendi, etc., Willelmi, etc., archiepiscopi, una cum venerabilibus Johanne Barnet, officiali curie Cantuariensis, et Michaeli Sergeaux, decano ecclesie beate virginis Marie de Arcubus, Londoniis, collegis suis in ea parte ad audiendum, etc., dictam causam pretense unionis inter partes memoratas motam per eundem reverendum dominum Cantuariensem specialiter deputatis, presentibus tunc ibidem venerabilibus Thoma Guldeffeld, canonico Menevensi, et Thoma Wallewayn, domicello, testibus, etc. Item eisdem anno, mense et die quibus supra hora vesperarum vel quasi, in hospicio dicti reverendi patris Johannis, episcopi, prope ecclesiam beate Marie de Montealto, Londoniis situato, in mei notarii, etc , presencia dominus Ricardus Kyngestone, archidiaconus Herefordensis, etc., dixit expresse se velle adherere appellacioni dicti reverendi patris, Johannis, etc., et juravit, etc., quod infra decem dies proxime tunc elapsos ad noticiam suam de gravaminibus in dicta appellacione insertis et de interposicione ipsius appellacionis primo devenit, et protestatus est se velle causam dicte appellacionis prosequi cum effectu infra tempus juris, presentibus tunc ibidem Thoma Wallewayn et Janyn ap Owen, domicello, etc. Item anno, indiccione quibus supra, die penultiuma dicti mensis Januarii, hora prima, in predicto hospicio dicti reverendi patris, Londoniis, in mei notarii, etc., presencia reverendus pater fecit, etc., dilectum, etc., Dyonisium Copham, clericum Norwycensis diocesis, procuratorem suum ad notificandum, etc., appellacionem suam omnibus quorum interest, promittens michi notario se ratum habere quicquid idem procuratur suus in premissis duxerit faciendum, presentibus tunc ibidem, etc., domino Thoma Guldeffeld et Owen Mauncell. Item anno, etc., quibus supra, hora vesperarum in domo habitacionis magistri Johannis Barnet, officialis predicti, in vico vulgariter nuncupato, Pater noster Rewe, Londoniis situato, in mei notarii, etc., presencia magister Dyonisius Copham, procurator notificavit, etc., appellacionem memoratam eidem magistro Johanni Barnet, officiali et commissario, per dictum, etc., archiepiscopum Cantuariensem deputato, presentibus tunc ibidem, Johanne Bungey, clerico, notario Norwycensi, et Ingramo Hampton, domicello Wyntoniensis diocesis, testibus, etc. Item anno, etc., indiccione quibus supra proxime in domo venerabilis,

A.D. 1395. etc., Michaelis Sergeaux, decani ecclesie beate Marie de Arcubus, in mei notarii, etc., presencia, etc., magister Dionisius Lopham, procurator notificavit dictam appellacionem dicto magistro Michaeli Sergeax, commissario reverendi patris deputato, presentibus tunc ibidem discretis viris, domino Johanne Sloley, notario publico Norwicensis diocesis, et Nicholao, seneschalli domicello, Exoniensis diocesis, testibus, etc. Super quibus omnibus prefatus reverendus pater, Johannes requisivit me ut sibi super eisdem conficerem publicum instrumentum. Et ego Benedictus Thome, etc., sub anno, etc., quibus supra, una cum prenominatis testibus presens instrumentum eaque omnia sic fieri vidi et audivi, ideoque hoc presens instrumentum publicavi, et in hanc formam redegi, signoque et nomine meis solitis signavi rogatus et requisitus, etc. Sequuntur tenores munimentorum exhibitorum per decanum et capitulum antedictos super pretensa unione prebende de Bollynghope facta, ut dicebatur, decanatui Herefordensis, et eiusdem decano qui pro tempore fuerit.

A.D. 1389. *Feb. 14.—Licence from the king to annex to the deanery of Hereford either of the prebends of Bartonsham, Huntingdon, or Bullinghope.*

*Maundy Thursday.—The bishop, with the consent of the chapter, unites the prebend of Bullinghope with the decanal dignity.*

(*Printed in the Register of Bishop Gilbert, p. 97*).

*The Papal bull and the proceedings in regard to it.*

Robertus, etc., Londoniensis episcopus, executor unicus ad infrascripta a sede apostolica specialiter deputatus universis, etc. Litteras sanctissimi, etc., Urbani, etc., pape sexti, eius vera bulla plumbea cum cordula canapis more Romane curie bullatas, sanas, etc., nobis ex parte venerabilium virorum, capituli Herefordensis, presentatas nos cum ea qua decuit reverencia noveritis recepisse tenorem qui sequitur continentes:—

Urbanus, etc., venerabili fratri, episcopo Londoniensi, salutem, etc. Ad providam Christi vicarii presidentis in specula apostolice dignitatis circumspeccionem pertinet sic ecclesiarum, presertim cathedralium, et ecclesiasticarum personarum qualitates attendere, sicque illarum frequenter invigilare profectibus ut omnis auferatur materia

A.D. 1389. turbacionis ab eis ac ipsarum comoditatibus congrue consulatur. Exhibita siquidem nobis nuper pro parte capituli Herefordensis peticio continebat quod olim venerabilis frater noster, Johannes, etc., provide attendens quod quia in statutis ecclesie Herefordensis cavetur expresse quod decanus eiusdem ecclesie pro tempore existens sive aliquis alter canonicatum et prebendam eiusdem ecclesie non obtinens actibus capitularibus eiusdem ecclesie nequiverat interesse, et quod decanatui eiusdem ecclesie, cui aliqui canonicatus et prebenda ipsius ecclesie tunc annexi non erant, sepe contigerat aliquem recipi seu admitti qui tempore huiusmodi recepcionis seu admissionis aliquos canonicatum et prebendam in eadem ecclesia
Fol. 71b. non obtinebat, ex quo contigit sepius actus capitulares huiusmodi minus salubriter dirigi, ac eisdem capitulo et ecclesie dampna et dispendia varia frequenter evenire, quodque eciam dicti decanatus fructus, etc., adeo fuerant et erant exiles quod decanus pro tempore ex illis decenter sustentari et alia sibi incumbencia onera congrue non poterat sustentare, et volens idem episcopus super hiis de oportuno remedio providere, canonicatum et prebendam eiusdem ecclesie quos Nicholaus Hethe, canonicus eiusdem ecclesie, tunc temporis obtinebat, prout obtinet, ad hoc eorumdem capituli accedente consensu, auctoritate ordinaria perpetuo incorporavit, etc. Cum autem sicut eadem peticio subiungebat a nonnullis asseratur incorporacionem, etc., predictam ex certis causis viribus non subsistere, pro parte dictorum capituli nobis fuit humiliter supplicatum ut canonicatum et prebendam predictos quos idem Nicholaus Hethe obtinebat, et quorum triginta eidem decanatui cuius centum marcharum sterlingorum fructus, etc., secundum estimacionem valorem annuum ut asseritur non excedunt, de novo annectere de speciali gracia dignaremur. Nos igitur de premissis certam noticiam non habentes, huiusmodi supplicacionibus inclinati, fraternitati tue, de qua, etc., committimus et mandamus quatinus si est ita eosdem canonicatum et prebendam cum plenitudine juris canonici prefato decanatui auctoritate apostolica perpetuo incorpores, etc., ita quod, cedente vel decedente Nicholao antedicto, liceat decano dicte ecclesie qui pro tempore fuerit corporalem possessionem canonicatus et prebende propria auctoritate libere apprehendere et ipsos licite retinere, necnon fructus, etc., eorum in usus suos convertere perpetuo, diocesani loci vel cuiuscumque alterius licencia super hoc minime requisita, non obstantibus si aliqui apostolica vel alia quavis auctoritate in eadem ecclesia in canonicos

A.D. 1389. sint recepti vel ut recipiantur insistant, seu si super provisionibus sibi faciendis de canonicatibus et prebendis in ipsa ecclesia speciales vel aliis beneficiis ecclesiasticis in illis partibus generales apostolice sedis vel legatorum eius litteras impetrarint et per eas ad inhibicionem, etc., alias quomodolibet sit processum. Quasquidem litteras et processus eorum auctoritate habitos vel habendos ad predictos canonicatum et prebendam quos idem Nicholaus in eadem ecclesia optinet, ut prefertur, volumus non extendi sed nullum per hoc eis quo ad asseeucionem canonicatuum et prebendarum aut beneficiorum aliorum prejudicium generare et quibuscumque privilegiis, etc., quorumcumque tenores existant, etc. Datum Rome, apud sanctum Petrum, kalendis Maiis, pontificatus nostri anno xii°

*Oct. 20.*—

Post quarum quidem litterarum apostolicarum recepcionem nobis ex parte venerabilium virorum capituli extitit humiliter supplicatum quatinus ad execucionem dictarum litterarum et contentorum in eisdem procedere curaremus. Nos igitur Robertus, episcopus et executor prefatus, mandatis apostolicis predictis obedire volentes debite, ut tenemur, super omnibus et singulis premissis domini nostri pape in litteris apostolicis suggestis in forma iuris inquisivimus diligenter; et quia constabat premissa omnia et singula in eisdem litteris apostolicis contenta fore vera, idcirca servatis in dicto nobis commisso negocio servandis, etc., canonicatum et prebendam de Bolynghope, quos nunc obtinet magister Nicholaus Hethe, etc., quorum triginta dicto decanatui cuius centum marcharum sterlingorum fructus, etc., valorem annum non excedunt, auctoritate apostolica perpetuo incorporamus, etc., ita quod cedente vel decedente dicto Nicholao, liceat decano ipsius ecclesie qui pro tempore fuerit corporalem possessionem canonicatus et prebende de Bolynghope, etc, libere apprehendere, et ipsos licite retinere, necnon fructus, etc., juxta vim, etc., in usus suos perpetuo convertere, etc., non obstantibus omnibus et singulis in dictis litteris apostolicis contentis que dictus dominus noster papa voluit non obstare. In quorum, etc. Data et acta fuerunt hec Londoniis in magna camera eiusdem palacii sub anno, etc., M°CCC°lxxx^mo nono, die vero xx^mo mensis Octobris, presentibus venerabilibus magistris, Thoma Stowe, archidiacono Bedfordensi, et eciam Lincolniensi, et Willelmo Sondeg, doctoribus Lincolniensis diocesis, et
Fol. 72. aliis. Et ego Thomas Ruggeley, clericus Coventrensis et Lichfeld-

A.D. 1389. ensis diocesis, notarius, litterarum apostolicarum recepcioni, etc., ceterisque omnibus dum sic per reverendum Robertum, etc., et coram eo agerentur sub anno, etc., una cum prenominatis presens testibus interfui, etc.

*June 27.—The royal sanction to the proposed union.*

Ricardus, etc., omnibus, etc. Volentes securitati dilecti nobis Johannis Harold, decani ecclesie cathedralis Herefordensis, et prebendarii prebende de Bolynghope in eadem, providere, statum et possessionem quos Johannes habet in prebenda predicta pro nobis et heredibus nostris, quantum in nobis est, acceptamus, etc., nolentes quod idem Johannes super possessione sua prebende predicte racione alicuius juris vel tituli, quod vel qui nobis competit, etc., per nos aut heredes nostros, etc., molestetur in aliquo seu gravetur. In cuius, etc. Teste meipso apud Westmonasterium, xxvii° die Junii, anno regni nostri xiii^to^.

*The bishop states and controverts the arguments used in favour of the union of the prebend of Bullinghope with the decanal dignity.*

Venerabiles domini et singulares amici. In hac questione que vertitur inter episcopum Herefordensem, ad quem solum et insolidum pertinet collacio canonicatus et prebende de Bolynghope in ecclesia Herefordensi, quos quondam obtinuit Nicholaus Hethe in eadem ecclesia Herefordensi, ac Ricardum, archidiaconum Herefordensem, provisum de dictis canonicatu et prebenda de Bolynghope per episcopum Herefordensem antedictum, ex parte una, et decanum ac capitulum ecclesie Herefordensis, parte ex altera, de et super pretensa unione dicte prebende de Bolynghope facta decanatui, ut dicitur, et decanis ecclesie Herefordensis temporibus successivis imperpetuum, allegaturus sum pro parte episcopi et archidiaconi et contra partem dominorum decani et capituli, prout inferius clare patebit. In hoc negocio producuntur quedam argumenta pro parte decani et capituli. Primum est licencia regis ad uniendum dictam prebendam decanatui. Secundum est unio facta per dominum episcopum cum consensu capituli ut asseritur. Tercium est bulla papalis commissaria reverendo patri, domino episcopo Londoniensi, ad uniendum dictam prebendam. Quartum est processus habitus per dominum episcopum

A D 1389. Londoniensem super dicta bulla ad uniendum. Quintum est ratificacio regis super statu et possessione quos dominus J. Harald bone memorie, tunc decanus, obtinuit in dicta prebenda de Bolynghope.

Circa istud quintum argumentum nolo instare nec expedit quia ista ratificacio nichil iuris tribuit ipsi decano, ut patet per ipsius ratificacionis inspeccionem. Sed ut nichil omittam non tactum in hoc negocio dico quod illa ratificacio nullius fuit valoris, nam ipse J. Harald, tunc decanus, impetravit a rege ratificari statum et possessionem quos obtinuit in dicta prebenda, Sed ipse nullum statum aut possessionem habuit in eis, ut statim probabo impugnando bullam et processus inde secutos; nam status quoad propositum nostrum est existencia iuris adherentis persone quoad personalia et in rebus quoad realia; arg. tit. *ne de statu defunctorum post quinquennium queratur*, lege reliqua. Sed ille decanus nunquam habuit aliquam existenciam iuris in casu nostro, ergo, etc.. nec habuit possessionem, nam possessio plurimum habet iuris et plurimum facti, sed nunquam ipse aliquid habuit iuris, arg. eorum que habentur tit. de *acquirenda possessione*, l. i lege reliqua. Dig. *de rei vendicacione*, l. *officium*, junctis notatis, ergo, etc.; arg. *ex facto eciam* in fine Dig. *de heredibus instituendis*, ibi dum dicit quia huic *pars esset data, que nulla esset;* Dig. *de injusto, rupto, irrito* quia tenet l. *nam si sub condicione*, § *post defectum* cum similibus.

Dig. xl. 15. 1. 5.

Dig. xli, 2, 1.

Dig vi, 1, 9.

Dig. xxviii, 5, 19.

Dig. xxviii, 3. 5.

Restant modo quatuor premissa argumenta, scilicet licencia regis, unio episcopi, bulla pape, et processus inde habitus pro dicta unione fundanda. Quorum si unum probare potero non staret nichil quod actum est. Dig. *de itinere actuque privato, hoc autem a superiore;* Dig. *de rebus dubiis* l. *unum*, § *is qui* et *utrumque;* Cod. *de testamentis*, l. *si unus;* Dig. *soluto matrimonio*, c. *Ticia* cum similibus.

Dig xliii.19. 6.

Dig. xxxiv, 5, 13.

Cod. vi, 23, 12.

Dig. xxiv, 3, 31.

Et ego probabo quod nullum istorum quatuor argumentorum valet, sed quia frustra fit per plura quod potest fieri per pauciora ut l. *omnem honorem* c. *quando officio non licet*. Et posito sine preiudicio quod predicta quatuor argumenta valuerunt, adhuc per unam viam claram ostendam quod dicta unio viribus non substitit, nam dominus noster, papa Bonifacius, papa modernus, successor Urbani, pape sexti, immediate, sub dato ii non. Novembris ponti-

A D. 1389. ficatus sui anno primo, revocavit omnes gracias, concessiones, commissiones, et mandata facta per dominum Urbanum, papam sextum, predecessorem suum, super canonicatibus et prebendis vacaturis in ecclesiis eciam cathedralibus et aliis, ac processus inde habitos dummodo eorum vigore non racio, nondum ius, licet ad rem esset adquisitum, prout ex tenore bulle domini nostri Bonifacii revocatorie, cuius tenor inferius est insertus, plenius constat

Sexti Decr. I iii, 4, 40. Sext. iii, 7, 7. Sexti Decr. I, 3, 5 quod de iure potuit fieri et consuevit, ut Ex. *de prebendis* cap. *quodam*, li. vi; et *de concessione prebende* c. *auctoritate* ejusdem libri, et Ex. de *rescriptis*, c. *si graciose* ejusdem libri.

Et si eciam expressa verba dicte confirmacionis revocatorie non comprehendissent dictas concessiones et commissiones factas patri, domino episcopo Londoniensi, super huiusmodi unione fienda, ratificacio tamen movens papam ad revocandum huiusmodi concessiones in casu nostro vendicat sibi locum, ergo idem

Dig. ix, 2, 32. Dig i, 3, 17. Inst. 1, 17. ius est ut Dig. *ad leg. Aquiliam* l. *illud;* Dig. *de legibus* l. *scire leges;* Inst. *de legitima patronorum tutela* in prenotato, et § i. cum similibus. Racio istius revocatorie fuit quia per gracias expectativas ecclesie cathedrales et alie fuerunt pregravate, ut constat per bullam revocatoriam; si ergo papa voluit revocare gracias personis singularibus concessas per quas ecclesie perpetuo possent pregravari ut in casu nostro, argumento per locum a

Greg. Decr. i, 6. maiori pro quo habetur Extra. *de electione, cum in cunctis*, in prenotato, juncta sua glosa, vero multo forcius, nam si ista pretensa unio staret ecclesia Herefordensis et eius episcopi privarentur perpetuo patronatu prebende de Bolynghope, que est melius beneficium quod episcopus Herefordensis potest conferre, ergo, etc.,

Decr. Greg. v, 3, 5. arg. cap. *de presentis episcopi officio*, l. *quociens*.

Nam ubi majus est periculum et maior occasio gravaminis,

Sexti Decr. i, 6, 3. et lex facilius et uberius imponit suum remedium, Ex. *de electione*, cap. *periculum* li. vi; Dig. *de Carboniano edicto*, l. i § *sed et siquis*,

Dig. xxxvii, 10, 5, cum similibus, porro in criminalibus et odiosis in quibus aspere pene infliguntur, propter ydemptitatem equitatis et racionis tacitum

Cod. vi, 2, 20. includitur sub constitucione, ut tit. *de furto et servo corrupto*, l. *siquis servo*, juncta glose fine ibidem, et *si predictus* in l. *ob. is* juncta sua glosa. Ergo multo forcius in casu nostro ubi agitur de gravamine imposito ecclesie removendo, maxime cum illud gravamen de quo loquitur est perpetuum, ut supradictum est, et

Dig. xliv, 7, 47. iura favent ad exonerandum semper, ut Dig. *de actionibus et obligationibus*, l. *Arrianus*, attento quod decanus et capitulum cer-

A D 1389. tant de lucro captando ac episcopus Herefordensis certat de dampno evitando cui magis semper est favendum, et ita constitu-
Dig. xxii, 6. ciones principum dictant et intelliguntur ut tit. *de juris et facti*
Dig. xxix, 7, 19. *ignorantia*, l. fine, et ibi per doctores; tit. *de codicillis*, § penultimo, cum similibus.

Primo per istud pretensum mandatum apostolicum ad uniendum nullum ius est translatum seu attributum parti quia mandatum fuit sub condicione *si ita est*, etc., ut l. *cedere diem*, Digest *de*
Dig. i, 16, 213. *verborum significatione;* et sic virtute illius mandati non fuit ius
Inst. iii, 15, 4. in re nec ad rem sed ad plus debilis spes, ut § *sub condicione*, Inst. *de verborum obligatione:* et papa per constitucionem suam revocatoriam revocat ius adquisitum ad rem ut supradictum est, et
Sexti Decr. iii, 4, 30. facilius revocatur spes quam res ut notatur in causa *si pauper clericus per cardinalem*, Extra. *de prebendis*, l. vi. Et ibi se fundat sufficienter, ergo, etc.

Postea posito quod non oportet quod dicta concessio seu commissio per huiusmodi revocatoriam non sit revocata ego ostendam quod expiravit per mortem mandatoris qui obiit Rome de anno Domini M°CCC^mo^lxxx nono, die xv° mensis Octobris, nam
Inst. iii, 62, 9. mortuo mandatore re integra expirat mandatum; Inst. *de mandato*
Decr. Greg. i, 29, 30. § *recte;* Ex. *de officio delegati*, cap. *licet;* Dig. *de jurisdicione*, l. *et*
Dig. v, 1. 58. *quia;* *de judiciis*, l. *judicium solvitur vetante;* et *de rescriptis*,
Dig. ii, 1. 6. cap. *graciose*, li. vi; et dicitur res integra quo ad propositum nos-
Sexti Decr. i, 3, 5. trum usque ad litis contencionem inclusive de iure civili, ut Dig.
Dig. lxvi, 8, 15. *rem ratam haberi*, l. *amplius;* Extra. *de officio delegati*, cap. *relatum*
Decr. Greg. i, 29, 19. et *in glosa;* et de iure canonico dicitur res integra quousque pars
Decr. Greg. i, 29, 26. sit citata, ut Ex. *de officio delegati* cap. *gratum*, sed in casu nostro non fuit litis contencio nec aliqua citacio parcium, ut clarius infra subiciam opponendo contra processus habitos super dicta com-
Sexti Decr. i, 3. missione, ergo, etc.; nec obstant que notantur Ex. de *rescriptis*, c. *super rubrica*, li. vi, per cardinalem* bene post prenotatam glosam, ubi dicitur quod per presentacionem rescripti perpetuatur potestas commissarii, nam ibi loquitur de executoriis graciarum et sententiarum ubi ius est adquisitum parti et concluditur non a parte parti sed ex officio sine citacione parcium, ut ibi clare scribitur, sed in casu nostro debuit fieri cause cognicio et citacio parcium intervenire, ut infra plenius declarabo, ergo, etc.; nec obstat pre-
Sexti Decr. i, 14, 9. missis cap. *si super gracia*, Ex. *de officio delegati*, l. vi, ubi dicitur quod mandatum executorium gracie non expirat morte mandatoris,

*Henry of Susa, cardinal bishop of Ostia, hence called Ostiensis or Hostiensis.

A D. 1389. nam ibi loquitur de mandato quod habuit graciam puram et perfectam que non perdit morte concedentis sustentaculum suum et principale, et sicut principale morte non perit sic nec mandatum quod est eius accessorium, ut ibi clare in textu et in glosa, sed in casu nostro est unum mandatum condicionale et sic imperfectum, non habens aliquod sustentaculum requirens cause cognicionem et tale mandatum expirat morte mandatoris. De isto est glosa in

Sexti Decr. i, 14, 9. dicto capite *si super gracia* per cardinalem et alios, et sunt textus supra allegati. Et ne aliquis velit judaizare dicens quod premissa non sufficiunt venio ad ostendendum nullitatem quatuor argumentorum partis adverse de quibus supra feci mencionem. Et primo venio ad litteram graciosam regis super licencia ad uniendum; et licet littera sit in bona et debita forma ostendam tamen quod illa parti adverse nullatenus debeat suffragari quatuor de causis, prima causa quia illa littera graciosa est concessa venerabili patri Johanni, tunc episcopo Herefordensi, personaliter,

Dig. xxiv, 3. 54. et sic personam non transgreditur, Dig. *soluto matrimonio*, l. *maritus*, et in loco sequenti cum similibus. Nolo cumulare leges glosarum. Qui venerabilis pater. Johannes, episcopus Herefordensis processit de facto et contra iura, culpa sua interveniente, ut statim dicam, et sic consumpta est illa licencia in facto domini

Dig. xxxiii, 5, 20. tunc episcopi Herefordensis, Dig. *de optione legata*, l. *apud* et

Decr Greg. iii. 8 l. ii, cum l. sequenti; et nota bene Ex. *de concessione prebende*,

Decr Greg. iii, 7, 3. c. *ne captande*, in glose fine per cardinalem, et sic attento quod ista licencia fuit personaliter concessa Johanni, episcopo Herefordensi, non transgrediens eius personam et quod fuit consumpta per factum suum, ut predictum est, quicquid factum est ex post factum est contra coronam Anglie et regalia regis, ut statim ostendam, et sine licencia regis, ergo nulliter, nam talia sicut

Fol. 73. alienacio rei ecclesiastice non possunt fieri sine licencia regis, ut

Caus. x. qu. 2. cap. 5. x, q. ii, cap. *precarie*, ut notat Johannes* in c. q. c. i. in glosa, ergo, etc.

Secunda causa est quod ex ista unione, si valeret, preiudicaretur regi et corone imperpetuum, nam decanatus Herefordensis est beneficium electum per capitulum quod nunquam veniet ad presentacionem regis racione cuiuscumque vacacionis sedis vel aliter, sic non veniret dicta prebenda si esset unita dignitati, quod si fuisset expositum regi, talem licenciam non concessisset, nam non est verisimile quod quis jactaret suum maxime in preiudicium

Dig. xxii. 3, 25. perpetuum; Dig. *de probationibus*, l. *cum de indebito;* et pre-

*Johannes Andreas, a commentator often named.

A.D. 1389. sumit unus quisque avarus in acquirendo; arg. in l. *si defunctus*, et magis avarus in retinendo quia gravius est ab
Dig. xxix. 7. 20. acquisito cadere quam non acquirere, tit. *de codicillis, fi.* § penult.; esset eciam hoc contra iuramentum, ut quidam dicunt, prestatum per regem in coronacione sua, debet enim rex Anglie sicut imperator augere ius corone sue et non diminuere, ut Inst.
Dig. i, 18, 19. in prohemio super rubrica, et arg. Dig. *officio presidis*, l. *observandum* in fine. Primo contra ordinem caritatis est que incipit a seipsa quod quis aufferat sibi ipsi in tam magnum preiudicium et conferat alteri, quod non est verisimile; tit. de
Cod. iii. 34, 6. *servitutibus et aqua*, l. *preses*. Proinde talium preiudicialium principi peticio prohibetur de iure et eorum concessio non tenet,
Cod. x, 12. tit. *de peticionibus bonorum sublatis*, l. i, li. x, et ibi glosa.

Tercia causa est quia si fuisset significatum regi quod per huiusmodi unionem preiudicaretur perpetuo ecclesie Herefordensi, cuius fundator ipsius rex existit, quo ad numerum clericorum et quo ad officium divinum, prout est in rei veritate, si staret unio, nam duo bene possent et soliti sunt beneficiari decanatu et illa prebenda, et stante illa unione unus totum occuparet et episcopi Herefordenses privarentur perpetuo iure patronatus dicte prebende de Bullinghope, quod rex eciam certioratus non concederet, ut
Dig. xliii, 8, t. c. 2, 10. 16. Dig. *ne quid in loco publico*, l. § *merito*, et § *siquis a principe*,
Authent. vi. 2; Coll. i. nec princeps debet unum altare discooperire ad cooperiendum aliud § *si vero autem, quomodo oporteat episcopos et clericos.*

Quarta causa est quia forma dicte licencie regis non fuit servata per dominum J., episcopum Herefordensem, nec per alios qui intromiserunt de hoc negocio consequenter, prout infra clarius demonstrabo. Suam rex concessit licenciam ad uniendum, etc., mediante tamen consensu capituli et omnium quorum interest, quod non fuit servatum, et ideo quod actum est non tenet, ut infra dicam opponendo contra processus habitos super pretensa bulla unionis.

Venio modo contra secundum argumentum partis adverse quod est unio facta per J., episcopum Herefordensem, de dicta prebenda de Bolynghope de consensu capituli, ut asseritur per litteras episcopi dumtaxat, nec repperitur aliquod verbum capituli in hoc negocio nec littere episcopi probant aliquo modo factum capituli, quod est quoad episcopum factum alienum, ut probatur clare Ex.

A.D. 1398. Decr. Greg. ii, 19, 12. Cod. vii, 15. Decr. xcvii, c. 3 Cod. iv, 19, 10. Sexti Decr. i, 3, 4

*de probacionibus*, cap. *litteris in clericos et sacerdotes;* tit. *de mandatis principum*, l. *una*, et D. xcvii, cap. *nobilissimus;* nec apposicio sigilli capituli probat aliquid fuisse factum per capitulum, arg. l. *neque natales*, tit. *de probationibus*, cum similibus; scilicet posito quod capitulum apposuit sigillum suum in huiusmodi actu adhuc nichil ex hoc probatur nisi quod episcopus narraret ea que continentur in litteris suis, et sigillum capituli non plus probat quam littera episcopi, nam ad probandum litteram episcopi sigillum capituli apponitur, nec inducit aliud effectum quam ad quem ponitur, arg. eorum qui nominantur Ex. *de rescriptis*, cap. *cum aliquibus* junctis glosis, ibi vero roboratur per cardinalem sed opponitur, canonici approbarunt huiusmodi unionem et instant pro ea, ergo, etc.

Dig. xxxiv, 9, 5. Inst iii, 20. Sexti Decr v, ii, 14.

Respondeo hoc non sufficit eciam si in judicio producerent eam, ipsimet possent eam reprobare nec ipsi possent validare id quod de jure propter defectum solempnitatis non valuit, arg. Dig. *de hiis qui ut indignis*, l. *post legatum*, § i, et ibi notat Bartoli* in questione sua ibidem que incipit *quero quid inducit in judicio instrumentum*, ad quod facit Dig. *de fidejussoribus*, l. iii, et Ex. *de officio delegato*, cap. *de causis* in glosa, et Ex. *de accusationibus*, c. i., li. vi, in glosa cardinalis.

Dig xlix,16. 5 § 6. Dig. iii, 3 Sexti Decr. v, 12, 1. Sexti Decr. i, 6, 16. Extrav. iii, 62.

Ad quod statim clarius subiciam et constat notorie ex inspeccione huius littere quod dominus meus episcopus nimis egit in hoc negocio propter quod omnia sunt suspecta; Dig. *de re militari*, l. *non omnes*, § *a barbaris;* Dig. *de procuratoribus*, l. *que omnia*. Nam episcopus concessit decano quod ipse propria auctoritate posset ingredi possessionem huius prebende vacature per cessum vel decessum incumbentis, quod contra jus canonicum est, ut Ex. *de regulis juris*, cap. i, li. vi, episcopus non potest disponere contra jus commune nisi in casibus expressatis in jure, de quorum numero iste non est; de isto habetur glosa, Ex. *de electione*, cap. *cupientes*, in prenotatis super vera moderacione per cardinalem, li. vi.; concordat glosa ejusdem tituli *nisi vero predictos*, et est iii glosa in Extravagant. *super cathedram* § *per huius auctoritatem;* in magna glosa vero *concessionem bonam ante si* per eundem cardinalem. Primo ostendam huiusmodi pretensam unionem non tenere propter certa. Primo propter causarum pretense unionis notoriam salva reverencia falsitatem. Secundo propter grandem prejudicialem ecclesie perpetuo alienacionem. Tercio

*A commentator also called Picenus Saxoferratus.

A D. 1389. propter non observatam juris solempnitatem. Primo dixi propter causarum pretense unionis notoriam falsitatem, dum dicit didicimus dissensiones et brigas fuisse ortas, etc. Nam non sequitur dominus didicit talia fuisse, ergo fuerunt. Quia quis potest didicere filium sicut potest diligere filium et consequenter dicit eo fuisse huiusmodi dissensiones quia non fuit prebenda annexa decanatui virtute cuius posset in ecclesia residere. Nam sine prebenda potuit
Cod. i, 3. 51. decanus in ecclesia residere, et debuit, ut tit. *de episcopis et clericis*, l. *generaliter*. Item dicit dominus episcopus in predicta unione pretensa quod alia causa est unionis istius ut decanus capitulo et consiliis una cum aliis canonicis eiusdem ecclesie possit interesse, etc. Set sine prebenda posset consiliis interesse ut presidens consilio et approbacione. Capitulo continetur decanus ut
Decr. Greg. iii, 8, 7. Ex. *de concessione prebende*, cap. *post eleccionem*. Secundo dixi propter grandem et prejudicalem ecclesie perpetuo alienacionem,
Decr. ii, x, q. 2, c. quod non potest episcopus facere per seipsum ut x q. ii c. i cum
Fol. 73b. capite sequenti preallegato. Tercio dixi propter non observatam iuris solempnitatem nam in alienacionibus et aliis ex quibus ecclesia aliqua multum gravatur clerici ejusdem ecclesie debent expresse consentire et se subscribere, alioquin nullum est quod agitur, ut
Decr. ii, ca. x qu. 2, 1, 2. dicto cap. i, et ii x q. ii, et xii cap. *alienaciones*, et de isto satis
Decr xii, 2, 37. notatur per Jo[hannem] in novella super regulis iuris *is qui tacet*
Dig. l, 17,15. in tercia questione sua, ibidem vero ipse querit de episcopo qui fecit alienacionem tacente et non contradicente capitulo, an successor illam posset revocare, et tenet ibi clare quod sic et respondet ad contraria. Ad istud facit que notat Jo[hannes] An[dreas] in
Clement. iii, 4, 2. Clement. *Si una, et de rebus ecclesie non alienandis* § *quod si epi-*
Decr Greg. iii, 13. *scopus mense sue*, ubi dicit quod episcopus non potest autorizare in facto proprio nec capitulum, et in casu nostro est factum proprium capituli si intervenit alioquod factum ex parte capituli de quo non apparet, ut supradictum est. Et quod est commodum proprium capituli probatur; episcopus narrat quod intervenit in huiusmodi unione consensus totius capituli, ergo decani per dictum
Sexti Decr. iii, 7. cap. *post eleccionem, de concessione prebende*. Et quo ad decanum est commodum proprium in singulari, et in communi notatur Ex.
Sexti Decr. i, 3. *de rescriptis*, cap. *statutum*, li. vi. § *si vero*, nec obstant que scribit
Clem iii, 4, 2. Johannes Andreas in dicta Clement. *si una* in glosa sua antepenultima, ubi recitat ipse questionem Hostiensis de episcopo habundante qui fecit donacionem capitulo suo egenti de eo quod pertinuit ad mensam episcopi, qui Hostiensis non vidit Clemen-

A.D. 1389. tinam, et tenuit quod donacio valet, sed tucius esset, dicit ipse, si auctoritate superioris fieret, set Johannes Andreas qui vidit et Clementinam et antiqua hoc non dicit, set dicit ibi quod hoc declarari debuisset et illa Clementina est novi iuris introductiva, ut notat ibi Jesser. verbo *decernimus*. Respondeo ad dictum Hostiensis et fateor quod valuit donacio in casu questionis, nam habundans tenetur subvenire egentibus, ymmo omnia sunt communia, id est communicanda in tempore necessitatis, Dig. ad *legem Rhodiam de jactu*, l. ii, § *id agitatum est ;* et notatur tit. de statu *sacrosancte ecclesie, l. neminem*, in glosa verbi *parangariis ;* et per hoc dico aliter quam dicit Hostiensis, quod non obstat episcopo juramentum de non alienando et ipse reddit racionem quod non sit proprie alienari quia ex concessa causa juramentum non observat, et l. *auctorizante*, Dig. *qui satis dare cogantur*, l. *si juste de acto* § *alie autem sunt*, et ibi glosa.

Dig. xiv, 2 § 2.

Cod. i, 2, 11.

Dig. ii, 8.

Ad dictum Hostiensis venio ultra cum ipse dicit quod non obstat episcopo juramentum de non alienando et ipse reddit racionem quod non sit proprie alienare quod in dominio ecclesie retinetur. Et dico quod non obligamur respondere verbis alicuius doctoris nisi se fundat; Dig. *de officio presidis*, l. *set licet*. Et si se fundat non est necesse respondere ad verba doctoris set ad leges per quas se fundat; istud notat Johannes in Novella, Ex. *de eleccione*, cap. *necesse vero in ecclesia*, li. vi, et notatur bene lxxi di. *hortamur* in magna glosa in fine et notat ipsemet Hostiensis in titulo suo de *testibus* § *et utrum versus* et notat Gof[redus], et ipse Hostiensis fundat se in hoc dicto per locum *unum ex familia*, Dig de *legatis*, ii, et per l. *Imperator* e tit. § *si cum* l. sequenti, et l. illa sequenti que incipit *istud servandum erit ;* ibi dum dicitur *non enim absumitur at consumitur quod in corpore patrimonii retinetur ;* si nunc potero respondere ad illa iura satisfactum est. Respondeo igitur sic, § ille si cum suis concordat dicit in effectu quod heres institutus, rogatus restituere hereditatem post mortem suam cuidam fideijussori, alienavit quasdam res hereditarias, et quia precium rerum sic alienatarum succedit loco rei et vacat in peticione hereditatis non videtur ipse alienare, videamus qualiter ista iura intelliguntur a suis contrariis et tunc respondebitur opposicioni, contra ipsa jura est textus qui dicit quod precium non succedit loco rei, t. *de rei vendicacione*, l. *Marcellus*, ac similiter, quod speciale est in peticione hereditatis ut in loco allegato per Hostiensem de isto capite, ac Dig. *de*

Dig. i, 18, 12.

Sexti Decr. i, 6.

Decr. i, dist. lxxi, c. 8.

Dig. xxii, 5.

Dig. xxxi, 67, 70 § 1.

Dig. xxxi. 74.

Dig. vi, 1.

Dig. v, 3, 2.

*Gofredus de Trano.

A D. 1389. *peticione hereditatis*, l. *si rem*, et ponitur in glose fine si *ita fiant pro parte episcopi et non contra ;* arg. lege reliqua Dig. ad verba. Ego volo aliter respondere et magis applaudendo Hostiensi, aut loquimur in judiciis universalibus aut in singularibus, si in universalibus, ut in *peticione hereditatis* tunc cedit precium loco rei ut in loco allegato, pro contrario autem loquimur in judiciis singularibus et tunc non ut l. *Marcellus* preallegata isto modo, similiter Barth[oli] de Saxoferrato in dicta l. *imperator* § *si modo*. Episcopus in casu nostro est actor et ex persona actoris jus metimur ; Dig. *si pars hereditatis petatur* lege reliqua, et agit episcopus judicio singulari ad revocandum gravamen quod dicitur illatum dignitati episcopali ecclesie Herefordensis, nam per dictam unionem pretensam, si staret, dignitatis episcopalis ac omnes episcopi Herefordenses privarentur perpetuo iure patronatus dictorum canonicatus et prebende de Bolynghope, ergo, etc. Et siquis adhuc vellet subtilizare sustinendo verba Hostiensis, dictus episcopus et decanus ac capitulum ac omnia que habent sunt in ecclesia Herefordensi, ergo quod auffertur uni de ecclesia et applicatur alii eciam de ecclesia non dicitur alienatum quia remanet in dominio ecclesie, fateor quod non est alienatum ab ecclesia sed a persona, sic propter quod illi persone gravate datur remedium iuris ad revocandum gravamen et ad resarciendum dampnum ; hoc probatur, ecclesia est unum corpus mixtum ut habetur in evangelio *una standum*, et est ecclesia congregacio fidelium, sed aufferre uni de ecclesia et dare alii, ut puta spoliare Paulum et vestire Petrum vel spoliare unum altare et cooperire aliud, licet ambo altaria sint in ecclesia, est injuriosum et emendandum et quod ablatum est restituendum est, arg. nominatorum in dicto § *si vero* Auth. *quomodo oporteat episcopos et clericos* Coll. i, et est textus, tit. *de patria potestate*, l. *congruencius ;* aliter respondeo ad § *si imperator*, cum similibus, non est ibi quare res non dicitur alienata quia successor alienantis, puta fidei commissarius, potest rem vel quod succedit loco rei, puta precium, per peticionem hereditatis adquirere, nec videtur ablatum quod per aliam viam est servatum, ut notatur Ex. *de rescriptis super Romam* bene post prenotatum li. vi. per cardinalem, sed si quid de hereditate vel de precio rei hereditarie sit alienatum quod successor non possit recuperare vel adquirere illud dicitur alienatum vel alienum, et tunc datur ipsi successori iuris remedium ; Dig. *de peticione hereditatis*, l. *sed et si lege*, § l. ; ita dicerem in casu nostro si successor

Dig. xxxi, 70.

Dig. v, 1.

Auth. vi, 2, Coll. i.

C. viii, 46, 4.

Sexti Decr. i, 3.

Dig. v, 3, 25.

A.D. 1389. domini episcopi viventis dictos canonicatum et prebendam posset jus patronatus eorum recuperare non dicerem alienacionem in casu nostro multum prejudicialem, sed stante huiusmodi unione, jus patronatus eorum nullo modo potest recuperari, ideo necessario est concedendum hic fuisse alienacionem perpetuo, dignitati episcopali Herefordensi prejudicialem ergo, etc. Et sic dicta Hostiensis declarata et intellecta nullatenus obstant. Modo transeo ad tercium argumentum partis adverse quod est bulla papalis, ut dicitur, et dico quod illa bulla nulla est mero iure et quantum de facto processit debet annullari, nam ista bulla impetrata est tacitis
Fol. 74. veritatibus et expressatis falsitatibus, quibus veritatibus expressis et falsitatibus tacitis papa nunquam fuisset eam concessurus. Ad que probanda repeto hic ea que superius scripsi impugnando illam pretensam unionem factam per episcopum, sic ea hic de novo do et exhibeo ad intencionem episcopi circa premissa fundandam, ad quod facit quia decretum iudicis latum falsa de causa non tenet eciam in materia favorabili, puta libertatis; Inst. *qui*
Dig. xliii, 4, 5. *mali* § *semel;* Dig. *ne* [*vis*] *fiat ei*, l. i. § *proinde;* Dig. *de fide*, l. *cum vero*, § *subventum*, cum similibus, ergo multo forcius gracia facta falsa de causa non tenet, ergo, etc. Prima causa inter cetera precipua fuit quare papa concessit huiusmodi bullam, quia expositum fuit pape quod episcopus Herefordensis dictos canonicatum et prebendam perpetuo univit decanatui Herefordensi, quod papa intellexit et intelligere debuit de iure et legitima unione, ut saltim de unione rite facta, arg. in libro feudorum tit.
L. Feod. ii, 3. *per quos fiat investitum;* Dig. *de hiis que in fra*, l. *si pre;* Ex. *de*
Sexti Decr. i, 3, 5. *rescriptis*, *si graciose* in fine, li. vi. Sed illa unio nulla fuit ut supra dixi impugnando eam, ergo bulla surrepticia. Postea in suggestionibus partis adverse inter cetera continetur quod episcopus Herefordensis perinde attendens quod quia in statutis ecclesie Herefordensis cavetur expresse quod decanus pro tempore existens non obtinens canonicatum et prebendam in eadem actibus capitularibus inibi nequeat interesse, quod papa intellexit et debuit intelligere de statutis editis, ut saltim confirmatur per sedem apostolicam, nam inferiores clerici statuere non possunt, quia contra
Decr. Greg. iii, 8, 7. ius commune, ut dicto cap. *post eleccionem;* et supra dixi quod non est verum ut dictum, quod probatur eo ipso quod impetrantes non probant contrarium ut in tit. *super servis*, c. *qui nu. posset ut na.* (?), l. xii. Ad quod facit tit. *de probacionibus*, l. i. Et dominus episcopus qui satis viciose egit in hoc negocio non dicit in literis

A. D. 1389. suis ea que impetrantes istam bullam sibi imponunt, nisi ergo talia statuta probentur bulla est surrepticia. Proinde pars impetrans exposuit pape quod verus valor decanatus non excedit C marcas, cum in rei veritate valet C li. et ultra, et exponit eadem pars pape quod verus valor prebende de Bolynghope non excedit xxx marcas cum veraciter valet annuatim xl marcas et ultra, quod est verum, publicum, et notorium et manifestum, ergo bulla surrepticia tam de regula cancellarie quam de jure communi, de regula quam fecit reverendissimus Urbanus, papa vi, considerans intencionem iuris communis quod ius commune vult quod clerici beneficientur iuxta eorum merita ut majora beneficia
Decr. Greg. iii, 5, 6. magis idoneis conferantur, ut Ex. *de prebendis*, c. *cum*, in illa iuncta sua glosa ibidem per cardinalem, et maxime in unionibus beneficiorum ubi vertitur multiplicacio beneficiorum que est sacris
Sexti Decr. i, 3, 5. canonibus inimica, ut Ex. *de rescriptis*, cap. *graciose*, et ibi glosa *Jo[hannis] mo[nachi], li. vi, edidit et statuit quod omnes et singuli impetrantes beneficia exprimant verum valorem beneficiorum impetrandorum et obtentorum, aliter gracia nullius erit momenti, prout clarius constat per inspeccionem illius regule. De iure vero communi est quod, licet quis non teneretur exprimere valorem et exprimit falsum valorem, hoc sibi nocebit et gracia ex hoc redditur
Dig. xxxv, i, 52. nulla, arg. Dig. *de condicionibus et demonstracionibus*, l. *non*
Dig. 1, 17, 95. *nunquam;* Dig. *de regulis juris*, l. *expressa*. Proinde est sciendum quod decanatus est beneficium electivum non pertinens ad collacionem solius episcopi sed predicti canonicatus et prebenda de Bolynghope pertinent ad collacionem solius episcopi, et insolidum, et si dicta pretensa unio staret episcopi Herefordenses privarentur perpetuo iure patronatus illorum canonicatus et prebende, que veritas fuit tacita in impetracione dicte bulle, que si fuisset expressa pape, ipse nullo modo huiusmodi bullam fuisset concessurus, quia papa non vult alicui auferre jus suum nisi ex certa sciencia. Porro dominus Johannes Harald, tunc decanus qui impetravit huiusmodi unionem pretensam et ita ipsemet jactavit, se asseruit et publicavit, tunc obtinuit canonicatum et prebendam de Nortone, quod fuit tacitum in dicta impetracione, et sic predicta bulla fuit et est surrepticia, nam cause illius bulle cessarunt, et sic sug-
Decr. Greg. i, 3, 27, 32. gestiones fuerunt false, ergo, etc., Ex. *de rescriptis*, cap. *postulasti* et arg. cap. *si proponente* cum ibi notatis, et eo tit. cap. *super literis*. Sed respondebitur forte pro parte adversa quod decanus

*Johannes Monachus, also called cardinalis antiquus.

A.D. 1389. non impetravit dictam bullam sed capitulum. Ego tollo illam responsionem duobus modis; uno modo sic, si capitulum impetravit ergo decanus cum appellacione capituli continetur ut in dicto cap. *post eleccionem*, Ex. *de concessione prebende*, et est decanus capud capituli in absencia episcopi, ergo, etc., arg. Dig. de *vulgari et substitucione pupillari*, l. *cum in diversis*, ad quod facit Dig. de *rei vendicacione*, et Dig. de *verborum significacione*, l. *pupillus* § *si*. Alio modo respondeo sic quod idem est dicendum si unus impetrat pro alio ac si ille alius impetrasset pro seipso quod taciturnitas de beneficio obtento reddit graciam nullam. Alioquin parata esset via fraudibus et surrepticiis impetracionibus. De isto plene notatur *de rescriptis*, c. *graciose*, verbo *ignoranti* per Johannem Andrean in Novella, et hoc vero sive alius amicus vel procurator impetrans scivit vel scire potuit dominum suum aliud beneficium habere, nec de illo fit mencio in impetracione, quod gracia est surrepticia, ut ibidem clare notatur per eundem, sed capitulum Herefordense certo certius scivit quod dominus Johannes Harald, tunc decanus, obtinuit canonicatum et prebendam de Nortone in ecclesia Herefordensi ac canonicatum et prebendam in ecclesia Menevensi, de quibus nichil fuit expressum pape in huiusmodi impetracione, ergo, etc. Proinde huiusmodi alienaciones rerum ecclesiasticarum seu uniones beneficiorum que sunt canonibus inimice, ut notatur in dicto capite *graciose* per cardinalem, per quas numerus serviencium ecclesie deprimitur ac cultus divinus diminuitur, sunt odiose et restringende, ut in regula iuris odiosa non debent fieri nisi urgente necessitate ut x. q. ii, c. i; sed tempore pretense unionis predicte decanus qui tunc fuit obtinuit et decanus qui nunc est obtinet canonicatum et prebendam in ecclesia Herefordensi, ergo nec tunc fuit aliqua necessitas uniendi dictam prebendam seu aliam decanatui, quod non fuit expressum pape, ymmo contrarium fuit sibi expressum, ergo impetracio nulla patet. Papa non condit legem quin illa lex necessaria conveniensque loco et tempore, ergo multo minus facit graciam que est odiosa et rescindenda, ut supradictum est, nisi assit necessitas, iiii di[stinccio], c. *crit autem*, sed in casu nostro nulla fuit necessitas nec est, ergo, etc. Ad istud facit bene cap. *avaricie* et questio ubi notatur verbo *fraudibus*, *de eleccione*, li. vi per cardinalem, et ponit plures casus et fundat se, nolo recitare glosam. Venio iam ad quartum munimentum partis adverse quod est processus habitus super dicta bulla et per premissa constat quod processus nullius est momenti, nam si dicta bulla est nulla,

Sexti Decr. iii, 7. Dig. xxviii, 6. Dig. vi, 1. Dig. l, 16, 239.

Sexti Decr. i, 37.

Decr. ii, x. q. 2, l.

Fol. 74b.

Dec. i, dist. 4, c. 2.

Sexti Decr. i, 6, 5.

A.D. 1389. prout est ut superius ostensum est, non potest processus diu valere, nam ubi non est fundamentum nichil potest superedificari, Inst. *de pupillari substitucione* § *liberis*, et que deberent esse loco accessorii presertim directi non possunt esse sine principali, Ex. de *sentencia excommunicacionis*, cap. *licet* cum ibi notatis per cardinalem; Dig. *de peculio legato*, l. i, et ii; Dig. *de regulis juris*, l. *cum principalis*. Proinde posito sed non concesso quod huiusmodi pretensa bulla valuit processus tamen inde habitus nullus esse probatur. Executor mandati debet servare formam mandati, alioquin non valet quod agitur; Dig. *mandati vel contra*, l. *diligentes;* Ex. *de rescriptis*, cap. *cum dilectum;* sed executor huius bulle non servavit ejus formam, ergo, etc. Nam papa non habens noticiam de expositis sibi per partem capituli volens scire inde veritatem commisit cum speciali fiducia domino meo Londoniensi cum illa clausula *si est ita*, etc., que clausula debet referri ad omnes suggestiones partis impetrantis, arg. Dig. *de verborum obligationibus*, l. *Ticia* § *si;* Inst. *de inutilibus stipulationibus* § *quociens;* et est textus, Ex. *de rescriptis*, cap. *olim*, et ibi bene de ista clausula *si est ita*, et e tit, cap. ii et cap. *significante*. Et requirit ista clausula *si est ita* cause cognicionem ut e tit. cap. *ab excommunicato*, ergo requirit vocacionem omnium quorum interest in specie vel in genere; Dig. *ex quibus causis in possessionem eatur*, l. *hoc autem* § i et ibi bona glosa; Ex. *de eleccione*, cap. *si*, li. vi, et ibi per doctores; Dig. de *adoptionibus*, l. *nam ita;* Dig. de *natalibus restituendis*, l. penultima in fine et optime in Cod. *si quis consorcium*, tit. *de Fabricensibus*, li. xi. Istud tenet Innocencius, Ex. *de fide instrumentorum*, cap. *fi.* in *glose*, fine et glosa penultima; Ex. *de testibus*, cap. *Albericus*, verbo *publicam* per eundem Innocencium; premissa autem sunt adeo vera quod in illis eciam negociis in quibus ius non auffertur uni nec tribuitur alii. Si tamen aliquis inde possit gravari adhuc cause cognicio vertitur et parcium vocacio requiritur, Dig. *de exhibendis*, l. iii § *sciendum autem;* Dig. *de Carboniano edicto*, l. iii § *due autem;* Ex. *de testibus*, c. *veniens*, ii § i; sed ita est de iure quod ubi sequitur cause cognicio et parcium vocacio si ista renunciant nichil valet quod agitur, arg. premissorum quia forma rescripti seu mandati debet servari, ut supradictum est, et forma data esse rei; Dig. *quibus modis usus*, l. *quid tamen*, § *quadrige* junctis notis; Ex. *de eleccione*, cap. *si* antedicto verbo *carere* per cardinalem, li. vi; et Ex. *de prebendis*, cap. *si tibi absenti*, in magna glosa post prenotatum, li. vi; per cardinalem vero dicitur

Inst. ii, 16, 5.
Sexti Decr. v, 11.
Dig. xxxiii, 8.
Dig. i, 17, 178.
Dig. xvii, 1, 5.
Dig. xlv, 1, 134, 135.
Inst. iii, 19, § 18.
Decr. Greg. i, 3, 41.
Dig.xlii,4, 5.
Sexti Decr. i, 6.
Dig. i, 7, 39.
Dig. xl, 11.
Cod. xi, 9, 4.
Dig. xxii, 4, 5.
Decr. Greg. ii, 20, 48.
Dig. xlviii 3.
Dig. xxxvii, 10, 3, § 5.
Decr. Greg. ii, 20, 38.
Dig. vii, 4, 10 § 8.
Sexti Decr. i, 6.
Sexti Decr. iii, 4, 17.

A.D. 1389. quod ubi requiritur cause cognicio et illa cause cognicio pretermittatur non valet quod agitur. Sed in isto tali quali processu nulla cause cognicio habita et nulla parcium vocacio quoad ostenditur, nam eo ipso quod non probatur per processus quod cause cognicio et parcium vocacio fuit probatur quod non fuit, per l. *super servis* preallegata, cap. *qui nul. po ut non*, (?) li. xii, et Ex. *de probacionibus*, cap. *quoniam contra falsam*, cum ibi notatis per Johannem in Novella in glose fine, ergo processus nullus. Attento eciam in facto quod prefatus dominus Johannes, tunc episcopus Herefordensis, qui ut dicitur huiusmodi unionem ordinavit, translatus est de ecclesia Herefordensi et provisum est de eadem ecclesia Johanni, episcopo moderno, et ad titulum illius ecclesie consecratus venit in Angliam episcopus et obtinuit spiritualia et temporalia ad dictam ecclesiam pertinencia re integra, hoc est, antequam executor dicte pretense bulle intromisit se quo ad istum processum. Et dictus dominus executor sciens notorie episcopum tunc et nunc Londoniensem esse presentem, ipso non vocato, ipso inscio, de cuius prejudicio maximo et perpetuo constat et tunc constabat, eciam eidem executori, processit ad huiusmodi unionem pretensam, ergo nulliter, arg. premissorum, ad quod facit Dig. *quod vi aut clam*, l. *perhibetur*, § *si* cum l. sequenti; ad premissa facit quod licet defectus in materia non annullat actum in toto defectus tamen in forma reddit actum nullum mero iure, Dig. *de acceptilacione*, l. *an inutilis*, et ibi glosa; in isto processu fuit defectus in forma ut supradictum, ergo, etc. Et sciendum quod cum dominus executor huius pretense bulle dicit in processibus super omnibus et singulis suggestionibus et contentis in bulla apostolica se inquisivisse, etc., non est credendum sue assertioni ut in dicto cap. *quoniam contra falsam*. Et attende subscripcionem notarii tabellionantis dictum processum qui dicit quod ipse interfuit presentacioni literarum apostolicarum, recepcioni, inquisicioni, Londoniis, in magna camera domini mei episcopi Londoniensis infra palacium suum ibidem, de anno Domini M°CCC°lxxx° nono, die xxvii° mensis Octobris; modo aut dic michi quod omnes actus necessarii ad dictum processum fuerunt habiti illo unico die, et hoc est falsum et impossibile quia partes debuerunt citari non ad statim sed ad certos terminos, ut supradictum est, arg. notorium in dicto cap. *qui contra*, Ex. *de probacionibus*, et Ex. *de officio delegati*, cap. *de causis*, ac dicitur quod huiusmodi actus fuerunt servati et habiti aliis terminis

Decr. Greg. ii, 19, 11.

Dig. xliii, 24, 3.

Dig. xlvi, 4, 8.

Decr. Greg ii, 19, 11

Decr. Greg. ii, 19.

Decr. Greg i, 29, 4.

A.D. 1389. precedentibus dictum diem. Et de hoc non constat, ymmo constat quod non fuerunt eo ipso quod probantur fuisse, arg. dicti l. *super servis*, c. *qui nul. po. ut non*, li. xii. De isto bene habetur in dicto cap. *quoniam contra falsam*, in glose fine per Johannem Andrean in Novella, ergo processus, etc.

Decr. Greg. ii, 19.

Et licet plura contineantur in instrumento tabellionantis qui dicit se hiis interfuisse non intelligitur dicere nisi de hiis que in eodem loco et die acta sunt; unde si judex in sentencia sua narrat quomodo in lite quam diffinit litem contra factam esse parcium confessiones facte sunt et testes recepti, etc., ista tamen non probantur per instrumentum quod non sunt facta eodem die quo instrumentum factum est, sed tamen per huiusmodi instrumentum probatur sentencia et que illo die et loco facta sunt. Istud notat Innocencius clare in dicto capitulo *quoniam contra veras personas* ergo, etc. Sed aliquis dicet michi forte suggestiones partis adverse probate sunt in curia Romana in cancellaria antequam bulle fuerunt expedite; fateor quod fuerunt ibidem forte aliquales probaciones pro expedicione bullarum, que probaciones non prosunt nec nocent in negocio principali, quia quoad negocium principale non agebatur ibi sed solum quo ad expedicionem literarum, ergo, etc.; arg. eorum que notantur Dig. *de hiis qui notantur infamia*, l. *Lucius* et ibi nota, ad quod faciunt ea que notantur, Ex. *de rescriptis*, cap. *cum aliquibus*, li. vi, per cardinalem et alios, nam ea que aguntur ad unum effectum tamen non operantur aliud, ut notatur in dicto cap. *cum aliquibus*. Preterea ea que sunt ad preparatoria iudiciorum non tangunt negocium principale nec in principali admittuntur, Ex. *de testibus*, cap. *veniens* ii § et *ibi petuntur et absunt*, et Johannes Andrea in Novella sua, qui eos recitat ibidem, ergo predicta opposicio non obstat, etc. Preterea sciendum est quod dominus Johannes Harold, decanus antedictus, de predictis munimentis non confidens, sicut non potuit, supplicavit domino Johanni, episcopo Herefordensi moderno, quatinus sibi de dictis canonicatu et prebenda de Bolynghope tunc vacantibus per obitum magistri Nicholai Hethe qui diem suum clausit extremum anno Domini M°CCC°xc, xxiii° die Augusti, dignaretur providere. Qui quidem dominus episcopus eidem Johanni Harold, graciose inde providit, idemque Johannes Harold dictam provisionem ratam et gratam habuit et littere provisorie inde sibi emanarunt, et sic ipse Johannes Harold ad tempus vite sue eisdem canonicatu et prebenda gavisus est, post mortem cuius prefatus dominus Johannes, episcopus Herefordensis, qui in eorum

Fol. 75.

Dig. iii. 2. 21.

Sexti Decr. i, 3, 4.

Decr. Greg. ii, 20, 38.

canonicatus et prebende possessionem est inductus, et sic per binos actus qui inducunt consuetudinem predictam munimenta partis adverse cum eorum effectu in quantum de facto processerunt sunt sublata, arg. tit. *de episcopali audiencia*, l. *nemo;* Ex. *de constitucionibus*, cap. *cum accessissent;* Ex. *de prebendis*, cap. *pro illorum;* et notatur bene de isto Ex. *de privilegiis*, c. *accidentibus*, per Innocencium ibidem quod quis unico actu quem facit scienter renuniat iuri suo, presertim cum ius sit imperfectum ut in casu nostro sicut supradictum est, arg. premissorum. Sed aliquis forte pro parte adversa dicit quod magister Nicolaus Hethe agens in humanis resignavit huiusmodi beneficium, et sic non vacavit per eius mortem, ut predicitur, et quod ante eius mortem magister Johannes Harold, decanus, obtinuit possessionem ipsorum canonicatus et prebende; ad illud respondeo duobus modis, uno modo sic, si aliqua renunciacio fuit in ea non intervenit nec post auctoritas ordinarii, ergo, etc., arg. Dig. *de officio presidis*, l. *legatus;* Ex. *de renunciacione*, c. *admonet*, ergo, etc. Et ad ea que ponuntur in bulla et in processu inde, videlicet quod qualitercumque contingat dictos canonicatum et prebendam vacare per cessionem vel decessum vel aliter dimitti, quod licet decano, etc., propria auctoritate eorum ingredi possessionem, etc., intelligo per cessionem, etc., legitime factam aliter non, arg. tit. *de inofficioso testamenti*, l. *siquis;* Dig. *de hiis que, inf. tre*, l. *si pr' preallegata* et *no sp. ti de inst. edi*, § *nunc autem videndum restat.* ?) Item oppono contra confirmacionem nec venit sub genere quod non veniret sub specie, ut in regula in generali, li. vi, Dig. *de pig.*, l. *oracionem*, nec per huius concessionem derogatur patronatui ordinarii quando volens resignare beneficium tenetur cedere vel resignare ad manus ordinarii, arg. notorium Ex. *de rescriptis*, c. *si graciose*, in glosa *si* per cardinalem et in *extravag. super cathedram*, § *statuimus*, in magna glosa per cardinalem *vel aliter*, dico quod illa resignacio fuit symoniaca quod clare probatur, et per symonicatam renunciacionem non vacat beneficium ut Ex. *de renunciacione*, cap. *super hoc* verbo per B[artoli] et alios, et notatur Ex. *de rebus ecclesie non alienandis*, cap. *universorum*, per Innocencium, et sic vacavit per mortem et non ante. Proinde si dominus J. Harold habuit aliquod ius in dictis canonicatu et prebenda illi iuri per collacionem ordinarii quam impetravit renunciavit, nam eo ipso quod ipse acceptavit provisionem ordinariam repudiavit aliam quia non compaciuntur se simul, arg. Dig. *de acquirenda heredi-*

D. 1389.

bd. i, 4, 3.
ecr. Greg i, 2, 8.
ecr. Greg. v, 33, 15.

ig. i, 18, 20.
ecr. Greg. i, 9, 4.

g. v, 2, 6.

exti Decr. 8.v, ult

exti Decr. i, 3, 5.
ement.iii, 7, 25.

ecr. Greg. i, 9, 5.
exti Decr. v, 11.

Dig. xxix, 2, 2, 34.

A.D. 1389. *tate*, l. *illud*, hoc probetur sic, duo beneficia curata sunt sibi incompatibilia, sic in casu nostro dicta pretensa unio et collacio ordinaria; sed ubi quis obtinens unum beneficium curatum acceptat aliud beneficium curatum eo ipso perdit primum, nam sicut clavus clavo retunditur sic unum ius alio sibi contrario amovetur, ergo, etc.

Ex. Joann. xxii. tit. iii. 29. In casu nostro de isto scribitur in *Extravagant. execrabilis*, § *porro vero*, ultimo per Willelmum [Duranti]. Ad ista facit que habentur

Clement. i. 2. 4 in *Clementinis gracie de rescriptis* per Johannem Andrean et alios, ergo, etc.

Copia bulle revocatorie de qua supra fit mencio sequitur in hec verba.

A.D. 1395. *Nov. 9.—Bull of Boniface IX, revoking graces conferred by his predecessor, Urban VI.*

Bonifacius, etc., ad futuram rei memoriam nuper attendentes quod, sicut nobis innotuerat multi hactenus a felicis recordacionis Urbano, papa vi, predecessore nostro, per importunam instanciam in multis et diversis orbis ecclesiis atque locis super collacionibus, provisionibus, et reservacionibus canonicatuum et prebendarum ac dignitatum, prioratuum, personatuum, etc., aliorumque beneficiorum ecclesiasticorum vacaturorum multas et varias gracias impetrarunt, ex quorum impetrancium multitudine eedem ecclesie erant plurime pregravate, at ex hiis et aliis certis causis que ad hoc racionabiliter nos monuerunt super hiis providere, volentes nostre constitucionis edicto omnes reservaciones et concessiones super canonicatibus et prebendis, etc., parochialibus et aliis quibuscumque ecclesiasticis beneficiis, etc., quocumque nomine conferrentur, et eciam ad collaciones seu provisiones super canonicatibus in cathedralibus seu

Fol. 75b. collegiatis ecclesiis cum reservacionibus prebendarum, etc., commissiones eciam seu concessiones super facultatibus seu potestatibus quibusvis factis super huiusmodi ecclesiasticis beneficiis vacaturis auctoritate apostolica eciam ad nominacionem alterius reservandis aut eciam conferendis in quibus nondum erat in re licet ad rem alicui ius quesitum, commissiones quoque et mandata super recipiendis personis aliquibus in ecclesiis vel monasteriis sive locis aliis regularibus que in eis recepte non erant ab eodem predecessore facta seu concessa, etc., existerent per eiusdem predecessoris litteras sub quibuscumque tenoribus, etc., omnesque processus habitos per easdem si in ecclesiis secularibus earum alique in canonicos essent recepte, ac eciam si per executores earum facte fuissent reserva-

A.D. 1395. ciones, etc., ultra statutum canonicorum numerum in canonicos essent recepte, quantum ad capitulum et ad chorum et percepcionem distribucionem cotidianarum et plenitudinem iuris canonici haberent, sed in eis prebendas, etc., que dantur tantum existentibus de numero tunc expectarent auctoritate apostolica, videlicet, ii° non. Novembris proxime preteriti revocavimus, cassavimus, etc., verum si huiusmodi persone recepte ultra numerum distribuciones et alia ut canonici de numero existentes sic perciperent, quia per cessionem vel decessum illorum qui erant intra numerum et vigorem dictarum litterarum amplius assequi nil expectarent nisi distribucionum seu porcionum numerus vel prebendarum distinccio habebatur, quantoque inter pauciores eiusdem ecclesie dividebantur proventus tanto maiores fieri poterunt singulorum percipiencium porciones, ad istos necnon ad eos quibus de certis expressis beneficiis ecclesiasticis que certo modo proponebantur vacare, datis super hoc per litteras dicti predecessoris executoribus, ad illos eciam quibus de certis et expressis huiusmodi beneficiis tum vacarent per assecucionem pacificam alterius beneficii vel per munus consecracionis suscipiendum vel alio quovismodo ut prefertur, necnon ad eos quibus de canonicatibus cum reservacionibus prebendarum, etc., huiusmodi per dictum predecessorum facte gracie extiterant, qui ante datum presencium, videlicet, vi° id. Novembris vacaverunt et tunc vacabunt ac per impetrantes quibus erant provisiones huiusmodi faciendo et suis executoribus petitum fuerit quod talia beneficia sic vacancia eis conferrent nec per eos stetisset quominus conferrentur eisdem, necnon ad eos qui per litteras dicti predecessoris in aliquibus ecclesiis in canonicos erant recepti et dignitates, personatus, vel officia canonicis dumtaxat consueta conferri dictarum litterarum vel alia quavis auctoritate inibi assecute fuerant, licet prebendas expectarent, ad eos eciam qui per litteras facultatis dicti predecessoris in aliquarum ecclesiarum canonicos non apostolice sedis sed recipiencium auctoritate erant recepti, licet prebendas et alia beneficia expectarent ibidem, et ad eos qui super recepcione sua in ecclesiis vel monasteriis seu locis aliis regularibus in quibus non erat certus canonicorum vel canonicarum regularium vel monachorum seu, monialium, etc., numerus, vel si eciam aliquis vel aliqua de numero predicto ante datam predictam defuerat vel adhuc tunc deerat, litteras apostolicas impetrassent, si per eos vel eas stetisset quominus recepta vel recepte fuissent in dictis ecclesiis, etc., vigore graciarum eis

A.D. 1395. factarum per dictum predecessorem super quibus tempore obitus dicti predecessoris apostolice littere confecte non fuerant expectabant, illaque vacancia et eis debita ante dictam datam in forma debita acceptarunt dictas constitucionem et revocacionem, volumus non extendi ac instrumentum irritum decernimus et inane si secus super hiis a quocumque, etc., contigerit attemptari, ne autem pro eo quod super premissis apostolice littere confecte non fuerant de constitucione et revocacione huiusmodi valeat hesitari nos constitucionem et revocacionem predictas et alia premissa omnia presentibus fecimus annotari. Datum Rome, apud sanctum Petrum, v° id. Novembris, pontificatus nostri anno primo.

A.D. 1396. *May 27.—The appointment of proctors by the dean and chapter.*

Pateat universis per presentes quod nos Johannes Prophete, decanus, Walter Ramesbury, precentor, Ricardus Chandos, David ap Jake, Rogerus Hoore, Henricus Buyton, Ricardus Thymbarne, Johannes Prat, et Nicholaus Hereford, canonici ecclesie Herefordensis, capitulariter congregati et capitulum facientes in omnibus causis, etc., et presertim in quadam lite seu controversia mota seu pendente in curia Romana de et super canonicatu dicte ecclesie Herefordensi et prebenda de Bolynghope ac quadam unione facta de ipsis canonicatu et prebenda decanatui eiusdem ecclesie inter reverendum Johannem, etc., et venerabilem Ricardum Kyngestone, archidiaconum Herefordensem, ex parte una, et nos decanum et capitulum prelibate ecclesie Herefordensis ex altera, coram quibuscumque judicibus, etc., venerabiles Thomam Baketon, archidiaconum Londoniensem, Johannem Fraunceys, Johannem
Fol. 76. Ixeward, Ricardum Mey, Jacobum de Subinago, et Johannem Scryvany, absentes tamquam presentes, coniunctim et divisim, etc., nostros veros et legitimos procuratores, etc., ordinamus, damusque et concedimus dictis procuratoribus plenam, liberam et generalem potestatem, etc. Datum Herefordie in domo nostro capitulari, xxvii° die mensis Maii, anno Domini M°CCC°xcvi°.

*The bishop is willing to offer a compromise.*

Sciendum est quod lite introducta inter Johannem, etc., de et super pretensa unione prebende, etc., iudicibusque per ambas partes electis, etc., conventum est inter ambas partes quod termini servarentur uno die et iudices procederent in negocio sine

A.D. 1396. subterfugiis ad quod legaliter servandum pars episcopi et archidiaconi semper fuit parata, tamen in tantum subtilizavit pars altera quod pars episcopi et archidiaconi merito appellarunt ad curiam Romanam. Quibus non obstantibus eadem pars prompta est renunciare dictam appellacionem, ita quod iidem iudices dictam causam terminent prout supra dictum est, et adhuc ultra, si premissa non sufficient ad obturandum ora obloquencium, paratus est idem episcopus ordinare quod successores dicti decani semper sint canonici dicte ecclesie Herefordensis et prebendati una prebenda ita bona secundum quod sit aliqua de quatuor vel quinque prebendis minoribus in dicta ecclesia Herefordensi existentibus dummodo dominus decanus et capitulum predicti renuncient huiusmodi liti et cause et consenciant sentenciam super predictis in dicta causa inter partes easdem contra se ferri ita quod lis super eisdem non poterit resuscitari.

*The offer of the bishop to create a new prebend out of his own private estates to be combined with the deanery.*

In Dei nomine, Amen. Per presens publicum instrumentum appareat evidenter quod anno Domini M°CCC°xcvi, etc., mensis Maii die vicesimo sexto, in domo capitulari ecclesie Herefordensis in mei notarii publici et testium subscriptorum presencia personaliter constitutus discretus et circumspectus vir, Johannes Luntley, laycus litteratus Herefordensis diocesis, nuncius, ut asseruit, reverendi, etc., Johannis, etc., ad sedandam controversiam seu litem motam, etc., attento non esse voluntatis dicti domini episcopi minuere numerum canonicorum in eadem ecclesia per antiquos patres devote et catholice primitus deputatum palam obtulit venerabili, etc., Johanni Prophete, decano, nomine dicti patris messuagium sive mansionem de Mappenore, Wygorniensis diocesis, videlicet unam aulam, diversas cameras, capellam, coquinam, columbare, et alias domos pro diversis officiis infra unam fossatam bene munitas, et insuper ad extra prope eandem fossatam duas grangias, unam bovariam, unum molendinum, et unam carrucatam de laycali feodo ipsius reverendis patris que propriis pecuniis adquisivit, ad effectum quod predicta sint unita seu incorporata decanatui ecclesie Herefordensis pro corpore prebende imperpetuum. Super qua oblacione
Fol. 76b idem Johannes Luntley requisivit dominum decanum una cum infrascriptis fratribus suis et concanonicis ibidem tunc in domo capitulari presentibus ut sibi super huiusmodi oblacione instanter

A.D. 1396. postulans responsum congruum ministraret; qui quidem dominus decanus dixit se non esse pro tunc deliberatum ad respondendum huiusmodi oblacioni, nec vellet respondere precise, eo quod pro maiori parte concanonici et confratres sui pro tunc aberant, licet ad hoc pluries requisitus quod saltem huiusmodi oblacioni nomine proposito responderet. Et sic prefatus Johannes Luntley a presencia dictorum dominorum decani et capituli, etc., sine pluri recessit, super quibus omnibus et singulis idem Johannes Luntley me notarium instanter requisivit ut super premissis conficerem publicum instrumentum, presentibus tunc ibidem canonicis supradictis ac magistro Reginaldo de Wolstone, eciam canonico eiusdem ecclesie et Waltero Coykyn, domicello, testibus ad premissa vocatis et rogatis, etc.

*The eve of Trinity Sunday.—The dean and chapter thank the bishop for his offer, which they are unable to accept in its present form.*

Reverende in Christo pater et domine. Postquam vestre benignitati complacuit illam per quosdam de consilio vestro confratribus meis viam ostendere que iuxta videre vestrum liti super prebenda de Bolynghope finem imponeret, oblato quod de certis terris et tenementis vestris apud Mapenore fieret una prebenda decanatui Herefordensi vestris sumptibus unienda ultra numerum prebendarum in ecclesia vestra antiquitus fundatarum, tenente firmiter et credente vestra reverenda paternitate quod numerum prebendarum eiusdem ecclesie, quam plurimum odiosa tam vobis quam iuri communi diminucione cessante, augmentare numerum huiusmodi cederet ad ipsius ecclesie commodum et honorem, quodque decanus Herefordensis qui pro tempore fuerit ad dictum locum de Mapenore se cum sibi placuerit dimittendo consolacionem et commodum reportaret prout illorum de dicto consilio vestro verba sonabant, quam cicius cum saniori parte capituli nostri super inde cogitacionem et deliberacionem habere potui feci debitum meum, ut in hac parte pro voto responsum congruum haberetis; rimata quidem inter confratres meos et me per vestram dominacionem oblata materia sic eidem paternitati duximus respondendum, cum correccione semper eximie discrecionis vestre, quod non videtur nobis expediens ut cum detrimento nostro communi, qui cum universis ecclesie iam dicte pertinentibus exilem quodammodo ducree vitam cogimur, si prebendarum ipsius numerus

A.D. 1396. augmentetur; eciam cum videre nostro decanatus Herefordensis nec honorem inde nec commodum assequi valeat in futurum ex causis quamplurimis vestre reverende paternitati per nos, cum ad dictam ecclesiam vestram vos declinare contigerit, plenius exponendis, que propter pluritatem earum ad presens exponere non valemus; et licet hec via ut prefertur oblata captari non poterit, aut optatus exinc fructus afferri, sperantes quod alia via vestre sagacitatis ingenio poterit aperiri, que ad bonum finem in hac parte tendere debeat prius minime cogitata, convocacionem confratrum nostrorum de connivencia vestra factam pro sedacione litis affate de diebus in dies continuavimus et continuabimus ut si quicquam amicabili tractatu illorum quorum interest concordari, valeat robur obtineat firmitatis. In prosperitate votiva conservet Altissimus vitam vestram ad ecclesie sue regimen salutare. Scriptum Herefordie in vigiliis sancte Trinitatis vester servitor, J. Prophete, decanus Herefordensis.

*Counsel's arguments against the validity of the act of union.*

Beatissime pater, vestre beatitudini exponimus pro parte devoti capellani, servitoris vestri et oratoris, Johannis, episcopi Herefordensis, quod postquam ipse obtinuit pacificam possessionem ecclesie Herefordensis cum suis pertinentibus in spiritualibus et temporalibus de canonicatu et prebenda de Bolynghope in eadem tunc vacante per obitum Nicholai Hethe, domino Johanni Harold, decano ecclesie Herefordensis, supplicanti providit, qui quidem Johannes eosdem canonicatum et prebendam ad tempus vite sue obtinuit, quo defuncto idem Johannes, episcopus, de eisdem providit domino Ricardo Kyngestone, archidiacono Herefordensi, qui eam obtinet in presenti, post que omnia dominus Johannes Prophete, assumptus ad decanatum ecclesie Herefordensis, ac capitulum eiusdem huiusmodi provisioni se opposuerunt et opponunt dicentes eandem prebendum de Bolynghope auctoritate ordinaria et apostolica fuisse et esse decanatui et decanis ecclesie Herefordensis qui pro tempore fuerint unitam perpetuo et annexam, super quibus lite introducta per viam appellacionis coram commissariis reverendi patris, etc., Willelmi, ultimi archiepiscopi Cantuariensis, coram quibus producti sunt pretense unio ordinaria ac commissio domini Urbani, pape v^ti^, predecessoris sanctitatis vestre, ad uniendum sub certa forma, et processus inde habiti, ut dicitur; prefatus vero orator sanctitatis vestre, J., episcopus Herefordensis, considerans

A.D. 1396. vinculum iuramenti quo astringitur ad iura et indempnitates ecclesie Herefordensis conservanda, fecit causam committi super premissis in palacio vestre sanctitatis causarum apostolico, venerabili et circumspecto viro, domino Brande de Castillione, utriusque iuris doctori; et sibi videtur quod pretensa munimenta predicta non valent quod ostenditur, nam pretensa unio ordinaria non valet eo quod in ecclesia Herefordensis ab eius institucione est certus numerus canonicorum et aliorum beneficiorum in eadem Deo serviencium constitutus et deputatus, ac in archivis illius ecclesie conscriptus, et per eiusdem ecclesie consuetudines continuatus, et episcopi et canonici ipsius ecclesie qui pro tempore fuerint sunt semper iurati easdem consuetudines servare, ita quod episcopus eciam cum consensu capituli non potuit dictum numerum deprimere sine maiori causa, sed in casu huiusmodi pretense unionis non affuit aliqua causa necessitatis aut utilitatis. Causa necessi-
Fol. 77. tatis non fuit nam dominus Johannes Harold, qui fuit decanus tempore nominate unionis, obtinuit alios canonicatum et prebendam de Norton in eadem ecclesia cum decanatu, qui valuerunt sibi ducentas marchas sterlingorum annuatim et ultra, et ille decanatus est dignitas electiva ad quam canonici eligunt semper unum canonicum de seipsis sicut elegerunt decanum modernum et alios, et sic non fuit necesse istos canonicatum et prebendam unire decanatui. Causa utilitatis non fuit, ymmo si ista dicta unio teneret tenderet contra utilitatem et honorem ecclesie ac episcopi, civitatis et patrie. Contra utilitatem ecclesie: nam per eam minueretur numerus personarum Deo in eadem serviencium. Contra utilitatem episcopi: nam decanatus est dignitas electiva ut supra dicitur, sed canonicatus et prebenda de Bolynghope de quibus agitur pertinet ad collacionem episcopi solius et insolidum, et si ista pretensa unio teneret, episcopi Herefordenses qui pro tempore fuerint iure sui patronatus in eadem prebenda perpetuo privarentur; quod non fuit expositum sancte memorie domino Urbano qui bullam commissionis ad uniendum concessit. Tenderet eciam contra utilitatem civitatis et patrie, quod constat per premissa, nam si tenderet contra utilitatem et honorem ecclesie et episcopi consequenter et contra utilitatem civitatis et patrie, eciam per huiusmodi unionem si teneret hospitalitas et alia opera caritatis ad que viri ecclesiastici tenenter dolenter deprimerentur. Nam dictus decanatus et prefati canonicatus et prebenda sunt duo solempnia beneficia pro duobus magnis viris et ad duo hospicia laute sustinenda. Preterea

A.D. 1396. capitulum seu canonici in huiusmodi pretensa unione non subscripserunt; se ergo huiusmodi actus non tenet et posito sed non concesso quod illa unio ordinaria ab inicio fuit valida tamen ab ea per partem adversam totaliter est recessum. Nam illa unione tali quali in nullo sortita effectum sed re integra pars capituli supplicavit sancte memorie domino Urbano, pape predecessori sanctitatis vestre, dictos canonicatum et prebendam illi decanatui de novo unire, qui dominus papa non univit sed commisit ad partes sub certis modo et forma ad uniendum, qua commissione pars adversa usa est et sic a pretensa unione ordinaria totaliter recessit. Bulla vero apostolica impetrata ad uniendum est nulla diversis de causis, et si non esset nisi una, videlicet quod decanatus Herefordensis est dignitas electiva ad eleccionem capituli pertinens et canonicatus et prebenda de quibus agitur pertinent ad collacionem episcopi solius et insolidum, et si ista unio teneret omnes episcopi Herefordensis perpetuo privarentur iure patronatus ipsorum canonicatus et prebende, quod est melius beneficium quod episcopus Herefordensis potest conferre, quod non fuit expositum pape in impetracione dicte bulle, et si fuisset hoc expositum nullo modo eam fuisset concessurus. Ex quibus sequitur quod processus habitus vigore illius bulle non valuit, quia cum bulla nulla fuit nichil inde potuit fundari. Et in illa bulla certa forma dicta est per papam secundum quam executor debuit procedere; debuit enim inter cetera vocare omnes quorum interfuit. Sed nec episcopus Herefordensis, cuius maxime et principaliter interfuit, Londoniis, ubi dicitur huiusmodi processus habitus, tunc existens, de quo notorie commissario et parti constabat, nec aliquis alius pro suo interesse ad videndum in huiusmodi negocio procedi est vocatus, sed forma mandati omnino pretermissa huiusmodi processus emanavit, et sic non valet quod actum est. Et notarius qui subscripsit se in unione pretensa testificatur se interfuisse in omnibus contentis in illo processu et in unico die habitis, que non poturerunt unico die fieri, et sic ea que dicuntur facta viribus non subsistunt; unde pro parte prefati oratoris vestri, Johannis, episcopi Herefordensis, supplicatur vestre beatitudini quatinus committere digneris et mandare eidem domino auditori quod si de premissis sibi constiterit prefatum mandatum ad uniendum et omnia inde secuta pronunciet fuisse et esse nulla et invalida, et quatenus de facto processerunt revocanda esse et revocet quibuscumque non obstantibus.

A.D. 1397. *April 3.—The bull of Bonifacius annulling the union.*

Bonifacius, etc., ad ea per que litigiorum materia precluditur et personarum ecclesiasticarum quieti et tranquillitati consulitur libenter intendimus, et ut ad debitum effectum perducantur adhibemus sollicitudinis nostre partes. Dudum siquidem felicis recordacionis Urbano, pape vi^to^, predecessori nostro, pro parte dictorum filiorum, capituli Herefordensis, exposito quod olim venerabilis frater noster, Johannes, Menevensis tunc episcopus, provide attendens quod, quia in statutis ecclesie Herefordensis cavebatur expresse quod decanus eiusdem ecclesie pro tempore existens, sive aliquis alter, canonicatum et prebendam eiusdem ecclesie non obtinens actibus capitularibus eiusdem ecclesie nequibat interesse, et quod ad decanatum dicte ecclesie, cui aliqui canonicatus et prebenda ipsius ecclesie tunc annexi non erant, sepe contingebat aliquem recipi seu admitti qui tempore huiusmodi recepcionis et admissionis aliquos canonicatum et prebendam in eadem ecclesia non obtinebat, ex quo contingebat sepius actus capitulares huiusmodi minus salubriter dirigi ac eisdem capitulo et dampna et dispendia varia evenire, quodque eciam dicti decanatus fructus, etc., adeo fuerunt exiles quod decanus pro tempore ecclesie predicte ex illis decenter sustentari, et alia sibi incumbencia onera supportare congrue, non poterat, et volens idem episcopus, quantum erat in eo, super hiis de oportuno remedio providere, canonicatum et prebendam eiusdem ecclesie quos quondam Nicholaus Hethe, canonicus ipsius ecclesie, tunc temporis obtinebat, ad hoc eorundem capituli accedente consensu, auctoritate ordinaria perpetuo incorporaverat, etc., quodque a nonnullis asserebatur incorporacionem, etc., ex certis causis viribus non consistere, idem predecessor episcopo Londoniensi, eius proprio nomine non expresso, suis dedit litteris in mandatis ut si esset ita canonicatum et prebendam predictos, quorum triginta eidem decanatui cuius centum marcharum sterlingorum fructus, etc., valorem annuum non excedebant cum plenitudine iuris canonici, etc., perpetuo annecteret, etc., ita quod cedente aut decedente dicto Nicholao, qui tunc agebat in
Fol. 77b. humanis, vel alias ipsos canonicatum et prebendam quomodolibet dimittente, liceret decano ipsius ecclesie qui pro tempore esset corporalem possessionem canonicatus et prebende propria auctoritate libere apprehendere ac licite retinere, diocesani loci vel alterius cuiuscumque licencia super hoc minime requisita. Et deinde sicut exhibita nobis nuper pro parte venerabilis fratris

A.D. 1397. nostri, Johannis, episcopi, etc., peticio continebat, postquam venerabilis pater noster, Robertus, episcopus Londoniensis, prefatos canonicatum et prebendam dicto decanatui, pretextu huiusmodi litterarum supradicti predecessoris, univerat, etc., ac quondam Johannes Harold decanus, dictos canonicatum et prebendam vigore unionum, etc., assecutus fuerat, orta inter Johannem, nunc episcopum Herefordensem, et Ricardum predictos ex una, et dilectos filios, Johannem Prophete, decanum, ac capitulum controversia super ipsis canonicatu et prebenda quos nunc per obitum predicti Johannis Haroldi, extra Romanam curiam defuncti, vacantes Johannes, nunc episcopus Herefordensis, ac Ricardus prefati eidem Ricardo auctoritate ordinaria collatos ipsumque Ricardum illos vigore collacionis huiusmodi assecutum fuisse canonice, ac decanum et capitulum predictos impedivisse quominus idem Ricardus dictos canonicatum et prebendam potuerit et possit pacifice possidere; decanus vero et capitulum predicti eosdem canonicatum et prebendam eidem decanatui ut prefertur unitos, etc., fore asserebant prout asserunt ex altera, materia questionis primo in partibus ex delegacione ordinarii et in ea processo ad nonnullos actus et a dictis delegatis per partem dicti Johannis, episcopi, ad sedem apostolicam a nonnullis gravaminibus appellato, nos causam huiusmodi non obstante quod de sui natura ad eandem curiam legitime devoluta, et apud eam tractanda et finienda non esset, dilecto filio, magistro Brande de Castelliono, capellano nostro, et causarum palacii apostolici auditori, ad ipsorum Johannis, etc., instanciam audiendam commisimus; deinde postquam idem auditor in causa ipsa ad nonnullos actus, citra tamen conclusionem inter partes easdem, processerat, eidem auditori duximus committendum ut si appareret ex verisimilibus conjecturis quod cause expresse in unionibus antedictis fuissent false, prefigeret ipsis decano et capitulo certum peremptorium terminum competentem infra quem probarent dictas causas fuisse veras, et si id non probarent prefatus auditor huiusmodi uniones rescinderet, ac eas declararet nullius esse roboris vel momenti; et successive cum pro parte ipsorum decani et capituli fuisset a certis eis ut dicebant per ipsum auditorum illatis gravaminibus ad sedem apostolicam appellatum, et post huiusmodi appellacionem coram eodem auditore post datos apostolos refutatorios processum, nos, volentes de causis in eisdem unionibus sufficiencius informari, dilecto filio meo, Cosmato, terre sancte crucis in Jerusalem presbitero cardinali, commisimus ut de causis

A. D. 1397. in prefatis unionibus expressis diligenter se informaret et quicquid per informacionem huiusmodi reperiret nobis referre curaret. Cum autem postmodum ex relacione dicti cardinalis nobis clare constiterit ipsas uniones ex certis causis racionibilibus tunc expressis, quas presentibus haberi volumus pro veris et sufficienter expressis, surrepticias fore, nos liti huiusmodi ne immortalis fiat finem imponere volentes, statumque omnium premissorum et quarumcumque appellacionum, tam in Romana curia quam extra illam, premissorum occasione per partes ipsas a quibusvis gravaminibus forsitan interpositarum, eciam sique earum forent deserte habentes presentibus pro expresso, et tam gravaminum quam principalem causas huiusmodi ad nos advocantes, uniones, etc., ac eciam litteras huiusmodi predecessoris predictas et quecumque inde secuta auctoritate apostolica ex certa sciencia tenore presencium ex premissis certis et aliis causis ad id nostrum animum moventibus rescindimus, revocamus, etc., eisdem decano et capitulo super canonicatu et prebenda prefatis perpetuum silencium imponentes non obstantibus constitucionibus apostolicis, etc. Et insuper ex nunc irritum decernimus et inane si secus super hiis a quoque quavis auctoritate scienter vel ignoranter contigerit attemptari. Nulli erga, etc. Datum Rome, apud sanctum Petrum, iiii° non. Aprilis, Pontificatus nostri anno octavo.

*Disputes between the archbishop of Canterbury and the bishop as to testamentary jurisdiction.*

Sequitur factum super quo alte fuerunt altercaciones inter reverendos patres et dominos Willelmum Courtenay, archiepiscopum Cantuariensem, ex una, et dominum Johannem Trefnant, episcopum Herefordensem, ex altera.

A.D. 1393. *The will of Richard Mydelton (or Myltone).*

In Dei nomine, Amen. Die Jovis in clauso Pasche, anno Domini M°CCC°xciii°, etc., ego magister Ricardus Mylton de Monemuthe existens compos mentis condo testamentum meum in hunc modum. In primis lego animam meum Deo et beate Marie et omnibus sanctis, corpus meum ad sepeliendum in ecclesia beate Marie de Monemuthe. Item lego summo altari ibidem pro decimis oblitis unum Summam Summarum et unam Avicennam in canone vel valorem ad emendum unum par vestimentorum. Item lego domino

A.D. 1393. Fol. 78. Rogero Monke, capellano parochiali ibidem, unam Galfridum in summa. Item lego domino Thome Donche *Pars oculi.* Item lego magistro Johanni Bryde Sextum Librum cum glosa. Item lego fratri Johanni Lodelawe oculum moralem cum dicta salutis. Item lego fratri Thome Donne unam legendam auream. Item lego Stephano Cooke unum senapionem. Item volo et quantum in me est concedo et confirmo quod donacio seisine plenarie, littera attornatoria ad liberandum plenariam seisinam, et carta feofamenti omnium terrarum, tenementorum, et burgagiorum meorum cum omnibus suis pertinenciis existentibus in dominio Monemuthe, quondam coram testibus bona voluntate mea ac sanitate corporis a me data et concessa domino Nicholao, capellano meo, et heredibus ac suis assignatis imperpetuum, prout in una carta feofamenti inde confecta plenius apparet, in suo robore stent et perseverent imperpetuum. Item lego domino Nicholao, capellano meo, residuum omnium bonorum non legatorum Edithe, uxoris mee, michi in testamento suo in ultima voluntate sua legatorum. Et ordino dictum Nicholaum, capellanum meum, vice et nomine meis executorem testamenti dicte Edithe, et ad recipiendum ab episcopo vel suo commissario onus administracionis omnium bonorum suorum in testamento suo contentorum, ac si ego Ricardus Meltone in propria persona superstes fuissem. Item lego dicto Nicholao, capellano, omnia debita mea michi a quocumque debita vel debenda cum omnibus premissis ac eciam residuum omnium bonorum meorum non legatorum, debitis pre omnibus presolutis, in cuiuscumque manibus fuerint, et ipse sic disponat et ordinet pro anima mea et anima Edithe, uxoris mee, et pro animabus fidelium defunctorum, prout melius Deo placuerit et sibi viderit expedire. Et ad omnia ista bene et fideliter facienda et obsequenda ordino, facio, et constituo dictum Nicholaum, capellanum, meum executorem per supervisionem et disposicionem Roberti Huntley; in cuius, etc., hiis testibus, domino Rogero Monke, capellano parochiali Monemuthensi, Roberto Huntley, Willelmo Rye, Johanne Cooke, Johanne Ferour, clerico parochiali, et aliis. Datum die, loco, et anno predictis.

Quod quidem testamentum fuit approbatum coram officiali episcopi Herefordensis, sed quidam Johannes Lynton, habens potestatem probandi testamenta habencium bona in diversis diocesibus infra provinciam Cantuariensem a domino archiepiscopo Cantuariensi, reprobavit facta huiusmodi officialis in hac parte et laceravit eius

A.D. 1393. litteras et sigillum. Propter que episcopus Herefordensis primo provocavit et ab eisdem gravaminibus ad Romanam curiam appellavit ut sequitur. Tenor provocacionis.

*Appeal of the bishop of Hereford as to testamentary jurisdiction against the action of the archbishop's official.*

In Dei nomine, Amen. Per presens publicum instrumentum cunctis appareat evidenter quod anno Domini M°CCC^mo^ nonagesimo tercio, etc., mensis Augusti die xvi°, in mei notarii publici et testium subscriptorum presencia, etc., reverendus, etc., Johannes, etc., provocavit quemadmodum in quadam provocacionis cedula continetur, cuius tenor sequitur in hec verba :—In Dei nomine, Amen. Licet nos Johannes, etc., fuerimus et simus bone fame, integri status, et opinionis illese, ecclesiamque nostram Herefordensem, etc., canonice assecuti, metuentes tamen ex quibusdam causis, etc., ne quis sinistra machinacione contra nos vel ecclesiam nostram antedictam, iura, etc., aliquid attemptare presumat unde nobis possit de facto preiudicium generari, ad sacrosanctam sedem apostolicam et dominum nostrum summum pontificem a quibuscumque gravaminibus nobis aut dicte ecclesie nostre per quoscumque inferendis, eciam si archiepiscopali prefulgeant dignitate, et eorum quolibet provocamus in hiis scriptis protestando quod in eventu cuiuslibet gravaminis eciam appellabimus. Acta sunt in camera reverendi patris Johannis infra manerium suum apud Whiteborne, presentibus tunc ibidem reverendis magistro Reginaldo Wolstone, canonico Herefordensi, et domino Philippo Dilesk, rectore ecclesie parochialis de Llanwryn, Assavensis diocesis, testibus, etc. Et ego Benedictus Comore, clericus Assavensis diocesis, etc. Tenor vero appellacionis de qua supra fit mencio talis est.

In Dei nomine, Amen. Licet nos Johannes, etc., rite promoti ad omnimodam iurisdiccionem episcopalem in diocesi nostra[que] ad nos solum et insolidum tam de iure quam de consuetudine laudabili et legitime proscripta noscitur pertinere, reverendus, etc., Willelmus, archiepiscopus, nostram huiusmodi iurisdiccionem, etc., sibi contra iura et consuetudines laudabiles usurpat, per suos commissarios minus iuste quosdam citando ad incertos diem et locum et coram incertis iudicibus seu personis ac super incertis causis, et alios excommunicando et excommunicatos denunciare mandando nequiter et iniuste et omni iuris ordine pretermisso,

A.D. 1393. aliterque gravando et molestando nos et subditos nostros prout specialius declarabitur in futurum et specialiter in causa testamenti Ricardi Meltone de Monemuthe et contra dominum Nicholaum Barton, capellanum nostre diocesis. Unde sencientes nos et nostros subditos ex premissis gravaminibus, etc., plus debito pregravari metuentesque per se et suos in futurum eciam [magis] posse pregravari ab huiusmodi gravaminibus, etc., ad sanctam sedem apostolicam et dominum nostrum papam nomine nostro, etc., in hiis scriptis provocamus et appellamus ac apostolos ac petimus instanter, instancius, et instantissime, siquis sit qui eos nobis dare velit, subicientesque nos et nostros subditos tuicioni domini nostri pape et sancte sedis apostolice, potestantes insuper nos velle in eventu cuiuscumque futuri gravaminis eciam appellare hancque appellacionem emendare, etc., si expediat, et iuramus quod ista gravamina infra decem dies iam ultimo elapsos primo ad nostram noticiam devenerunt.

Interposito fuit hec appellacio coram dicto notario.

A.D. 1395. Fol. 78b. *Feb. 16.—Appointment of proctors by the archbishop to transmit the formal letters (apostoli) for the appeal of the bishop of Hereford.* [*In the usual form*].

*Feb. 15.—Issue of the letters (apostoli).*

In Dei nomine, Amen. Nos Willelmus, etc., provocacionem, etc., quarum tenores in instrumento presentibus annexo continentur frivolas, frustratorias, invalidas, atque nullas, et ex factis falsis et fabricatis causis interpositis, reputamus et propterea eisdem aut eorum alicui non deferimus, et hanc responsionem loco apostolorum venerabili Herefordensis episcopo damus in hiis scriptis ac per procuratorem et commissarium nostrum eidem tradi volumus et eciam liberari. In cuius, etc. Datum in manerio nostro de Lambethe, xv° die mensis Februarii, anno Domini millesimo trecentesimo nonagesimo quarto.

*Statement of the bishop's case respecting the foregoing dispute.*

Posito sed non concesso quod probaciones testamentorum habencium bona in diversis diocesibus pertinent ad archiepiscopum Cantuariensem, infra suam provinciam contigit de facto quod

A.D. 1395. quidam Ricardus Meltone incola de Monemuthe, et parochianus ecclesie parochialis ibidem, postquam accommodaverat duos libros, ut dicitur, ad diocesim Lincolniensem cuidam magistro Galfrido Meltone, fratri suo, recepta ab eodem Galfrido caucione iuratoria de restituendo illos libros infra certum diem eidem Ricardo ad diocesim Herefordensem, idem Ricardus, nondum illis libris sibi restitutis, fecit testamentum apud Monemuthe in quo disposuit de omnibus bonis suis et ordinavit quemdam dominum Nicholaum Barton, presbiterum, discipulum suum, ultime sue voluntatis executorem, quod testamentum coram ordinario loci fuit probatum et sigillo ordinarii sigillatum, et administracio bonorum illi domino Nicholao, executori, commissa; post que omnia dictus dominus Nicholaus, executor, fuit citatus ad ostendendum causam Londoniis coram Johanne Lynton, qui dicit se habere potestatem ab archiepiscopo Cantuariensi ad approbandum testamenta, quare ipse Nicholaus, executor intromisit se de dictis bonis; qui quidem Nicholaus comparuit coram dicto Johanne Lynton et exhibuit dictum testamentum probatum et ut predicitur sigillatum, ipse que J. Lynton statim nulla alia parte vocata sine mora cum impetu fregit et laceravit sigillum ordinarii super approbacione dicti testamenti appositum, expressim et proterve dicens dictam approbacionem testamenti nullam esse eo quod dictus magister Ricardus bona habuit in diversis diocesibus, scilicet illos duos
Fol. 79. libros in diocesi Lincolnensi et residuum in diocesi Herefordensi. Modo ex premissis, simpliciter omittendo gravamina in modo faciendi multipliciter illata, quero de tribus, primo num in casu isto approbacio testamenti dicti Ricardi debuit pertinere ad archiepiscopum Cantuariensem, et posito sine preiudicio quod sic, quero secundo num per hoc excluditur episcopus Herefordensis ab approbacione huiusmodi testamenti, vel possit concurrere cum archiepiscopo, et posito quod non oportet quod non possit concurrere cum archiepiscopo quero tercio num predictus J. Lynton male et injuriose egit frangendo sigillum ordinarii prout supra recitatum est. Venio ad primum et videtur clare per casus posicionem quod approbacio huiusmodi testamenti debuit pertinere ad dominum archiepiscopum, nam si non habuisset nisi unam rem in una diocesi, et aliam rem in alia diocesi, verum est ipsum habuisse bona in diversis diocesibus, quia non est firmum quod in uno potest verificari, Dig. *de iure iurando*, l. *cum qui*, § *si libertus*; Dig. *de iure patronatus*, l. *si iuravero*; Dig. *de rei*

Dig. xii, 2, 30 § 4. Dig. xxxvii, 14, 14. Dig. vi, 1, 2.

A.D. 1395. Dig xxxii. 1, 76 § 3. *vindicacione*, l. ii, iuncta sua glosa in fine; Dig. *de legatis et fideicommissis*, l. *cum filius*, § *heres*. Istud notat Johannes Andrea in Sexti Decr. i, 6, 11. Novella, Ex. *de eleccione*, cap. *si forte*, in glosa et in *punietur*, li. vi. Dico contrarium quod nullo iure debuit aut potuit approbacio huiusmodi testamenti pertinere ad archiepiscopum, de iure civili Cod. vi, 2, 23. non ut l. *consulta diu alia*, tit. *de testamentis*, et in eodem tit. l. Cod i, 3. *testamenta* et l. *repetita*, et *de episcopis et clericis*, Auth. *de defen*Auth. Con. xv. Dec.xxxviii 5. *soribus civitatum* § *ulla coll. in*, cum quibus l. concor. lxxxviii di., cap. *episcopus;* de iure canonico non, nam archiepiscopus ut legatus natus non habet iurisdiccionem inter subditos suffraganeSexti Decr. i, 16; iii, 5. orum nisi in certis casubus specialibus qui numerantur Ex. *de officio ordinarii*, cap. *pastoralis vero*, exceptis quibusdam articulis per Hostiensem in lectura, inter quos casus dubii nostri non reperiuntur, ergo, etc., arg. l. *placet furioso*, que dicit quod argu-Dig. i, 6. mentum a sufficienti parcium numeracione bonum est in iure; Dig. *de iis qui sui vel alieni juris;* nec subditi alicuius episcopi possunt declinare eius iurisdiccionem eciam consenciendo in archiepiscopum Sexti Decr. ii, 2. sine consensu episcopi. Hoc notat Hostiensis in summa, tit. *de foro competenti*, § *quibus ex causis vero illud scias*. De isto est textus, Extrav. *de foro competenti*, cap. *Romana*, in prenotato, li. vi, qui textus loquitur expresse de archiepiscopo Remensi qui est Sexti Decr. iii, 4, 9. legatus natus sicut archiepiscopus Cantuariensis, ut Ex. *de filiis presbitorum*, cap. penultimo; Ex. *de prebendis*, cap. *dilectus*, et notat Sexti Decr. i, 15. Ostiensis Ex. *de officio legati*, cap. *dilectus*, in glosa penultima in Dig. l, 16, 239, § 8. lectura sua, nam *postquam territoria sunt distincta*, ut Dig. *de verborum significacione*, l. *pupillis*, § *territorium;* et singule dioDecr. ii, c. vi, qu. 3. ceses singulis episcopis sunt deputate limitate, ut vi q. iii, cap. *scitote*, et per consequens archiepiscopis sue dioceses sunt ut habetur in eodem, cap. *scitote* in glose fine *per archiepiscopum Romanum*, Sexti Decr. iii, 20. nam quilibet archiepiscopus est episcopus, ut Ex. *de censibus*, cap. *Romana*, in prenotato verbo *visitare*, li. vi, per cardinalem, et ut quod dicunt archiepiscopus et legatus natus non est maior in dignitate quam episcopus, nam episcopatus est culmen dignitatum, Sexti Decr. iii, 4. Ex. *de prebendis*, cap. *licet*, et in ii glos. per Johannem Andream in li. vi, licet idem Johannes videtur notare contrarium super *salutacione* li. vi, versus *preterea*, nec archiepiscopalitas est dignitas sicut nec super illustratus set adieccio dignitatis, quod probatur Cod. xii, 1. in Authentico, ut ab illustribus et qui super, e *dignitatibus*, circa medium, ibi dum dicit magnificentissimos illustres, etc., in superlativo gradu, Coll. v; quilibet igitur episcopus et archiepiscopus

A D. 1395. Decr. ii, Ca. ix, qu. 2, c. 1. Deut. xix, 14; i, 3. Decr. ii, Ca. x qu iii, c. 6. Cod. vi, 23, 23. Di. lxxxviii, 5. Dig. i, 7. Sexti Decr. iii, 11. Decr. Greg. ii, 7, 12.

debet contentari sua diocesi et non ponere falcem in messem alienam, ix q. ii cap. *nullus alterius*, et ibi in fine capitis Dominus in evangelio loquitur dicens *ne transgrediaris terminos antiquos quos posuerunt patres tui*, et cap. *nullus primas*, et potest referri x q. iii, cap. *quia cognovimus* in glose fine; ex premissis sequitur quod approbacio testamenti in casu nostro non pertinet ad archiepiscopum Cantuariensem set ad episcopum Herefordensem; contra hoc facit lex *consulta divalia*, tit. *de testamentis* et l. *testamenta*, in eodem tit. l. *repetita*, et *de episcopis et clericis*, et lxxxviii dist. *episcopus* superius allegati, que volunt excludere episcopum et quemcumque clericum ab approbacione testamentorum. Ad hoc dico breviter omissis multiloquiis legencium in hoc passu quod generalis consuetudo est presertim per regnum Anglie quod testamenta debeant approbari clericis locorum ordinariis, quod per consuetudinem potest induci; arg. tit. *de emancipacionem liberorum*, l. i, et notandum Ex. *de testamentis*, cap. *nos quidem* in glosa penultima per Ostiensem in lectura, et per Johannem Andream in Novella, e tit. *de testamentis*, *si heredes super* in glosa; ymmo constitucio edita apud Lamethe inter fratrem Johannem Peccham, archiepiscopum Cantuariensem, et suffraganeos suos anno Domini M°CC°lxxxii°, vii id. Maii, videlicet die Martis proximo post dominicam qua "*jubilate*," est expresse in contrarium, *si moriatur rector* duo habens beneficia in diversis diocesibus testamentum tamen illo probetur in cuius diocesi diem clausit extremum; si tamen per eundem contra executores testamenti ipsius defuncti aliqua sentencia vel interlocutorium feratur que in bonis ipsius defuncti repertis nequeat execucioni demandari ad plenum, cum ad bona existencia in alia diocesi non possit idem episcopus apponere manus suas ne in messem alienam falcem mittat, sic quod ipsius testamenti execucio sit multipliciter impedita ut episcopus qui sentenciam illam tulit quin relinquatur perplexus dum alterius loci ordinarius sibi vetat obsequium dare quantum in se est sentenciam huiusmodi exequendo, super eo provisum est quod metropolitanus in huiusmodi vindicet iurisdiccionem ut huiusmodi perplexitas evitetur. Cum ergo approbacio testamenti viri ecclesiastici habentis beneficia et sic bona immobilia in diversis diocesibus, obstante dicta constitucione et iure communi, ut supradictum est, ad archiepiscopum Cantuariensem non debeat pertinere, tamen majorem potestatem potest archiepiscopus habere in clericis et eorem bonis quam in laycis, ergo, etc.; arg. Ex. *de foro com-*

A.D. 1395. Decr. Greg. ii. 1, 4. Sexti Decr. iii, 11. Fol. 79b. Dig. xxviii, 5, 35, § 3. Dig. xx, 6. Dig. xx, 1, 32. Dig xi, 7, 2, 3, 40. Dig. xxxix, 4, 15. Sexti Decr. iii, 12, 3.

*petenti*, cap. *verum* et cap. *si diligenti*; et Ex. *de iudiciis*, cap. *ac si clerici*, iunctis notatis propriis; in toto nobis facit quod notat Johannes Andrea in Novella, Ex. *de testamentis*, cap. *Johannes*, in fine totius glose sue ibidem dum dicit *non contra laycos heredes*. In habentibus enim simbolum facilior est transitus, ut tit. *de edi.* l. *si quis post hanc*. De iure consuetudinario approbacio huiusmodi testamenti non debuit ad archiepiscopum Cantuariensem pertinere nec per consuetudinem hoc posset introduci, ut inferius probabo, ergo nullo iure, accipiendo ius civile et canonicum largo modo, prout ego accipio in casu nostro, ergo, etc. Ulterius dico posito sine prejudicio quod esset statutum, consuetudo, aut privilegium eciam per legem sine consensu parliamenti regni sui concessum et eciam per papam confirmatum, quod approbaciones testamentorum habencium bona in diversis diocesibus pertineant ad archiepiscopum Cantuariensem infra provinciam suam, adhuc dico quod approbacio testamenti istius Ricardi ad ipsum non pertinuit nec pertinere debuit, nam predicti duo libri per dictum commodatum non fuerunt separati a patrimonio ipsius Ricardi quod habuit in diocesi Herefordensi, nec translacio illorum librorum sic acommodatorum ad diocesim Lincolniensem diminuit patrimonium ipsius Ricardi in diocesi Herefordensi, nec allacio illorum librorum ad diocesim Lincolniensem constituit ibidem aliquod patrimonium; hoc probatur, nam siquis habens bona in Ytalia et alias in provincia misit servos et pecunias de Ytalia in provinciam pro mercimoniis emendis ibidem et portandis in Ytaliam fecit testamentum et instituit sibi unum heredem in rebus Ytalicis et alium in rebus provincialibus queritur ad quem istorum heredum pertinent illi servi et pecunie missi de Ytalia in provinciam, et dicitur quod ad heredem institutum in rebus Ytalicis, remanserunt enim illi servi et pecunie in patrimonio Ytalico, ergo, etc. In casu nostro Dig. *de heredibus instituendis*, l. *ex facto* ii, § *rerum autem Ytalicarum*, primum illata et invecta in predictam urbanam tacite obligantur pro pensione, set pone quod quedam sunt invecta in predictam non ut perpetuo ibi remanerent set ex causa ad tempus nondum illa obligantur, dicitur quod non, ergo, etc. Dig. *quibus modus pignus* tacite contra legem hoc iure alias incipit, eo iure iuncta l. *debitos*. Dig. *de pignoribus* pro isto bene facit. Dig. *de religiosis et sumptu funerum*, l. ii, § *de illa illacione*, et e tit. l. *si quis enim*, et facit, l. *cesar*; Dig. *de publicanis rectigalibus*, et Ex. *de sepulturis*, cap. *si qui*, li. vi, in quibus iuribus reputo casus

A.D. 1395. ad propositum nostrum quod approbacio huiusmodi testamenti non debuit pertinere ad archiepiscopum Cantuariensem. Et per premissa respondeo ad allegata in contrarium dum dicitur sufficere rem verificare in uno, etc., verum est in uno per legem approbato, set essenciam illorum duorum librorum in diocesi Lincolniensi non approbat lex set reprobat quo ad effectum de quo queritur, ut in Dig. xxxv, 1, 2, 25. dicto § *rerum autem Ytalicaram* cum suis sequacibus, nec sufficit aliquid de facto fieri nisi illud factum a lege approbetur quo ad effectum de quo agitur, Dig. *de condicionibus* et *demonstracionbus*, l. ii, in fine, et e titulo l. *nec condicio*, § i. Et licet quid de facto veraciter sit et lex negligatur nichil sentit contrarium, quod lex sentit est servandum et non factum, set lex sentit illos duos libros semper remansisse in bonis existentibus in diocesi Here- Inst. iv, 6, § 3, 5. fordensi, ut supradictum est, ergo, etc., ut Inst. de *accionibus* § Cod. v, 13, 1. *alie autem sunt* et § *rursus* e tit., ad quod facit Cod. *de rei uxorie accione*, l. i, post prenotata cum similibus: proinde injustum esset quod isti duo libri traherent ad se totum patrimonium et a loco domicilli et contra voluntatem defuncti, arg. l. *si fidei commissum*, Dig. v, 1, 50. Dig. *de iudiciis;* et sequeretur ex hoc quod per rem minimam preiudicaretur totalitati substancie defuncti contr. l. *si fide commis-* Dig. v, 1, 54. Dig. iv, 1, 4. *sum*, et quod *per minorem*, Dig. *de iudiciis*, et contra, l. *scio*, Dig. *de in integrum restitucionibus*, cum similibus; proinde res mobiles viles Dig. v, 1, 18. sunt et abjecte ut habetur, Dig. *de rei vindicacione*, l. *si post* Inst. ii, 6. *acceptum* in prima glosa in fine; Inst. de *usucaponibus* § i *versus*, et *hiis modis vera donacio rerum* in fine, et fundant se per l. *si* Dig. xli, 2, 47. *rem*, Dig. *de adquirenda possessione*, et absurdum esset quod racione rei vilis et abjecte perverteretur disposicio totius patrimonii, ymmo Dig. i, 5, 10. res maior trahit ad se minorem, Dig. *de statu hominum*, l. *queritur*, Decr. Greg. iii, 40, 3. et magis dignum trahit ad se minus dignum, Ex. *de consecracione* Sexti Decr. iii, 7. *ecclesie vel altaris*, cap. *quid in dubiis*, et Ex. *de concessione ecclesie, nichil aliter et uno*, li. vi, cum ibi notatis. Proinde episcopus sicut quilibet archiepiscopus ut supra dicitur debet prodesse et non nocere nec querere predicta in subjectis, set eos servare Cod. i, 3, 30. Dec. ii, Ca. qu. viii, 11. illesos, Cod. *de episcopis et clericis*, l. *si quemquam;* viii q. i cap. *qui episcopatum desideret*, arg. in prenotata Coll. vi Auth., set qui compellit presertim pauperes venire ad probandum testamenta ad CC miliaria et cum magnis laboribus et expensis cum hoc possent facere commodius in partibus coram locorum ordinariis facit contrarium, et sic contra iura, ergo non ferendus patet, et si archiepiscopus reputat sibi honorificum quod subditi veniant ad probandum testa-

A.D. 1395. menta coram eo, tamen grave est eis et gravamen partis excludit
Sexti Decr. i, 3, 28. honorem iudicis, Ex. *de rescriptis*, cap. *statutum*, § *res vero canonicis commissa*. Item quero decano est causa commissa per cardinalem, li. vi. Proinde distancia loci excusat subditos a comparicione coram iudice, puta si iudex sit in remotis et tunc possunt comparere coram alio iudice quodammodo inferiori, ut notatur in eadem glosa verbo *canonicis* et in eodem versu per cardinalem, set locus dicitur
Decr. Greg. i, 3, 28. remotus qui est ultra duas dietas extra diocesim, Ex. *de rescriptis*, *nonnulli* in textu et in glose verbo *ad remotas partes terre*, et verbo *extra suam* per Johannem Andream in Novella, ergo in casu isto non tenebatur executor Ricardi accedere ad dominum archiepiscopum ultra duas dietas extra diocesim Herefordensem, ergo, etc. Proinde propter favorem subditorum pro celeriori expedicione
Sexti Decr. i, 14, 10. negociorum receditur a disposicione iuris communis, Ex. *de officio delegati*, cap. *si is cui*, li. vi, set non sunt negocia ita favorabilia nec que requirunt celeritatem expedicionis, sicut que aguntur in ultimis voluntatibus ubi precipue disponitur pro anima que singulis rebus est preferenda, ergo posito quod in casu nostro approbacio testamenti Ricardi antedicti pertinere debuit ad archiepiscopum, propter commodum tamen dicti Ricardi et eius executoris et favorem ultime voluntatis in partibus coram ordinario potuit fieri
Dig. xlii, 1. et qui hoc impedit delinquit in legem, arg. Dig. *de re iudicata*,
Cod. i, 2. l. *in testatis;* Cod. *de sacrosanctis ecclesiis*, et l. i iuncta lege divina que dicit quod anima sit omnibus rebus preferenda, Matt. xvi c, ubi scribitur *quid enim prodest homini si universum mundum*
Cod. i, 3. *lucretur anime tamen sue detrimentum paciatur*, ad quod facit Cod.
Auth. Con. vi. *de episcopis et clericis*, l. *dicto nobis*, et Auth. *quomodo oporteat episcopos et clericos ad ordinacionem presentari* in prenotato in § *si vero*, Coll. i. Proinde videamus discurrendo omnes casus in quibus conceditur archiepiscopis potestas exercendi iurisdiccionem inter subditos alicuius suffraganei sui, et illa potestas conceditur archiepiscopo in favorem subditorum, ex quo sequitur quod subditi
Dig. iv, 9, 6. possunt renunciare huiusmodi iurisdiccioni, arg. Dig. ut l. *nautis cauponibus*, l. *licet* cum l. sequenti; aliter sequeretur quod id quod est introductum in favorem ipsorum redundaret in eorum lesionem,
Cod. i, 14, 6. quod esset contrarium l. *quod favore*, Cod. *de legibus*, et quod ista potestas conceditur in favorem subditorum cum probacione,
Fol. 80. nam non sunt cause in quibus archiepiscopus pleniorem habet potestatem inter subditos suffraganeorum suorum quam cause appellacionum in quibus habet iurisdiccionem archiepiscopus de

A. D. 1395. Sexti Decr. i, 15, 1. iure communi, ut Ex. *de officio legati*, c. i, set subditi possunt renunciare a remedio approbandi, et cause approbacionum eciam introducunt curam archiepiscopo sive eciam eius sentenciam, et sic possunt subditi suffraganei declinare forum et iurisdiccionem archiepiscopi et comparere coram episcopo suo, ergo, etc., in casu nostro possunt probare testamenta coram ordinariis et non accedere ad archiepiscopum, arg. eorum que habentur per Speculatorem* titulo suo *de appellacionibus* § *si versus*. Item quod si appellans usque in fine, et Inst. *de usufructu* § *constituitur*. Itaque si pertinet in glosa verbi *satisdet* et notabiliter faciunt ad propositum nostrum ea que habentur Ex. *de rescriptis*, cap. *statutum* § *res vero*, commentantur per Johannem Andrean in ordine primo, sicut lex debet certa, ut iiii di. c. *erit autem lex*, sic et ministri legis qui debent eam execucione demandare; Dig. *de origine iuris*, cap. ii, § *post originem*, nec unus minister legis seu iudex debet intromittere se de officio alicuius ne promiscuis actibus rerum turbentur officia, ut l. *consulta divalia* preallegata, Cod. *de testamentis*, modo sic antea achiepiscopus dicit approbaciones testamentorum omnium habencium bona in diversis diocesibus ad seipsum pertinere, et posito sine preiudicio quod aliquando ita fuit totum perditum est per non usum, nam lex, consuetudo, et privilegium perditur per non usum, presertum cum sit usus implicite in contrarium, ut fuit et est in casu nostro, ergo, etc., arg. Auth. *quibus modis naturales efficiuntur sui*, § *qui vero*, ante finem Coll. vii; Dig. *de iudiciis*, l. v, iuncta l. *de quibus*; Dig. *de legibus*; aut dicit quod ad se et episcopum loci pertinent; hoc non potest dici quia episcopus est ordinarius in tota sua diocesi et archiepiscopus quo ad casum nostrum est extraordinarius, ut supra dictum est per notata in dicto cap. *pastoralis*, vero exceptis quibusdam articulis, Ex. *de officio ordinarii*, et remedium ordinarium et extraordinarium non concurrunt, nisi per remedium extraordinarium plenius succurratur quam per ordinarium, Dig. *naute, caupones, stabularii*, l. iii, § *miratur*, iuncta l. *quod si minor*, § *restitucio*, Dig. *de iure*, quum dicit quod restitucio ponit quem in pristinum statum, set celerius et comodius succurritur in casu nostro probando testamentum coram episcopo sine magnis laboribus et expensis quam accedendo Londonios vel Cantuariam ad probandum testamentum coram archiepiscopo cum magnis laboribus et expensis, et ita plene probatur per episcopum sicut per archiepiscopum, nam sicut littere archiepiscopi sigillo suo sigillate sunt

Dig. xlix, 1. Inst. ii, 4 § 2. Sexti Decr. i, 3, 11 § 6. Decr. i, di. 4, 2. Dig. i, 2, 13. Cod. vi, 23, 23. Auth. Con. lxxxix. Dig. v, 1, 1 Dig. i, 3, 32. Decr. Greg. i, 32. Dig. iv, 9, 3.

*William Duranti called Speculator from his *Speculum judiciale.*

A D. 1395. autentice sic sunt littere episcopi sigillo suo sigillate, ut habetur, Ex. *de fide instrumenti*, c. ii, verbum autenticum per breve et verbum sigillum per iudicem. Ibi enim dicitur expresse quod sigillum episcopi est autenticum, set non est ibi unum verbum de sigillo archiepiscopi nisi quatenus archiepiscopus est episcopus, ut supradictum est. Et est verum quod littere episcopi faciunt fidem non solum infra suam diocesim set extra ubique, sic dicimus de instrumento confecto per notarium localem quod facit fidem ubique ut notat Speculator tit. *de instrumento legato*, § *si* circa medium; si autem dicatur sic *do tibi potestatem*, ergo, etc. Aut dicit quod ad se vel ad episcopum disiunctive, et tunc est incertum quod non est arg. premissorum quia quelibet disiunctiva est incerta, Dig. *de injuriis*, l. *pretor edixit*, § *quod autem*, et notat Cardinalis, Ex. *de testibus*, cap. *presencium* § *preterea*, in prima glosa, li. vi, aut dicit quod approbaciones testamentorum habencium bona in diversis diocesibus quorum ipse voluerit ad eum pertinent, et hoc esset notum mortuis quod eorum voluntatum execucio differetur quousque archiepiscopus deliberaret au vellet intromittere se vel non, esset eciam notum vivis, puta creditoribus defunctorum, etc., esset eciam nimis capsiosum quod esset contra decretum *erit autem lex* iiii dist. preallegata, et ubicumque est intricacio in re quod minus capsiosum est debet eligi, Ex. *de officio delegati*, cap. *si duo*, et ibi glosa cardinalis, li. vi. Proinde in casu nostro communi iudicio omnium credebatur quod nec ordinarius nec executor peccavit in approbacione huiusmodi testamenti, et taliter agentibus inici laqueus non debet, Ex. *de postulacione prelatorum*, cap. i, in glosa amplificata ad finem per Cardinalem, li. vi, ergo, etc. Jam ostensum est supra quod nullo iure debuit pertinere ad archiepiscopum approbacio testamenti in casu nostro, nunc ostendam quod hoc non potuit introduci per consuetudinem prout supra promisi, nam quilibet homo tenetur facere quod alteri prodest et sibi non nocet, Dig. *de aqua et aque pluvie arcenda*, l. *in summa* § *Labeo;* Dig. *de eviccionibus*, l. *in creditore*. Constituit enim natura naturans que est Deus, ut Inst. *de verborum obligacione* § *condicciones*, cognacionem naturalem inter hominem et hominem; Dig. *de iusticia et iure*, l. *ut vim;* secundum quam cognacionem interest cuiuslibet hominis hominum beneficio affici, Dig. *de servis exportandis*, l. *servus*, ea legere et omnia que quis habet ad indigenciam alterius sunt comunicanda, Dig. *de lege Rhodia de iactu*, li. ii, § *itidem agitatum est*, et

Dig. xxxiii, 7.

Dig. xlvii, 10, 7 § 4.
Sexti Decr. ii, 10, 2.

Sexti Decr. i, 14, 3.

Sexti Decr. i, 5.

Dig. xxxix, 3, 2, 5.
Dig. xxi, 2, 38.
Inst iii, 15, § 6.

Dig. i, 1, 3.

Dig xviii, 7, 7.

Dig. xiv, 2, 2.

A.D. 1395. Cod. i, 2, 11. notanda glosa t. *de sacrosanctis*, l. *neminem verbo perangariis*, et ita homines mutuam caritatem in se habentes, cap. Petri iiii°, debent se adinvicem tractare, quod quis sibi vult fieri alteri faciat Inst. i. 1. § 3. et non aliud, Inst. *de iusticia et iure* § *iuris precepta*, et in prenotato decreto, unde in evangelio, *omnia quecumque vultis ut faciant vobis homines ita et vos facite illis*, Matt. vii c., et ita tenemur de iure civili et canonico et naturali et ad indigenciam alterius commodare et mutuare dum tamen homo sibi ipsi non Dig. xxiv, 3, 2 noceat, ut supradictum est, et sunt verba textus, Dig. *soluto* Cod. iii. 34, 6. *matrimonio*, l. ii, § r. nam ordinata caritas incipit a se ipsa, Cod. Dec. 2, Ca. 23, qu 9 *de servitutibus et aqua* l. *preses ;* xxiii q. v, c. *si non licet*, unde Decr Greg. i. 15. versus *si tu permittis quem tibi iure facere*, Ex. *de sacra unccione*, Sexti Decr. v, 12, 81. c. i § *prudentes*, verbis *sicut seipsum* per Bartoli, et Ex. *de regulis iuris*, c. *in generali*, in prima glosa per cardinalem, li. vi, ymmo Dig. ix, 2, 49. potest quis sibi providere cum dampno alterius, Dig. *de lege* Dec. 2 Ca. 23, qu 9. *Aquilia*, l. *si quis fumo*, et notanda glosa in dicto cap. *si non licet*, xxiiii q. v, sed si homines scirent quod posteri sui vel executores, eo quod ipsi commodaverint vel mutuaverint annis suis ad aliam diocesim, per archiepiscopum possent compelli venire ad CC vel CCC miliaria ad probandum testamenta sua cum testibus cum magnis laboribus et expensis, homines quia sunt avari Cod. v, 51, 10. in acquirendo, ut Cod. *arbitrium tutele*, cap. *si defunctus*, et magis in retinendo quoniam gravius est ab adquisitis cadere quam non Cod. iv, 5, 10. adquirere, Cod. *de condiccione*, l. *si*, § penultima, et non solum Dig. xxii, 3, 9. pro seipsis in vita set pro suis in morte, Dig. *de probacionibus*, l. *si pactum*, retraherent a commodando et mutuando, quod esset contra diversas iuris regulas, lex enim favet commodato, nam licet quis habens sine vicio detencionem rei in qua alius habet ius Dig. xiii, 6 potest illam rem regulariter detinere pro debito suo, Dig. *de commodato indebito*, l. *si non sortem*, § *si*, cum tamen in favorem commodati ne homines subtraherentur a commodando pro debito extrinseco saltem in spem non potest quis retinere commodatum, e *commodato*, l. *si licet alii in* e l. alias racionem reddunt ut in notatis per decretum. Ita eciam conceduntur laycis patronatus ecclesiarum ne subtraherentur a fundacione ecclesiarum, ut Sexti Decr. iii, 19. Ex. *de iure patronatus*, cap. *cum dilectus*, in glosa penultima per Bartoli in fine, esset eciam hoc contra ius divinum, ut supradictum est, ac caritatem et bonos mores, ergo hoc nullo modo et Sexti Decr. i, 4 tolerabile nec per consuetudines introductibile, Ex. *de consuetudine*, cap. *si cum* in notis, non debet enim aliquis presertim iuratus ad

A D. 1395. Fol. 80b Decr. Greg. iii, 24.

observandum sacros canones sicut archiepiscopus Cantuariensis est, ut Ex. *de iure iurando*, et ego episcopus Herefordensis, in preiudicium anime sue contra sacros canones aliquid presumere et esse

Dig. i, 46 § 1.

delictum in officio suo quod est gravius quam extra officium, Dig. *de munibus et honoribus*, l. *rescripto* § *debitores*, et ne inde iniurirarum nascatur occasio unde iura debent emanare et bene vi l. meminerint cuncti, huic ergo sinthemati est obviandum ne talia

Sexti Decr. v, 11, 22. Decr. Greg. iv, 5.

tolerentur, ut Ex. *de sentencia excommunicacionis*, cap. *eos vero ipso iure* per cardinalem, li. vi, et *de condicionibus*, cap. *non*

Dig. xxiii, 1, 1, 16. Sexti Decr. i, 37.

*mediocriter*, iuncta sua glosa verbo *tristicie*, ad quod facit Dig. *de sponsalibus*, l. *oracio*, et ea que notantur Ex. *de rescriptis*, cap. *gracia*, verbo *ignoranti* per Johannem Andream in Novella, li. vi, cum similibus, et sic constat posito set non concesso ut supra in prenotato quod approbaciones testamentorum habencium bona in diversis diocesibus pertinent ad archiepiscopum Cantuariensem in provincia sua, hoc non potest dici racione rerum mobilium que non sunt perpetue, set si hoc posset admitti deberet intelligi racione rerum immobilium tantum, arg. premissorum, quod non est in casu nostro ut supra recitatur in facto. Et ultra dico quod, si sedes apostolica cum consensu regis et totius regni Anglie concederet archiepiscopis qui pro tempore fuerint tale privilegium quod ipsi archiepiscopi et nulli alii possent approbare testamenta habencium bona immobilia in diversis diocesibus, propter tale privilegium non potest archiepiscopus approbare testamenta habencium bona eciam mobilia in diversis diocesibus nichil tamen habencium in diocesi Cantuariensi, set tale privilegium deberet intelligi de habentibus bona immobilia in diocesi Cantuariensi et in alia vel aliis sue provincie, arg. premissorum. Et eo quod licet privilegium principis contra ipsum principem latissime debeat

Dig. i, 4, 3.

interpretari, Dig. *de constitucionibus principum*, l. *beneficium*, ut

Clement iii, 2, 5.

notatur Ex. *de prebendis*, cap. *si de beneficio* in glosa penultima per Johannem in Clementinis, in preiudicium tamen publicum vel

Dig. xliii, 8, 2 § 10 § 16.

iuris eciam privatorum scitote debet interpretari, Dig. *ne quid in loco publico fiat*, l. ii, § *merito*, et § *si quis a principe*, e tit. cum

Sexti Decr. iii. 4, 4.

similibus, et notatur Ex. *de prebendis*, cap. *quamvis*, l. *super* verbo *provideri* per cardinalem, li. vi; hoc probat locus notabilis si bene

Cod. xii, 25, 2.

intelligatur, Cod. *de Castrensianis* et *ministerianis*, c. ii, li. xii, per quam l. ponitur casus in dicta l. *beneficium* melius quam per aliquam l. de mundo secundum Willelmum de *Cuneo qui hoc notat in

*Will. de Cuneo, a noted commentator.

A.D. 1395. Sexti Decr. iii. 4. 31. lectura sua super dicta, l. *beneficium*, ad quod facit Clement. i, *ne liceat penitus*, Ex. *de prebendis*, cap. *si a sede apostolica*, li. vi.

*The archbishop decides to stay proceedings in the suit.*

Fol. 80b. Et est sciendum quod prefatus reverendus pater, archiepiscopus Cantuariensis, audiens prefatum Johannem, episcopum Herefordensem, et suas allegaciones predictas, cessit liti et cause apud manerium suum de Lamheth, Wyntoniensis diocesis, presentibus tunc ibidem magistro Adam Mottrom, archidiacono Cantuariensi, licenciato in decretis; magistro Reginaldo de Wolstone, bacallario in decretis, canonico Herefordensi; domino Thoma Guldeffelde, eciam canonico Herefordensi; magistro Waltero Gybbys, commissario domini archiepiscopi; magistro Henrico Broun, registrario eiusdem domini archiepiscopi; et aliis tam pluribus. Et quia lis sedata est inter eosdem archiepiscopum et episcopum statim convenerunt ambo domini scribere consiliariis suis in curia Romana existentibus ut cessarent in hoc negocio, quod eciam factum est. Ideo episcopus Herefordensis non curavit plus scribere in facto.

*April 24.—Letter of the bishop to the pope complaining of the archbishop's animosity against him.*

Sanctissimo in Christo patri ac domino, domino Bonifacio, digna Dei providencia Romane et universalis ecclesie summo pontifici, post humillimam recommendacionem pedum oscula beatorum. Singulari vestre beatitudini dolenter refero quod reverendus in Christo pater et dominus meus, dominus Willelmus, Cantuariensis archiepiscopus, eo quod ad vos et curie Romane audienciam a diversis et multiplicitatis gravaminibus illatis per eundem dominum archiepiscopum et officiarios suos michi et ecclesie Herefordensi ac subditis eiusdem, quorum minister licet indignus per vos sum deputatus, pro conservacione iuris et iusticie eorundem ad que sum iuratus iuxta posse appellavi, nimio rancore contra me, ut audio, est commotus ac quosdam michi malivolos ad audienciam sanctitatis vestre contra me mittit accusatores, et licet semper obtuli me promptum et paratum stare iudicio et discrecioni virorum prudentum in Anglia super pendente [lite] inter eundem dominum meum et me, ipse tamen hoc non acceptat sed intendit, ut dicitur, subtilitatibus suis et viribus potencie sue me in iusticia et iure predictis opprimere. Set cum graciosa

A D. 1395. iusticia sanctitatis vestre michi non deficit ipsam in hac parte non dubito. Et quia dediti maliciis plura contra quemcumque immunem malignando possent fingere, si potero obtinere licenciam domini mei regis Anglie et Francie qui, ut spero, infra paucos dies ex quo dicioni sue subiugavit Hiberniam ad Angliam est reversurus, nisi prefatus dominus archiepiscopus permittat ecclesiam Herefordensem et subditos eius iuribus suis liberius gaudere, ad pedes vestre sanctitatis intendo accedere omnibus contra me opponere volentibus intrepide responsurus. Unde vestram beatitudinem quantum possum deprecor quatinus huiusmodi malivolis accusatoribus, si me in conspectu vestre sanctitatis precedant, interim credenciam dignemini non adhibere. Et si magnificus vir, dominus Bartholomeus de Navaria vestre sanctitatis ac sedis apostolice nuncius in Anglia, qui diligenciam sibi possibilem in sibi commissis adhibuit et eventum regis eciam expectat, in curia Romana me antecedat, vestram sanctitatem super premissis scit aliquantulum informare, quam sanctitatem ad unitatem et regimen ecclesie sue universalis dignetur dirigere et feliciter conservare longevam Trinitas increata. Scriptum xxiiii° die mensis Aprilis.

*Second letter to the pope announcing the withdrawal of the suit.*

Sanctissimo in Christo patri, etc., suus humilis orator Johannes, etc., fidelitatem iuratam immutabiliter observare; beatissime pater, pridie sanctitati vestre scripsi quomodo disposui ad presenciam s. v. personaliter accedere prosecuturus causam appellacionis quam interposui a gravaminibus per reverendum patrem, dominum Willelmum, etc., michi et ecclesie Herefordensi illatis. Set quia concordie unitas inter eundem dominum, etc., et me est reformata
Fol. 81. cessat causa huiusmodi propositi mei prout magnificus dominus Bartholomeus de Navaria, etc., v. s. scit plenius informare, qui post labores sibi possibiles in sibi commissis ad presenciam vestre dominacionis gressus suos dirigere festinat, cui in hiis et aliis celsitudo vestra fidem indubiam habet adhibere. Quam salvator de virgine altissimus Dei filius ad regimen ecclesie, etc. Scriptum, etc.

A.D. 1395. *Oct. 21.—The archbishop of York notifies the bishop of the papal privilege granted to the archbishop of Canterbury to receive four pence in the pound of the taxed value of all ecclesiastical benefices in his province.*

Thomas, permissione divina Eboracensis archiepiscopus, Anglie primas et apostolice sedis legatus, executor ad infrascripta una cum aliis collegis nostris cum illa clausula, *quatinus vos vel duo aut unus vestrum per vos vel alium seu alios*, a sede apostolica deputatus, venerabili fratri nostro, Herefordensi episcopo, salutem, etc. Litteras sanctissimi in Christo patris et domini domini Bonifacii, etc., sanas et integras, etc., recepimus, quarum tenores seriatim in hec verba sequuntur:—Bonifacius, etc., Willelmo, archiepiscopo Cantuariensi, etc., salutem, etc. Dum tuorum magnitudinem meritorum ac sincere devocionis et affectum quod ad nos et Romanam geris ecclesiam paterna consideracione pensamus dignum reputamus et debitum ut ipsam Romanam ecclesiam tibi in exhibicione graciarum reperias munificam et in tuis opportunitatibus liberalem. Volentes igitur huiusmodi tuis opportunitatibus ut incumbencia tibi expensarum onera que te et ecclesiam tuam Cantuariensem iugiter subire oportet facilius supportare valeas de alicuius subvencionis auxilio providere, et perinde attendentes quod divisa in partes onera levius perferuntur, ac equum reputantes ut persone ecclesiastice tuarum civitatis et diocesis ac provincie Cantuariensis tecum huiusmodi onera parciantur, ut ab omnibus et singulis personis ecclesiasticis, secularibus et regularibus, exemptis et non-exemptis, civitatis et diocesis ac provincie tuarum huiusmodi beneficia ecclesiastica pro quibus decima persolvitur in eisdem civitate, etc., obtinentibus, cuiuscumque proveniencie, dignitatis etc., quatuor denarios de qualibet libra sterlingorum summe ad quam huiusmodi beneficia sunt taxata pro quolibet beneficio quod persone ipse et quelibet earum in civitate, etc., pro huiusmodi oneribus facilius supportandis, petere et recipere semel dumtaxat auctoritate nostra libere valeas, non obstantibus quibuscumque statutis, etc. Datum Rome, apud sanctum Petrum, vii° kal. Julii, pontificatus nostri anno sexto.

Bonifacius, episcopus, etc., venerabilibus fratribus, archiepiscopo Eboracensi et episcopo Londoniensi ac dilecto filio, abbati monasterii Gloucestrie, Wigorniensis diocesis, salutem, etc. Domini venerabilis fratris nostri, Willelmi archiepiscopi, magnitudinem meritorum, etc., *ut supra*. Quocirca discrecioni vestre per apostolica

A.D. 1395. scripta mandamus quatinus vos vel duo, etc., faciatis auctoritate nostra eidem Willelmo, archiepiscopo, seu eius procuratori aut procuratoribus, iuxta huiusmodi concessionis tenorem a predictis omnibus et singulis personis, infra competentem terminum quem eis ad hoc duxeritis prefigendum, huiusmodi quatuor denarios integraliter exhiberi, non obstantibus omnibus supradictis tam felicis recordacionis Bonifacii, pape viii, predecessoris nostri, et *de una et duabus dictis* in consilio generali quam aliis constitucionibus, etc, contradictores auctoritate nostra appellacione postposita compescendo; invocato eciam ad hoc, si opus fuerit, auxilio brachii secularis. Datum Rome, apud sanctum Petrum, vii° kal. Julii, pontificatus nostri anno vi^to^.

Post quarum quidem litterarum apostolicarum recepcionem fuimus per partem venerabilis fratris nostri, domini Willelmi, etc., cum instancia debita requisiti ut ad execucionem earundem procedere curaremus. Nos igitur archiepiscopus, executor predictus, mandatis apostolicis obedire et prefatas litteras apostolicas execucioni debite demandare volentes, fraternitati vestre, auctoritate apostolica nobis in hac parte commissa, committimus et mandamus, etc., quatinus a decano et capitulo vestre cathedralis ecclesie ac omnibus et singulis personis dignitates, etc., in eadem ecclesia obtinentibus, necnon omnibus aliis et singulis personis ecclesiasticis, etc., *ut supra*, quatuor denarios de libra sterlingorum summe ad quam huiusmodi beneficia sunt taxata pro quolibet beneficio quod persone ipse et quelibet earum in vestris ecclesia, civitate, et diocesi supradicta obtinent petatis seu levari faciatis ac prefato venerabili fratri nostro, domino archiepiscopo Cantuariensi, seu dominis Johanni Wyke, precentori ecclesie cathedralis Londoniensis, et Johanni Lyntone, registrario curie Cantuariensis, procuratoribus ipsius venerabilis fratris, etc., aut aliis forsitan loco eorum surrogandis, citra festum purificacionis beatissime virginis Marie proxime
Fol. 81b futurum Londoniis effectualiter solvi et de eisdem satisfieri faciatis, etc. Datum apud Scooby, xxi° die mensis Octobris, anno Domini M°CCC° nonagesimo quinto.

*Nov. 29.—Protest and appeal of the bishop against the mandate of the archbishop as an offence against his dignity.*

In Dei nomine, Amen. Per presens publicum instrumentum cunctis appareat evidenter quod anno Domini M°CCC°xcv°, etc., ac xxix° mensis Novembris, in mei notarii publici et testium sub-

A.D. 1395. scriptorum presencia constitutus, reverendus, etc., Johannes, etc., in magna camera infra manerium suum de Whiteborne, asserens sibi, ecclesie sue, ac subditis suis fuisse nonnulla enormia gravamina illata per non habentem in eo ad talia potestatem, tenensque in suis manibus quandam papiri cedulam, quam ibidem tunc perlegit cum protestacionibus in eadem contentis, palam et publice appellavit. Tenor vero huiusmodi talis est :—In Dei nomine, Amen. Coram vobis, publicis personis et testibus hic presentibus, nos, Johannes Trefnant, episcopus Herefordensis, dicimus, ponimus, et allegamus quod, licet de ecclesia cathedrali Herefordensi nobis canonice sit provisum ac ad eandem ecclesiam promotus in episcopum eiusdem ecclesie rite, recte, et legitime, pluribus annis elapsis simus episcopus consecratus, ac premissorum vigore et de benevolencia regie majestatis huiusmodi ecclesie et totius episcopatus Herefordensis tam in spiritualibus quam in temporalibus per plures annos elapsos possessionem pacificam et continuam sine intermissione obtinuimus eciam in presenti ; de quo constat manifeste et notorie tam in curia Romana quam per totum regnum Anglie et inter ceteros reverendissimo in Christo patri ac domino domino Thome, Dei gracia archiepiscopo Eboracensi. Unde cure animarum et saluti desuper nobis commissis, que ceteris rebus sunt preferende iuxta modulum nostre sciencie et ingenii, prout dignitas episcopalis requirit et Dominus desuper ministravit, sumus diligenter attendentes, que cura animarum est ars artium et scienciarum totum hominem merito requirens, presertim hiis diebus diversorum heresibus et populi periculis plus solito ultra modum pululantibus, dignitas enim episcopalis culmen est dignitatum naturalia in tam pluribus dissolvens vincula, que Dei sunt requirens, transitoria despiciens, colloquiis divinis et oracionibus assidue vacare exigit, quemlibet in ea constitutum ab omni munere sordido reddit immunem, munera vero sordida indigna sunt episcopo, sicut presidiatus est indignus imperatore. Nos eciam Johannes, episcopus antedictus, sumus doctor et de eorum numero qui ab huiusmodi onere et servicio sunt alieni et alte ac in virtute obediencie requisiti super orto scismate in Dei ecclesia extirpando cum vigiliis nobis possibilibus insudare ac nostros labores et consilia cum festinancia possibili exhibere. Reverendissimus tamen in Christo pater, etc., premissis tamquam notoriis non pensatis, virtute quarundam pretensarum bullarum apostolicarum, quas nunquam vidimus, que si ut apostolice per cancellariam domini nostri pape,

A.D. 1395. sub tenoribus quorum copiam in hiis prefati reverendissimi patris, etc., nobis mandaticiis vidimus, tam inadvertentur emanarunt, nullius fuerunt aut sunt roboris vel momenti, questuram pecuniarum quatuor sterlingorum de qualibet libra iuxta taxacionem decime ab omnibus et singulis personis ecclesiasticis infra civitatem et diocesim Herefordensem beneficia taxata obtinentibus, sub enormi modo et forma nobis contra iura et iusticiam commisit et mandavit, que questura est officium vile et inter munera sordida computatum, indignum episcopo et inconveniens. Insuper sepefatus reverendissimus pater, etc., gravamina nobis cumulata inferendo commisit eciam nobis et mandavit huiusmodi pecunias de dictis personis et beneficiis levare et solvere Londoniis ad centum xl miliaria et ultra a loco ubi ista pecunia pertinens est, levanda citra festum purificacionis beate Marie proxime futurum et sic infra duos menses et decem dies a tempore presentacionis huiusmodi mandati nobis facte, que fuit xxi° die mensis Novembris presentis apud Whiteborne, anno Domini M°CCC°xcv°, sic infra terminum nimis brevem et contra formam mandati presertim hoc tempore quo homines in istis partibus egestate laborant et penuria, quo eciam sunt pro maiori parte talia festa quibus precipue deberent Christiani ocio et pace gaudere preterquam vacare divinis et aliis honestis delectacionibus consuetis. Item idem reverendissimus pater gravamina gravaminibus cumulando commisit et mandavit nobis sub penis interdicti, suspensionis, et excommunicacionis late
Fol. 82a. contra iura et iusticiam et iuris ordine non servato censuras fulminando huiusmodi pecunias levare et eas, ut premittitur, Londonias mittere, non considerando in hoc nostros labores ex expensas, ubi scire posset quod hoc fieri nequit absque magnis laboribus et expensis, ad quos seu eorum aliquem idem reverendissimus pater nos compellendi nullam habet nec habuit postestatem. Unde nos Johannes supradictus nomine nostro ac nostre dignitatis episcopalis et ecclesie nostre Herefordensis, omniumque in hac parte nobis adherere volencium, ab omnibus et singulis gravaminibus supradictis et que ex eis insurgere et recolligere poterunt ad sanctam sedem appellamus et dominum nostrum papam in hiis scriptis appellamus protestantes de corrigendo, etc., quociens, ubi et quando nobis videbitur expedire iuxta consilium iurisperitorum. Et protestamur quod nos parati porcionem nos contingentem de supradictis pecuniis solvere citra festum purificacionis, etc., cuicumque habendo potestatem illam petendi a nobis et recipiendi. Acta sunt

A.D. 1395. hec, etc., presentibus tunc ibidem venerabilibus et discretis viris, Reginaldo de W., et domino G. Guldeffeld, canonicis Herefordensibus, testibus, etc.

A.D. 1396. *Letter of the archbishop of Canterbury in regard to his proposed visitation of Hereford, with the bull of the pope empowering certain action.*

Willelmus, permissione divina archiepiscopus, etc., venerabili fratri nostro Johanni, etc. Pridem sanctissimus in Christo pater et dominus, Urbanus, etc., pape sextus, pro celeriori expedicione visitacionis nostre metropolitane Cantuariensis provincie suas nobis litteras apostolicas sub hac forma concessit:—Urbanus, episcopus, etc., Willelmo, etc. Exigit magne tue devocionis affectus quo nos et Romanam ecclesiam revereris ut petitionibus tuis, quantum cum Deo possimus, favorabiliter annuamus. Dudum siquidem per nostras litteras et quocienscumque usque ad biennium a data ipsarum litterarum computando tuam provinciam Cantuariensem visitare velles posses, ecclesie tue capitulo ac civitate et diocesi prius minime visitatis, alias civitates et dioceses, ecclesias, monasteria, et alia loca ecclesiastica dicte provincie que malles visitare et quod quocienscumque te de quacumque civitate vel diocesi ipsius provincie, quam civitatem vel diocesim incepisses visitare, exire contingeret, visitacionis officio integraliter completo vel eciam non completo, posses ad civitatem et diocesim huiusmodi visitacionis causa libere redire priusquam alie civitates et dioceses eiusdem provincie vel tue denuo in toto vel in parte per te visitate fuissent. Quare postquam dictam provinciam in toto vel in parte, ut premittitur, visitasses liceret tibi visitacionem predictam per eandem provinciam iterare suffraganeorum tuorum consilio minime requisito, nec diffinicione tua super hoc aliqua precedente, et procuraciones tibi debitas ab ecclesis, monasteriis, locis, et personis taliter visitatis perinde integre percipere valeres ac si in permutacione huiusmodi debitum ordinem observasses, duximus auctoritate apostolica indulgendum prout in dictis litteris plenius continetur. Cum autem, sicut exhibita nobis nuper pro parte tua peticio continebat antequam ad te huiusmodi littere pervenissent unus annus et ultra de dicto biennio lapsus fuerit a tempore dicte date, tuque propterea ultra tres dumtaxat civitates et dioceses dicte provincie in qua decem et octo civitates et dioceses fore noscuntur, visitare nequiveris antequam ipse licencie expirarent, quindecim aliis civitatibus et

A.D. 1396. diocesibus remanentibus invisitatis, tibique evidenter appareat quod multus fructus cleri et locorum visitatorum ac magnum augmentum salutis animarum ex visitacione huiusmodi provenirent, si visitacionem predictam eadem auctoritate prout ceperas perficere te contingat, pro parte tua fuit nobis humiliter supplicatum ut tibi perficiendi auctoritate predicta visitacionem huiusmodi licenciam concedere de benignitate apostolica dignaremur. Nos itaque huiusmodi supplicacionibus inclinati fraternitati tue perficiendi auctoritate predicta, tam in ecclesiis, etc , dictarum trium civitatum quam eciam in quindecim civitatibus, etc., invisitatis, visitacionem huiusmodi incipiendo hac vice ubi eandem visitacionem dimiseras et recipiendi procuracionem tibi racione visitacionis debitam prout de iure posses a locis et personis tantummodo visitatis, ita quod ante completam visitacionem in una diocesi possis ad aliam, prout tibi expedire videbitur, te transferre et iterum ad loca huiusmodi civitatum et diocesium dimissa redire, non obstantibus constitucionibus apostolicis, etc., de uberiore dono gracie tenore presencium indulgemus. Nulli igitur, etc. Siquis autem, etc. Datum Janue, ix kal. Maii, pontificatus nostri anno nono.

Volentes siquidem nostri metropolitici officii debitum, prout ad id de iure astringimur, efficacius quo poterimus ipsarum viribus litterarum suffulti exequi, sicut decet, attendentesque utile et expediens fore postquam visitacionem dimisimus iuxta dictarum continenciam litterarum ut ad civitatem et diocesim Herefordensem huiusmodi visitacionis causa inibi exercende declinaremus, fraternitati vestre tenore presencium intimamus et per vos omnibus quorum interest volumus intimari quod nos personam vestram et ecclesiam Herefordensem nostri et ecclesie nostre suffraganeam ipsiusque ecclesie decanum et capitulum singulasque personas eiusdem per nos seu nostros consiliarios proponimus visitare. Quocirca fraternitati vestre tenore presencium intimamus et per vos vestris subditis intimari et denunciari mandamus quod vos et ipsi, quatenus ad vos et ipsos attinet, vos preparetis et se preparent visitacionem nostram iuxta canonicas sancciones subituri, denunciare autem faciatis omnibus qui in dicta civitate et diocesi ecclesias seu ecclesiarum porciones tamquam appropriatas detinent, quive in alienis ecclesiis aut parochiis pensiones vel porciones aliquas percipiunt decimarum vel capellas seu oratoria infra limites alicuius parochie, vel qualitercumque se habere pretendentibus in quibus divina faciunt celebrari ; necnon rectoribus, vicariis, et quibuscumque aliis

A.D. 1396. beneficia ecclesiastica obtinentibus qualiacumque, quod tam ecclesias, porciones ecclesiarum seu eciam decimarum huiusmodi tenentes et percipientes, necnon capellas et oratoria se habere dicentes, ius si quod habeant super illis, quod rectores, etc., titulos suos quibus mediantibus ecclesias aut beneficia huiusmodi fuerint assecuti, et si fortassis plurales extiterent dispensacionem, si quam habeant in ea parte canonicam, cum causa visitacionis huiusmodi exercende per nos vel commissarios nostros fiet transitus per eosdem, diebus et locis per alias litteras nostras designandis, per termino peremptorio et sub pena iuris coram nobis seu commissariis nostris
Fol. 82b. exeipiant, detegant, et ostendant. Et quia ad cathedralem ecclesiam predictam visitandam, criminaque et defectus inibi detegenda canonice punienda et eciam reformanda, quinto die mensis Junii proxime futuri intendimus declinare circa personam vestram ac decanum et capitulum ecclesie antedicte ceterasque personas predictas que visitacioni nostre interesse tenentur de consuetudine vel de iure cum continuacione et prorogacione dierum tunc sequencium visitacionis officium impensuri, tenore presencium peremptorie vos citamus et per vos decanum et capitulum predictos necnon canonicatus et prebendas ac administraciones, dignitates, personatus, beneficia, et officia in ipsa ecclesia obtinentes et ceteros ministros ipsius ecclesie quocumque nomine censeantur citari volumus et mandamus quatinus vos et ipsi dicto quinto die mensis Junii de mane, ut convenit, in domo vestra capitulari personaliter compareatis et compareant nostram visitacionem per nos seu commissarios nostros, si nos impediti id facere nequiverimus personaliter, canonice faciendam, prout ius exigit, subituri facturique ulterius et recepturi quod iuxta morem visitacionis huiusmodi iusticia suadebit; vobis insuper inhibemus et per vos eisdem decano et capitulo, archidiaconis, etc., et mandamus ne in preiudicium visitacionis nostre huiusmodi faciende quicquam attemptetis aut attemptent, etc. De die vero recepcionis presencium et quid in premissis duxeritis faciendum et qualiter presens nostrum mandatum fueritis executi die et loco predictis de mane cum nominibus omnium per vos citatorum in separata cedula vestro certificatorio annectenda nos vel nostros commissarios certificari curetis per vestras litteras patentes harum seriem continentes. Datum in manerio nostro de Maydenstone xv° die mensis Aprilis, anno Domini M°CCC°xcvi, etc.

A.D. 1396. *Protest of the bishop after receipt of the archbishop's notice.*

In Dei nomine, Amen. Per presens, etc., quod anno, etc., M°CCC^mo^lxxxxvi, etc., in mei etc., personaliter constitutus reverendus in Christo pater, Johannes, etc., provocavit, appellavit, et protestatus est, prout et quemadmodum in quadam provocacione seu appellacionis cedula continetur, cuius tenor talis est:—In Dei nomine, Amen. Licet nos Johannes, etc., fuerimus et simus bone fame, integri status, et opinionis illese, ecclesiamque nostram Herefordensem cum omnibus suis iuribus et pertinenciis Dei et apostolice sedis gracia canonice assecuti, metuentes tamen ex quibusdam causis probabilibus et verisimilibus coniecturis ne quis vel qui sinistra et exquisita machinacione contra nos et ecclesiam nostram, iura, libertates, seu privilegia imposterum aliquid attemtare presumat aut presumant citando, suspendendo, interdicendo, excommunicando, seu quomodolibet gravando, unde nobis et ecclesie nostre antedicte possit preiudicium generari, ad sacrosanctam sedem apostolicam et nostrum dominum summum pontificem a quibuscumque gravaminibus nobis aut dicte ecclesie nostre per quoscumque inferendis, cuiuscumque status, etc., existant, eciam si episcopali prefulgeant dignitate, provocamus et appellamus in hiis scriptis protestando quod in eventu cuiuslibet gravaminis appellabimus appellacionemque nostram prosequemur cum effectu. Acta sunt hec in camera dicti reverendi apud Whiteborne, presentibus tunc ibidem magistro R. de W., canonico Herefordensi, et domino Johanne Botler, co-porcionario de Llannuddynan, Bangoriensis diocesis, etc. Et ego David ap Kynwrit, clericus, Assavensis diocesis, etc.

*April 30.—The bishop's appeal.*

In Dei nomine, Amen. Per presens, etc., quod anno M°CCC^mo^ xcvi°, etc., die vero ultima mensis Aprilis, pontificatus, etc., Bonifacii, pape noni anno vii°, in mei notarii, etc., constitutus reverendus in Christo pater, Johannes, etc., appellavit, apostolosque petiit, et protestatus est prout et quemadmodum in quadam appellacionis cedula quam tunc in manibus suis tenebat continetur, cuius tenor sequitur in hec verba:—In Dei nomine, Amen. Coram vobis publicis personis et testibus infrascriptis nos Johannes Trefenant, episcopus Herefordensis, dicimus, ponimus, etc. [cf. supra p. 118] ac domino Willelmo, Dei gracia archiepiscopo Cantuariensi,

A.D. 1396. etc., onere et servicio sunt immunes et alieni. Quibus non obstantibus dictus reverendissimus, etc., nobis per suas litteras et nuncium specialem mandavit citare decanum et capitulum ecclesie nostre Herefordensis ad comparendum coram eo vel commissariis suis in domo nostra capitulari quinto die mensis Junii proxime futuri subituros visitacionem suam ibidem tunc fiendam cum continuacione
Fol. 83a. dierum tunc sequencium facturosque quod idem archiepiscopus aut sui commissarii duxerint eis tunc injungendum, mandavitque nobis idem dominus archiepiscopus intimari et denunciari omnibus qui in dicta civitate et diocesi ecclesias seu ecclesiarum porciones tamquam appropriatas detinent, quive in alienis ecclesiis seu parochiis pensiones vel porciones aliquas percipiunt decimarum, capellasve seu oratoria infra limites alicuius parochie, etc. [supra p. 121] detegant et ostendant. Cum igitur officium apparitoris seu citandi est vile et inter munera sordida computatum, inconveniens episcopo et indignum, et pocius competens laico quam clerico cuicumque, et sic constat domini mandatum contra Deum et iusticiam ac sacros canones et sanctorum patrum instituta contra nos emanasse; item quia nos intendimus cum Dei gracia contra formam huiusmodi visitacionis ut pretendit fiende et contra potestatem pretensam, iusticie ac sacrorum canonum auctoritate mediantibus, nos opponere; item quia plures beneficiati infra nostram diocesim Herefordensem constituti per nos aut auctoritate nostra mediante titulos habent nonnullasque ecclesias eis appropriatas obtinent, quarum appropriaciones per nos existunt approbate; et sic eciam nonnulli habent oratoria, porciones, decimas nostra eciam auctoritate corroborata, quos in quantum iusticiam fovent et quantum ad nostram potestatem ordinariam pertinet intendimus defendere et pro eisdem iuribus mediantibus insistere; igitur illos non debemus nec possumus de iure artare nec ad comparendum coram alio quocumque citare ne videamur nobis ipsis ad mandatum alicuius contrarii, et legitimis nostris defensionibus renunciare, ad quod non tenemur. A quo mandato ac ab omnibus supradictis et que inde recolligi potuerunt in quantum tendunt contra ecclesiam nostram Herefordensem nosque aut statum nostrum, omnesve alios et singulos nobis et huic appellacioni nostre adherere volentes, ad sacrosanctam sedem apostolicam et dominum nostram papam in hiis scriptis appellamus apostolosque petimus primo, secundo, et tercio, instanter, instancius, et instantissime et cum effectu nobis dari siquis vel qui nobis dare velint seu velit, protestantes eciam de corrigendo,

A.D. 1396. etc. Juramus eciam ad sacra Dei evangelia per nos corporaliter tacta quod infra decem dies proxime preteritos ad primum pervenerint ad nostram noticiam premissa gravamina et non ante. Acta sunt hec, prout supra scribuntur et recitantur in camera reverendi Johannis, etc., in manerio suo apud Whiteborue, presentibus tunc ibidem venerabilibus et discretis viris, magistro Reginaldo de Wolstone, canonico Herefordensi, Johanne Botler, rectore ecclesie parochialis de Llanuddynan, Bangoriensis diocesis, testibus, etc. Et ego David ap Kynwrit, clericus, Assavensis diocesis, publicus auctoritate apostolica notarius, etc.

*Dispute between the bishop and the primate as to the fruits of Newland during the vacancy of the See of Llandaff.*

Memorandum quod reverendo in Christo patre, Edmundo bone memorie, nuper episcopo Landanevensi, ab hac luce prout Deo placuit subtracto, reverendus, etc., Johannes, etc., misit ad colligendum fructus, redditus, et proventus ecclesie parochialis de Newelond, sue Herefordensis diocesis, episcopatui Landavensi et eius episcopo qui pro tempore fuerit impropriate et annexe, prout in litteris huiusmodi appropriacionis quarum tenor inferius est insertus plenius continetur, pro eo et ex eo quod fructus omnium et singulorum beneficiorum vacancium in dicta diocesi tempore vacacionis eorundem provenientes, prebendis ecclesie cathedralis Herefordensis dumtaxat exceptis, ad episcopum Herefordensem qui pro tempore fuerit pertinere noscuntur. Subsequenter reverendissimus in Christo pater, dominus Willelmus, Cantuariensis archiepiscopus, vendicavit huiusmodi fructus ecclesie de Newelond asserens eosdem fructus racione vacacionis episcopatus Landavensis ad ipsum et nullum alium de iure pertinere, super quo fuerunt alte altercaciones hinc inde. Tandem quia prefatus reverendissimus pater in brevi post hanc dissensionem ortam ab hac luce migravit huiusmodi lis remansit indecisa. Tenor vero dicte appropriacionis de qua supra fit mencio sequitur sub hiis verbis.

Universis, etc., Johannes, permissione divina Landavensis episcopus, salutem. Noveritis nos recepisse litteras venerabilis patris, domini Ricardi, Dei gracia Herefordensis episcopi, in hec verba:— Ricardus, etc., venerabili Johanni, etc. Cum exilitas nimia valoris possessionum temporalium episcoporum eo gravior quo forcius tenentur episcopi ex officii sui debito existere hospitales et alia

A.D. 1396. onera frequenter non sine gravibus sumptibus sustinere nos considerantes facultatum episcopatus vestri insufficienciam ad supportandum premissa, occasione cuius insufficiencie sepe necessitates plurimas patimini et defectus, vestris devotis precibus inclinati ut melius et facilius officium pastorale exercere possitis si vobis quo ad huiusmodi succurratur subsidio quo valemus, habito tractatu solempni qui in concessionibus perpetuis et alienacionibus rerum ecclesiasticarum exigitur, vobis et successoribus vestris, episcopis
Fol. 83b. Landavensibus, ecclesiam parochialem de Nova Terra in foresta de Dene, nostre Herefordensis diocesis, nunc vacantem cum omnibus suis iuribus et pertinenciis, in cuius ecclesie advocacionis seu patronatus possessione tamquam verus patronus eiusdem ecclesie nunc pacifice existis ex collacione domini Edwardi, Dei gracia illustris regis Anglie filii, videlicet regis Henrici, prout in carta eiusdem quam habetis super hoc confecta plenius continetur, in proprios usus in perpetuum possidendam donamus, conferimus et appropriamus, etc., salva sufficienti et debita porcione vicarie per nos taxande et ordinande ibidem, ad quam vos et successores vestri episcopi nobis et successoribus nostris, episcopis Herefordensibus, cum vacaverit presentabitis, salvis eciam et successoribus nostris in eadem ecclesia lege iurisdiccionis diocesane et procuracionibus nobis debitis racione visitacionum nostrarum et successorum nostrorum in ecclesia antedicta faciendarum temporibus oportunis, omnibus aliis iuribus episcopalibus et aliis que ad nos, etc., debebunt vel poterunt aliqualiter de iure vel consuetudine pertinere; si vero post ordinacionem vicarie predicte aliqua onera extraordinaria oriantur de novo vos et successores vestri et vicarius institutus in dicta ecclesia onera predicta proporcionaliter supportabitis, salvis tamen in omnibus ut premittitur iure episcopali et Herefordensis ecclesie dignitate. In cuius, etc. Datum apud Wigorniam, v° id. Junii, anno Domini M°CCC° tercio.

*The bishop's appeal to the pope against the claim of the dean and precentor for tithes of his lands, and the papal bull, delegating the inquiry to the abbot of Strata Marcella.*

Bonifacius, episcopus, etc., dilecto filio, abbati de Strata Marcella, Assavensis diocesis, salutem, etc. Justis et honestis supplicum votis libenter annuimus illaque favoribus prosequimur oportunis. Exhibita siquidem nobis nuper ex parte venerabilis fratris nostri, Johannis, episcopi Herefordensis, peticio continebat

A.D. 1396. quod licet ipse Johannes ex feno et bladis excrescentibus in terris ad mensam episcopalem Herefordensem spectantibus et eciam de incrementis animalium que in pasturis et pratis episcopi Herefordensis pro tempore existentibus depascuntur, et decimis ad ipsum episcopum pro tempore in regno Anglie pertinentibus dilectis filiis, decano et precentori ecclesie sue Herefordensis pro tempore, quotam aut decimam solvere minime teneatur, tamen predicti decanus et precentor asserentes tam predecessores suos, decanos et precentores eiusdem ecclesie qui fuerunt pro tempore, quam se percepisse per tempus et tempora longiora decimas seu eciam quotam ex huiusmodi feno et bladis ac incrementis animalium et aliis decimis ad episcopum Herefordensem predictam pro tempore spectantibus ab eiusdem Johannis predecessoribus, episcopis, qui fuerunt pro tempore, similiter ab eodem Johanne, ex feno, necnon ex decimis cum contingentibus in omnibus eciam illis terris quas ipse Johannes, episcopus, facit propriis sumptibus laborari, ab eodem Johanne, episcopo, de facto exigunt in non modicum preiudicium Johannis, episcopi, et mense predictorum. Quare pro parte dicti Johannis, episcopi, nobis fuit humiliter supplicatum ut eosdem decanum et precentorem, non obstantibus premissis, ad ostendendum legitimum titulum vel legitimam prescripcionem per quem seu quam huiusmodi quotam seu decimas quam et quas sibi pretendunt debitas, ut prefertur, exigunt coram aliquo presbytero in partibus illis compelli mandare et aliter eidem Johanni, episcopo, oportune super premissis providere de speciali gracia dignaremur. Nos igitur huiusmodi supplicacionibus inclinati discrecioni tue de qua, etc., per apostolica scripta mandamus quatinus, vocatis eisdem decano et precentore et aliis qui fuerint evocandi, eisdem decano et precentori aliquem competentem terminum de quo tibi videbitur infra quem de legitimo titulo seu legitima prescripcione, eciam a tanto tempore et cuius contrarii memoria hominum non existit, pacifice et legitime hactenus habita per eos et suos predecessores antedictos, per quem seu quam quotam seu decimas huiusmodi ab eodem Johanne, episcopo, ex feno et bladis ac incrementis animalium et eciam ex decimis debitis eidem episcopo pro tempore exigunt coram te docere legitime teneanter; quod si non fuerit, auctoritate apostolica declares eundem Johannem, episcopum, ex eisdem terris quotam aut decimas huiusmodi de eisdem feno et bladis, etc., decano et precentori predictis pro tempore solvere non teneri. Alioquin auditis hinc inde partibus quod iustum

A.D. 1396. fuerit appellacione remota decernas, etc. Testes autem, etc., non obstantibus tam pie memorie Bonifacii, pape viii, predecessoris nostri, de una et eciam de duabus dietis in concilio generali, etc. Datum Rome, apud sanctum Petrum, vi° kal. Junii, pontificatus nostri anno quinto.

*Aug. 6.—Form of citation of the dean and precentor.*

Universis et singulis abbatibus, etc., quibuscumque per civitatem, diocesim et provinciam Cantuariensem et Herefordensem ubilibet constitutis frater David, abbas monasterii beate Marie de Strata Marcella, etc., executor unicus ad infrascripta per sedem apostolicam specialiter deputatus, salutem, etc. Litteras sanctissimi in Christo patris, etc., noveritis nos recepisse in hec verba :— Bonifacius, episcopus, etc., ut supra. Post quarum quidem litter-
Fol. 84a. arum apostolicarum presentacionem et recepcionem pro parte dicti reverendi in Christo patris et domini Johannis, etc., sumus cum debita instancia specialiter requisiti ut ad execucionem earundem litterarum apostolicarum et contentorum in eisdem iuxta ipsarum litterarum formam et effectum procedere curaremus. Nos igitur volentes huiusmodi mandatum apostolicum nobis in hac parte directum reverentur exequi, ut tenemur, vobis igitur omnibus et singulis abbatibus, etc., mandamus quatinus venerabiles, etc., dominos, decanum, precentorem, et capitulum ac canonicos ecclesie Herefordensis, si suum pretendant interesse, aliosque omnes et singulos quorum interest, etc., citetis, etc., quod compareant coram nobis commissario aut commissariis nostris in ecclesia Wygorniensi tricesimo die post execucionem huiusmodi mandati nostri si ipsa dies tricesima iuridica fuerit, etc., cum continuacione, etc., ad ostendendum, etc., titulum per quem predicti decanus et precentor aut alii supradicti petunt et exigunt decimas ab eodem reverendo in Christo patre, etc. Et si predicti patres non potuerint aut noluerint predictis die et loco ad premissa comparere probanda quod citetis eosdam ad tricesimum diem post illum diem xxx$^{m}$ immediate sequentem, etc., seu autem proxima die iuridica extunc immediate sequenti ut compareant coram nobis commissario seu commissariis nostris in predicta ecclesia Wygorniensi ad eadem probanda. Et si adhuc illo sub termino noluerint aut non potuerint titulum aut causam sufficientem quoad premissa probare assignamus eis tricesimum diem

A.D. 1396. extunc immediate sequentem, pro termino peremptorio ad ostendendum, exhibendum et probandum omnia quibus velint uti in hoc negocio aduituri, etc. Et quid in premissis feceritis, etc. In cuius, etc. Datum in monasterio nostro de Strata Marcella, vi° die mensis Augusti, anno Domini M°CCC°xcvi°.

A.D. 1348. *March 16.—Copy of the formal agreement made between the chapter of Hereford and the rector and parishioners of Allensmore as to interments in the local burial-ground, and the ancient rights of the chapter to the mortuaries and funeral offerings in such cases.*

*The dispute thus finally settled is described in various entries in Trilleck's Register, vol. i., pp. 120, 121.*

Sequitur composicio habita inter decanum et capitulum ecclesie Herefordensis ex parte una et parochianos de Mora Alani de et super sepultura ibidem habenda, etc. Et exhibita est per Johannem Prophete, decanum Herefordensem, ad effectum probandi quod subditi, inter quos pretendit ille decanus habere iurisdiccionem, non sunt subditi episcopi immediati, argumentum sumens de narrativis verbis episcopi cum dicit infra de consensu expresso decani Herefordensis, tunc iudicis ordinarii immediate existentis, etc.

Omnibus, etc., Johannes, etc. Noverit universitas vestra quod nos quamdam amicabilem composicionem inter capitulum ecclesie nostre Herefordensis et rectorem ac presbiterum perpetuum et parochianos de Mora Alani initam vidimus et inspeximus sub hac forma:—Hec indentura testatur quod cum olim omnis et omnimoda sepultura parochianorum ecclesie seu capelle de Mora Alani, ab ecclesia Herefordensi ut matrice notorie dependentis, omniaque mortuaria, oblaciones, etc., occasione sepulture qualitercumque debite et consuete ad ecclesiam Herefordensem spectassent, dictaque ecclesia seu capella commoda caruisset sepultura, venerabilis pater, dominus Adam bone memorie, nuper Herefordensis episcopus, ad instanciam parochianorum dicte ecclesie de consensu et licencia decani et capituli cimiterium dedicavit et sepulturam ibidem, pro parvulis dumtaxat et pauperibus parochie de gracia speciali dicti capituli limitandam, et graves censuras ecclesiasticas de consensu expresso decani Herefordensis, tunc iudicis ordinarii immediate existentis et parochianorum predictorum iurisdiccionem dicti patris expresse prorogantis, in omnes contravenientes canonice fulminavit. Postmodum vero dicti parochiani per simplicitatem

A. D. 1348. et iuris ignorancium, ut asserunt, corpora quorundam parochianorum majorum et divitum in dicto cimiterio fecerunt sepeliri, super quibus inter capitulum Herefordense ex parte una et dominam Mabiliam le Rous, dominam ville de More Alani, et ceteros parochianos ex altera gravis orta diu lis existit et materia contencionis; demum pro bono pacis lis inter partes predictas in hunc modum amicabiliter conquievit, videlicet quod dicte ecclesie canonici et capitulum quietem subditorum in omnibus affectantes, considerantes eciam locorum distanciam et quod grave sit et onerosum modernis, presertim pestilencie temporibus, corpora mortuorum dicte parochie deferri ad ecclesiam Herefordensem, volunt et concedunt pro se et successoribus suis quod cimiterium tam pollutum reconsilietur et quod dicta capella in cimiterio de omnibus parochianis suis liberam habeat de cetero sepulturam; ita tamen quod omnia mortuaria, oblaciones tam in ceteris quam pecunia occasione sepulture integre spectant ad ecclesiam Herefordensem sicut abolim spectare consueverunt; dictique parochiani promittunt bona fide pro se, etc., quod de cetero nullum adhibebunt dolum aut fraudem quominus iura superius expressa ad ecclesiam Herefordensem pertineant integre, etc.; et quod dicti parochiani et presbiteri post mortem quorumcumque defunctorum ibidem facient premunire ministros ecclesie Herefordensis ad hoc deputatos celerius
Fol. 84b. quo commode poterunt ante sepulturam eorundem ad veniendum et recipiendum omnia iura supradicta nomine ecclesie Herefordensis; promittunt insuper et consenciunt tam decanus, loci eiusdem ordinarius immediatus ac rector dicte capelle cuius dicitur rectoria predicta cui pars decimarum eiusdem parochie est annexa quam scilicet perpetuus ibidem presbiter et parochiani omnes dicte ecclesie seu capelle quod venerabilis pater, dominus Johannes, etc., episcopus, cuius iurisdiccionem expresse prorogant in hac parte per statutum, sentenciam maioris excommunicacionis, et alias varias censuras ecclesiasticas, ipsos parochianos, heredes, etc., ad premissa efficaciter ligare valeat et ad observanda omnia et singula premissa iudicialiter condempnare sub penis gravibus et censuris. In cuius rei testimonium tam decanus, rector, presbiter predictus, dicta Mabilla et maiores dicte parochie nomine parochianorum quam capitulum ecclesie Herefordensis presentibus literis sigilla sua alternatim apposuerunt. Datum Herefordie, xvi° die Marcii, anno Domini M°CCC°xlviii°. Considerantes igitur quod nisi pacis tempore non recte colitur auctor pacis, et quietem subditorum in

A.D. 1348. omnibus affectantes predictam composicionem auctoritate pontificali et ordinaria confirmamus statuentes eam perpetuis futuris temporibus firmiter observari, dictosque parochianos, rectorem et presbiterum, coram nobis hic comparentes ac iuris iteccionem nostram expresse prorogantes, et eorum quemlibet ad observanciam premissorum diffinitive condempnamus in hiis scriptis. Statuimus insuper et ordinamus de expresso consensu decani, loci illius ordinarii immediati, et parochianorum pro se, etc., quod quicumque eorum aut alii imposterum ecclesiam Herefordensem iuribus suis, mortuariis, etc., defraudaverint etc., maioris excommunicacionis sentenciam incurrant ipso facto. Quam quidem sentenciam quociens opus fuerit per subdecanum Herefordensem exequendam fore decernimus et publicandam, et constitucionem nostram annuatim et quociens opus fuerit diebus festivis inter missarum solempnia, etc., per loci presbiterum decernimus solempniter publicari; statuimus eciam quod presbiter dicte ecclesie, etc., corporale prestet iuramentum, etc. In quorum omnium, etc. Datum apud Moram Alani, xvi° die Marcii, anno supradicto, etc.

*The award of the arbitrators appointed by pope Innocent to settle the dispute between the bishop of Aquablanca and the dean and chapter of Hereford in 1252.*

*This is printed in full in the "Charters and Records of Hereford Cathedral," pp. 95—103.*

A.D. 1396. *Letter of the bishop to the chamberlain and clerks of the papal chamber who had claimed from him the payment of first fruits due from his predecessor in office.*

Fol. 86. Sequitur allegacio Johannis Trefnant, episcopi Herefordensis, quam ipse scripsit camerario et clericis camere apostolice cum ipsi petierunt ab eo primam annuatam pro tempore [pre]decessoris sui viventis et solvere sufficientis.

Dubium vertitur apud quosdam super tali presupposito quod promotus ad ecclesiam aliquam cathedralem tenetur solvere camere apostolice totam taxam illius ecclesie per unum annum in terminis sibi assignatis, et ad hoc solempniter iurabit et subibit sentencias et censuras late sentencie in se fulminatas in eventu quo de huiusmodi taxa ut premittitur non satisfaciat. Pone tunc quidam T. promotus est ad ecclesiam cathedralem de H. et obligavit se in forma premissa. Qui quidem T., nondum satisfacto de huius-

A.D. 1396. modi taxa que dicitur prima annata, quamvis illam ecclesiam de H. obtinuit xv annis, translatus est ad aliam ecclesiam cathedralem voluntarius et ad hoc operam dans, cui T. successit quidam J. in ecclesiam de H. et fideiussit ipse J. pro dicto T. si et in quantum esset a retro de dicta annata, modo queritur quis istorum T. et J. est obligatus ad illam primam annatam et numquid ambo vel neuter. Et videtur quod neuter nam per cessacionem et negligenciam in exigendo debitum inducitur tacita remissio ut l. *Procula* Dig. *de probacionibus* cum allegata glosa ibidem, et hic in casu nostro fuit negligencia per xv annos, ergo, etc. Ad istud facit l. i et finalis, Cod. *de revocandis donacionibus* cum ibi notatis presertim per *Cy. in l. illa i maxime ad finem lecture sue ibidem et facit l. *apud* ad finem Cod. *de censibus*, l. xi. Et si dicatur quod grave dicere quod camera apostolica taliter defraudetur non dico quod camera sic defraudetur, nam officiales camere qui taliter fuerunt negligentes camere debent satisfacere ut l. r. *de periculo nominatorum*, li. xi Cod. Et si forte dicatur quod de clericis camera qui pro tunc fuerunt nullus homo vivit et sic camera apostolica dampnificatur, respondetur ad hoc quod clerici camere faciunt unum collegium et quamvis nulla singularis persona que tempore negligencie fuit de illo collegio jam vivit tamen idem collegium est modo quod tunc fuit, ergo, etc., arg. l. *proponebatur* Dig. *de judiciis*. Set videtur quod ambo T. et J. sunt obligati, T. obligatus est racione provisionis obligacionis iuramenti et rei, J. obligatus est racione fideiussionis et rei in quam successit, arg. Dig. *de verborum obligacionibus*, l. i; Dig. *de fideiussoribus*, l. i et l. *generaliter* e tit.; et Inst. *in pena*. Istud fundabo inferius et declarabo. Set videtur quod solus J. qui successit in rem est obligatus et non T. Pro isto videtur casus Dig. *de publicanis et vectigalibus*, l. *imperatores*, ibi dum dicitur *ipsa prædia non personas conveniri*, etc., concordat textus in quibus eciam videtur casus, Dig. *de iure fisci*, l. *prediis;* Dig. *de censibus*, l. *cum possessor* § *si*; Cod. *sine censu vel reliquis* lii, et § *in* cum similibus. Ad istud facit Cod. ad *l. Juliam de vi publica vel privata*, l. ii. Preterea fiscus succedens alicui eciam privato agnoscit onus illius privati eciam quo ad tempus preteritum, Dig. *de usuris*, l. *cum quidam* § *fiscus;* istis tamen non obstantibus dico quod ipse T. est obligatus et non J., nisi forte sub modificacione quam subiciam; hoc probatur tribus motivis, racione promissionis debiti iuramenti prestiti et lucri percepti; dixi

Dig. xxii, 3, 26.

Cod. viii, 56.

Cod. xi, 34.

Dig. v, 1, 76.

Dig. l, 16.

Dig. xlvi, 1, 1, 5.

Inst. iv, 16.

Dec xxxix, 4, 7.

Dig. xlix, 14, 36

Dig. l, 15, 5.

Cod. iv, 37.

Cod. xi, 12, 2.

Dig xxii, 1, 17, § 5.

*Cynus for Sinibaldus Pistoriensis, commentator on the Digest.

A D 1396. primo quod iste T. obligatur racione promissionis debiti nam ipse T. promisit solempniter clericis camere apostolice stipulantibus ab eo solvere primam annatam, ut patet per libros camere, et quodlibet iuramentum quod potest servari sue eterne salutis intuitu est servandum, Ex *de iure iurando*, § *quia vero;* Ex. *de pactis*, c. ii, li. vi. Et grave peccatum est contravenire iuramentum licitum sicut ibidem fuit ut in dictis et Cod. *de rebus creditis et iure iurando* l. ii, cum consimilibus. Nolo his instare quia clarum est. Dixi tercio racione lucri percepti, nam ipse T. percepit lucrum totius temporis de quo annata petitur, debet ergo agnoscere onus, Dig. *de regulis iuris*, l. *secundum naturam;* et *de caducis tollendis* l. r. § *pro secundo* non debet aliquis cum iactura alterius locupletari, l. *nam hoc natura*, Dig. *de condicione indebiti*, nec ex culpa alterius alter debet subire dispendium, tit. *de censibus*, cap. *si* li. vi, et ibi reputa casum pro ista parte concordem, Cod. *de fundis rei private*, l. ii, li. xi, et Cod. *de fide instrumentorum*, et iure Hostiensis in fine li. x, pro ista parte faciunt notata Ex. *de eleccione*, cap. *ubi periculum*, § *verum si quod absit* verbo *recipiant* per J[ohannem] Mo[nachum], li. vi. Restat modo respondere ad contraria et dico ad contraria aut privatus emit a privato predia de quibus reliqua sunt a retro, et tunc emptor succeedens illi venditori tenetur ad reliqua eciam preteriti temporis, ut l. *imperatores* cum concordat, aut quis emit huiusmodi predia a fisco et tunc non tenetur ad reliqua; sic stant iura ultimo allegata, hoc est solucio ac in dicta l. ii, Cod. *de fundis rei private* istam solucionem eciam ponit Durante si bene recordor in dicta l. *imperatores* isto modo respondet *Azo; Cod. *sine censu vel reliquis* in sentencia sua. Eodem modo respondet Andreas de Bar. in dicta l. fine, Cod. *de censibus*, contra istam solucionem est textus ut videtur in l. *prediis* preallegata, Dig. *de iure fisci*, ibi fuerunt predia vendita per fiscum et adhuc emptor ille succedens in rem tenetur ad reliqua preteriti temporis cuius contrarium dicitur, supra dico quod predia ibi fuerunt vendita cum quo onere expresse ut ibi in glosa verbo *distracta* Bartholomei de Saxoferrato super dicta l. fine, Cod. *de fide instrumentorum*, et iure Hostiensis in hac materia latuit distinccio, sic aut privatus vendit privato et emptor potest convenire pro tributo et reliquis ut dicta l. *imperatores*, aut conceduntur per fiscum privato et tunc aut conceduntur per modum cuiusdam translacionis non vendicionis, et tunc novus successor

Sexti Decr. ii, 11, § 1. Sexti Decr. i, 18, 2 Cod. iv, 1, 2. Dig. l, 17, 10. Cod. vi, 51, § 4 Dig. xii, 6, 14 Sexti Decr. iii, 20, 1 Cod. xi, 65 2. Cod. iv, 21 Sexti Decr. i, 6, 3. Dig. xxxix, 4, 7. Cod xi 65. Cod. iv, 47. Cod. xi, 57. Dig xlix, 14. Cod. iv, 21.

*Azo, sometimes called de Raminghiis, commentator on the Codex.

A.D. 1396. ad reliqua non tenetur, aut conceduntur per fiscum per modum vendicionis, et tunc aut fiscus vendit ut rem propriam, et tunc
Cod. vii, 37, emptor nullo modo potest inquietari, Cod. *de quadriennii prescripcione*, l. *bene a Zenone;* Inst. *de usu capionibus* § *si*, aut fiscus
Inst. ii, 6, 5. aliquid alienat propter tributa non soluta aut tunc emptor tenetur ad tributa, ut l. *prediis* prealegata, set ad alia debita non, ut
Cod. iv, 21. Cod. *de fide instrumentorum*, et iure Hostiensis, l. penultima, per
Dig. xlviii, 6, 7. premissa non videtur responsum ad l. ii, tit. ad *legem Juliam de vi publica vel privata* nec ad l. *cum quid* § *fiscus* prealegatam. Dico ergo quod, aliena bona alicuius devolvunter in fiscum in toto vel parte propter delictum nec aliter, et tunc fiscus tenetur ad es alienum persolvendum ut in illa l. et racione est quia bona
Dig. l, 16, 39, § 1. non censentur nisi deducto ere alieno, ut Dig. *de verborum significacione*, l. *subsignatum* § *bona;* preterea aliter videtur esse respondendum ad omnia argumenta premissa cum similibus quod huiusmodi premissus fructus seu prima annata non debentur de iure communi nec de aliquo iure incorporato, ymmo fuerunt primo
Fol. 86b. inducti in preiudicium plurium per papam Johannem xxi, ut patet per eius constituciones extravagantes, set tributa et vectigalia et alia, in quibus lex contrarie loquitur debentur de iure communi incorporato et in tantum secundum doctores, quod si nascatur possessio de novo, puta insula in mari de qua nunquam fuit solutum tributum, de novo tamen debet sibi tributum imponi,
Cod. vii, 39, 6. hoc notat Ja[cobus] de Ra[vanis], Cod. *de prescripcione xxx vel xl*
Dig. xliii, 8, 2 § 17. *annorum*, l. *comperit*. Et videtur textus Dig. *ne quid in loco*
Dig. i, 3, 39. *publico*, l. ii § *si quis nemine;* ergo, etc., arg. Dig. *de legibus*, l.
Dig. xxxlii, ii, 19. *quod non racione*, Dig. *de liberis et postumis*, l. *cum quidam*, cum similibus, preterea imposiciones non congruunt ecclesiis vel per-
Dig viii, 4, 4. sonis ecclesiasticis sicut prediis et aliis rebus profanis, arg. Dig.
Dig.vi, 1,43. *communia prediorum* l. *caveri*, iuncta l. *que religiosis;* Dig. *de rei*
Cod. i, 2, 5. Const. vi, Auth *vendicacione*, et Cod. *de sacrosanctis ecclesiis*, l. *placet;* Const. *de episcopis et clericis*, Auth. multo magis iunctis ibi notatis. Set premissis non obstantibus admitto ad honorem domini nostri pape et commodum camere sue apostolice quod in eventu quod predictus T. non sit solvendo quatinus camera apostolica ab eo vel ab alio non poterit consequi illam primam annatam, quod ille J. inde satisfaciet sicut est in debitoribus fisci, quod ubi sunt duo debitores fisci in una et eadem re quorum unus est principalis et primarius debitor et alius est secondarius puta fideiussor vel successor in rem, quod tam diu principalis debitor sit solvendo

A.D. 1396. Dig. i, 8 § 7. secundarius debitor non debet inquietari. De isto est arg. Dig. *de administracione rerum ad civitates pertinencium*, l. ii, § *si* cum similibus. Et quod T. est principalis debitor probatur per premissa

Dig. xi, 3, 10. et per l. *in hoc iudicium*, Dig. *de servo corrupto*. Et ad glosam in l. *monachis* respondeo quod quoniam glosator fundat se non est respondendum ad verba glose set ad iura per que se fundat;

Sexti Decr. i, 6. hoc notat Johannes Andreas *de electione* c. *nemo* ultra medium glose sue in novell., li. vi. Apponet forte aliquis et dicet quod ille J. est principalis debitor eo quod successit in rem et constituit se debitorum principalem ut patet in instrumento obligacionis sue. Respondeo, successio non inducit hoc, ut probatur per iura prius allegata, nec constitutum obstat eidem J. quin ipse debeat gaudere beneficio illi, l. *monachis* cum sororibus suis,

Dig. xxxix, 5, 33. arg. l. Dig. *de donacionibus*, l. *qui id quod*, et sic pendente illo eventu sancta camera apostolica possit consequi debitum ab illo T., predictus J. nullo modo debet vexari arg. premissorum

Dig. l, 16, 213. iuncta l. *cedere diem*, Dig. *de verborum significacione*, pro isto faciunt bene notata per Johannem Andream in mercuriali sua super regula *cum qui certus*, ubi ipse ponit quod iudex appellacionis a gravamine est iudex principalis in eventu quo prenunciatum erit bene appellatum, set antequam reperiatur bene esse appellatum nullo modo aliqua parcium coram ipso super causa principali poterit vexari, ergo, etc., in proposito nostro.

A.D. 1397. *June 2.—The office of notary public (tabellio) is conferred on John Estcourte.*

Fol. 86b. Memorandum quod ii° die mensis Junii, M°CCC° nonagesimo septimo, indiccione v^ta^, pontificis domini Bonifacii, pape noni, anno viii°, apud Whiteborne dominus concessit tabellionatus officium dilecto sibi in Christo, Johanni Estcourte, clerico Wygorniensis diocesis, et littere domini emanarunt super huiusmodi concessione sub sigillo suo et subscripcione magistri David ap Kynwrit, notarii publici, sub forma que continetur superius folii . . huius registri loco quarti, etc., mutatis mutandis, presentibus tunc ibidem magistro Reginaldo de Wolstone, canonico Herefordensi, et domino Willelmo Laumprey, capellano Herefordensis diocesis, testibus, etc.

A.D. 1382. *Dec. 1.—Papal bull revoking concessions before made as to the union of distinct ecclesiastical benefices.*

Urbanus, episcopus, etc., ad futuram rei memoriam. Tenorem quarandum litterarum felicis recordacionis Urbani, pape quinti, predecessoris nostri, in registro ipsius predecessoris repertum, de registro ipso de verbo ad verbum transcribi et presentibus annotari fecimus, qui talis est:—Urbanus, episcopus, etc. Intenta semper salutis operibus apostolice sedis circumspecta benignitas, indulta sibi desuper potestatis plenitudine, sicut in Deo expedire conspicit, providet aliqua, interdum statuit et disponit, quandoque vero suadente utilitate in melius reformat prout animarum saluti et pro cultu divini nominis implendo salubre ac utile fore credit. Cum itaque, sicut nobis innotuit, quamplures hactenus de diversis prioratibus, dignitatibus, personatibus, officiis, parochialibus ecclesiis, et aliis beneficiis ecclesiasticis facte fuerint uniones propter quas si consequerentur effectum animarum cura in illis quibus iminet periculum negligeretur, cultus minueretur divinus, et multum posset preiudicium generari, ex hiis et aliis certis causis que ad hoc racionabiliter nos inducunt super premissis providere volentes presentis constitucionis edicto omnes uniones, etc., apostolica vel ordinaria vel alia quavis auctoritate sub quibusvis colore, modo,
Fol. 87a. forma vel expressione verborum factas, necnon quascumque potestates et facultates de huiusmodi unionibus, annexionibus, et incorporacionibus faciendis apostolica vel alia quavis auctoritate datas seu concessas penitus revocamus, cassamus, annullamus, et nullius volumus fore firmitatis, districcius inhibentes locorum ordinariis et aliis quibuscumque ne similes uniones, etc., ex quacumque causa usque ad decem annos a data presencium computandos, faciant, etc. Nos enim irritum decernimus et inane quicquid contra premissa a quocumque quavis auctoritate scienter vel ignoranter contigerit attemptari. Nulli igitur, etc. Datum Avinione, kal. Decembris, pontificatus nostri anno v^to^, etc.

A.D. 1396. *May 5.—The bishop, as arbitrator between the abbot and convent of Shrewsbury and the rector of Egmond as to a disputed payment of forty shillings to the abbey, awards the sum and the arrears to the abbot and convent.*

Universis, etc., Johannes, etc., arbitrator seu compromissarius inter venerabilem in Christo patrem, abbatem monasterii sancti Petri, Salopie, et eiusdem loci conventus, ordinis sancti Benedicti, Lichfeldensis diocesis, ex parte una, et discretum virum, magistrum

A.D. 1396. Nicholaum Peshale, rectorem ecclesie parochialis de Egemmidene, eiusdem diocesis, de et super quadam annua pensione quadraginta solidorum ab eadem ecclesia seu eiusdem rectore qui pro tempore fuerit nomine eiusdem ecclesie dictis abbati et conventui annuatim solvenda, parte ex alia, ab ipsis partibus ad cognoscendum in eadem causa ipsamque causam fine terminandam specialiter electus et deputatus, prout in instrumento huiusmodi compromissi plenius continetur, salutem, etc. Noverit universitas vestra quod nos in huiusmodi causa legitime procedentes, auditis nunciis huiusmodi cause ac allegacionibus et defensionibus parcium predictarum, consideratisque evidenciis hinc inde productis auctoritate compromissi huiusmodi, servatis in hac parte servandis ac demum instante fratre Thoma Prestbury, sacre pagine professore, monacho professo dicti monasterii ac ipsorum abbatis et conventus procuratore, ad premissa omnia legitime constituto, de cuius procuracionis mandato nobis extitit plenaria facta fides, ad nostram diffinitivam sentenciam sive laudum cum matura deliberacione prehabita duximus procedendum, ipsamque tulimus in hec verba, Jesus Christi nomine invocato :—Nos Johannes, etc., cum reverendus pater, Nicholaus, abbas monasterii, etc., ex parte una, et magister Nicholaus Pesshale, rector ecclesie de Egemmidene, etc., parte ex altera, consenserunt in nos ut arbitrum, etc., de et super annua pensione xl sol. quam dicti abbas et conventus ab eodem magistro Nicholao Pesshale petunt, prout in instrumento huiusmodi compromissi plenius continetur, visis et recensitis per utramque partem coram nobis productis, pronunciamus, etc., dictam pensionem xl sol. fuisse et esse dicto monasterio Salopie ab eodem magistro Nicholao et ecclesia sua annuatim debita ac debuisse et debere solvi, condempnantes eciam eundem magistrum Nicholaum, tam diu rector eiusdem ecclesie extiterit, in huiusmodi pensione eidem monasterio annuatim solvenda. Arbitramur eciam et condempnamus eundem magistrum Nicholaum pro reliquis seu arreragiis de toto tempore preterito ac pro omnibus expensis per partem dictorum domini abbatis et conventus circa huiusmodi negocium in duodecim libris sterlingorum fratri Thome Prestbury, etc., citra primum diem mensis Augusti proxime futuri apud dictum monasterium integraliter persolvendis. In cuius, etc. Datum apud Whiteborne, xv° die mensis Maii, anno Domini M°CCC° nonagesimo sexto, etc., presentibus discretis viris, magistro David ap Kynwrit, notario publico, et Johanne Cresset, clerico Assavensis diocesis, testibus, etc.

A.D. 1394 *Oct. 14.—Commission to Edmund Stafford, dean of York, to act for the bishop in the appointing of a successor to John Prophete in the prebendal stall of Overhall in Ledbury.*

Johannes, etc., venerabili ac circumspecto viro, magistro Edmundo Stafford, decano Eboracensi, salutem, etc. Cum dilectus in Christo filius, magister Johannes Prophete, prebendarius sive porcionarius prebende sive porcionis de Overhalle in ecclesia nostra parochiali de Ledbury, nostre diocesis, dictam prebendam sive porcionem suam ex causis ipsum moventibus in manus nostras omnino simpliciter resignare proponat, ut dicit, ad admittendum resignacionem huiusmodi porcionemque sic resignatam alicui persone ydonee conferendam, ipsamque personam auctoritate nostra investiendam canonice in eadem, super quo vestram conscienciam oneramus, ipsius tamen persone cum huiusmodi prebendam conferri contigerit induccione in corporalem possessionem dicte prebende ac canonica obediencia nobis specialiter reservata, per presentes committimus vices nostras, proviso quod de hiis que feceritis in premissis nos debite certificare curetis. Datum sub sigillo in manerio nostro de Sugwas, xiiii° die Octobris, anno Domini M°CCC° nonagesimo quarto.

A.D. 1397. *The delay in presenting to the bishop at his visitation, May 16, 1397, the title of John Prophete to the prebend of Overhall.*

Fol. 87b. Ad memoriam futurorum. Noverint omnes et singuli processum ipsum inspecturi vel audituri quod nos Johannes, etc., ad supplicacionem et apertam instanciam venerabilis fratris nostri, magistri Johannis Prophete, decani ecclesie nostre, et prebendarii sive porcionarii in prebende sue porcione de Overhulle in ecclesia collegiata de Ledebury, nostrarum collacionis et diocesis, concessimus litteras nostras in forma superius memorata venerabili viro, magistro Edmundo Stafford, directas, volentes si aliquid vigore dictarum litterarum nostrarum in hac parte per dictum magistrum Edmundum, commissarium nostrum, fuerit factum nos, prout tenor huiusmodi litterarum exigit, de omni eo legitime cerciorari, ac aliis de causis animum nostrum ad hoc moventibus, prefatum magistrum Johannem Prophete, prebendarium sive porcionarium supradictum, coram nobis nostram visitacionem actualiter exercentibus in ecclesia de Ledebury antedicta die Sabbati, videlicet xvi° die mensis Maii, anno Domini M°CCC°xcvii° ad exhibendum titulum suum, de et super prebenda sive porcione de Overhulle fecimus

A.D. 1397. citari, quem quidem magistrum Johannem diucius preconizatum nullo comparente pronunciavimus, prout erat merito, contumacem, et in pena contumacie sue huiusmodi prefiximus sibi octavum diem mensis Junii proxime tunc futuri in ecclesia parochiali de Penbrugge, dicte nostre diocesis, ad exhibendum titulum suum, ut premittitur, ac omnibus aliis et singulis qui in hac parte sua crediderint interesse ad dicendum et opponendum quodcumque dicere seu opponere vellent in hac parte. Quo die, videlicet viii° Junii, adveniente comparuit coram nobis nostram visitacionem actualiter exercentibus in ecclesia de Penbrugge magister Ricardus Whylar, procurator dicti venerabilis viri, magistri Johannis Prophete, qui exhibito nobis suo in hac parte procuracionis mandato ac eiusdem mandati copia penes registrarium nostrum facta, collacione cum originali dimissa, titulum prefati magistri Johannis super dicta prebenda nobis exhibuit tunc ibidem tenoris infrascripti. Et subsequenter ad maiorem cautelam fecimus omnes et singulos, si qui essent qui in hac parte aliquod dicere seu opponere vellent, coram nobis preconizari; demum nullo comparente nichilque dicto seu opposito in hac parte prefatum magistrum Prophete, prebendarium seu porcionarium de Overhalle, instante dicto magistro Ricardo, procuratore suo, ab instancia officii illa vice dimisimus absolutum in hac parte per nostrum decretum. Tenor vero litterarum quas exhibuit dictus magister tunc ibidem pro titulo domini sui de quibus supra fit mencio talis est.

A.D. 1390. *Oct. 28.—The title is produced.*

Johannes, episcopus, etc., salutem. Litteras dilecti in Christo filii, magistri Johannis Harold, decani ecclesie nostre Herefordensis, nobis in remotis et extra diocesim nostram agentibus, vicarii nostri in spiritualibus generalis, unam videlicet super admissione et institucione dilecti filii, magistri Johannis Prophete, in prebenda de Overhalle in ecclesia de Ledbury nostre diocesis, et aliam decano nostro de Froma directa ad inducendum eundem Johannem Prophete in corporalem possessionem dicte prebende sanas et integras et omni vicio et suspicione carentes inspeximus quarum tenores in hec verba secuntur:—Johannes Harold, decanus ecclesie cathedralis Herefordensis, reverendi in Christo patris ac domini Johannis, etc., vicarius in spiritualibus generalis, venerabili viro, magistro Johanni Prophete, canonico Herefordensi, salutem. Ad prebendam de

A.D. 1390. Overhalle in ecclesia de Ledbury, Herefordensis diocesis, vacantem, ad quam per excellentissimum principem et dominum nostrum, dominum regem Anglie et Francie et dominum Hibernie, verum eiusdem prebende hac vice patronum racione temporalium episcopatus Herefordensis nuper in manibus suis existentis, prout ex inquisicione inde capta comperimus, dicto reverendo in Christo patri presentatus existis, discretum virum, Johannem Porter, procuratorem tuum in persona tui et te in persona dicti Johannis procuratoris tui admittimus teque prebendarium eiusdem prebende cum omnibus suis iuribus et pertinenciis canonice instituimus in eadem, iure et dignitate dicti reverendi patris et ipsius ecclesie cathedralis in omnibus semper salvis. In cuius, etc. Datum Herefordie, xxviii° die mensis Octobris, anno Domini M°CCC° nonagesimo.

*Oct. 28.—Commission to the dean of Frome to induct John Prophete to the prebend of Overhall.* [*In the usual form.*]

Fol. 88a. *Nov. 18.—Certificate of induction of the proctor of John Prophete.*

A.D. 1397 *Formal complaints to the bishop by the convent of Leominster of aggressive acts of the vicar and parishioners.*

Paternitati vestre in Domino reverende supplicatur ex parte religiosorum virorum, abbatis et conventus monasterii Radynges, Sarum diocesis, necnon decani et subdecani custodum manerii de Leomestria, vestre Herefordensis diocesis, quatinus super gravaminibus subscriptis dignemini providere de remedio oportuno. In primis vestre paternitati exponitur ex parte abbatis, etc., querulose quod nonnulli parochianorum de Leomestria quoddam altare in honore sanctarum Marie Magdalene, Katerine, et Margarete infra ecclesiam parochialem de Leomestria dedicatum, contra et preter voluntatem dictorum abbatis et conventus, etc., ac expresse post novum opus eis nunciatum cum pariete ex tabulis et muro, in ipsorum abbatis, etc., dampnum non modicum et gravamen, ecclesieque supradicte diminucionem impedimentumque divini cultus ac devocionis Christi fidelium, temeritate propria incluserunt, tum quia subprior qui pro tempore fuerit in festis dictarum sacrarum ad dictum altare singulis annis missas celebraverit eum solempni-

A.D. 1397. tate, ac Christi fideles in magno numero tunc ob reverenciam ipsarum sacrarum offerre, tum quia ad ipsum altare sepultorum plures oblaciones fieri consueverunt, tum quia unum par vestimentorum una cum uno missali et calice fuit legatum presbiteris ibi celebrantibus ad divini cultus honorem et augmentacionem, tum eciam quia imaginem sancti Eligii ad ipsum altare nuper stantem, in cuius festo oblaciones plures per fabros et alios fieri consueverunt, removerunt et abstulerunt. Item quod vicarius qui nunc est ac sui presbiteri parochiales, spiritu superbie inflammati infra ecclesiam et cimiterium eiusdem ac per totam villam incedentes, amisiis utuntur, quin verius abutuntur, nulla auctoritate abbatis ac conventus seu custodum super hoc obtenta, ac per hoc honori ecclesiarum cathedralium et aliarum collegiatarum detrahunt. Item quod licet quilibet vicarius qui pro tempore fuerit, secundum antiquam consuetudinem hactenus observatam, una cum suis presbyteris in festis principalibus, videlicet natalis Domini, Pasche, Ascensionis, Pentecostes, nativitatis sancti Johannis Baptiste, apostolorum Petri et Pauli ac omnibus festis beate Marie, ac aliis nonnullis per annum constitutis, vesperis, missis, processionibus infra chorum monachorum una cum ipsis monachis revestitus interesse deberet, vicarius tamen qui nunc est observare a diu recusavit plus iusto et recusat in presenti. Item quod licet per vos, reverendum in Christo patrem, in ultima visitacione vestra iemali apud Leomestriam exercita fuerit ordinatum quod idem vicarius missam diebus feriatis et non feriatis infra horam nonam et decimam ad ultimum deberet celebrare, que missa vocari consuevit missa nativitatis, pro commodo parochianorum, et ne impediret monachos in eorum alta missa infra chorum, iste tamen vicarius hoc facere distulit et maliciose differt in presenti, Item quod licet abbas et conventus supradicti secundum morem antiquum vicarium qui pro tempore fuerit episcopo Herefordensi presentare, diaconosque in ecclesia supradicta constituere, presbiteros eciam et procuratores pro suorum commodo ordinare, quodque iuramenta et obedienciam presbiterorum in dicta ecclesia serviencium iuxta constitucionem bone memorie Roberti de Winchelsey, nuper Cantuariensis archiepiscopi, admittere habeant ac deberent tanquam quorum principaliter interest, eciam oblaciones in eadem recipere nititur et conatur in dictorum abbatis, etc., preiudicium non modicum et gravamen.

A.D. 1397. *The bishop's decision as to the grievances alleged.*

Quo ad primum articulum superius expressatum sentencia lata est in hunc modum. In Dei nomine, Amen. Johannes, etc., pro tribunali sedens et in causa que vertitur coram nobis inter decanum, subdecanum, et conventum de Leomestria, actores ex parte una, et parochianos ibidem de et super inclusione cuiusdam altaris in honore sanctarum Marie, etc., dedicatum, necnon ereccionis cuiusdam alterius altaris in ecclesia parochiali, reos ex altera, legitime procedentes et habentes pre oculis solum Deum, etc., per hanc nostram diffinitivam sentenciam pronunciamus, etc., inclusionem et ereccionem huiusmodi altarium per dictos parochianos factas contra voluntatem et prohibicionem rectorum ibidem, necnon post et contra novum opus eisdem parochianis publice nunciatum, fuisse et esse temerarias, illicitas, et iniustas; ipsas inclusionem et ereccionem infra xxx dies proxime futuros per eosdem parochianos sic includentes et erigentes huiusmodi altaria demoliendas fore, et ad statum pristinum reducendas, quorum xxx dierum x pro primo, x pro secundo, et reliquos x pro tercio et peremptorio termino ac monicione canonica et sub pena excommunicacionis sentencie assignamus.

Fol. 88b. Ad secundum articulum arbitramur quod vicarius et socii sui possint uti amisiis suis in ecclesia dum divinum servicium celebratur ad laudem Dei et honorem. Item ad tercium quod vicarius et socii sui intersint in divinis cum monachis in choro ipsorum in festis natalis Domini et Pasche et ceteris maioribus, prout articulatur et fuit antiquitus consuetum, nisi tunc emergat necessitas circa curam suam vel alias sine finxione, qua necessitate attenta vicarius sit ab huiusmodi interessencia merito excusandus. Item ad iiii$^{m}$ articulum provideat vicarius altam missam celebrare inter primam et sextam artificiales horas seu inter novam et decimam pulsacionem campane, vulgariter dicte "cloke," ne ex concurrencia in utraque ecclesia in cantando impedimentum alteri parti detur, nisi vicarius et socii sui, ut premittitur, sint impediti quominus altam missam hora illa possint comode celebrare. Item quod presbiteri quicumque in ecclesia parochiali celebrantes teneantur prestare iuramentum decano et conventui ibidem iuxta constitucionem provincialem super hoc editam, videlicet de non subtrahendo oblaciones et alia in eadem constitucione specificata in quibus possunt pretendere interesse; et eciam vicario quo ad obedienciam in cantando et legendo et alia concernencia regimen sui chori et officium suum, prout eciam in eadem constitucione specificatur.

A.D. 1397. Item quantum ad denarios missales vicarius de singula missa uno denario, prout composiciones inde facte plenius canunt, teneat se contentum.

*July 9.—Sentence of nullity of marriage pronounced by the bishop between Roger ap Jevan and Margery, daughter of David Dehenbarth.*

Universis, etc., Johannes, etc. Cum nos in quadam causa divorcii seu nullitatis matrimonii inter Rogerum ap Jevum et Sibyllam, filiam Roberti Herdemoun de Montgomeri, partem actricem ex una, et Margeriam, filiam David Dehenbarth, de eadem parte ream ex altera, legitime procederemus, dicto Rogero coram nobis iudicialiter sedentibus comparente, et verbo tenus proponente quod licet ipse matrimonium de facto cum dicta Margeria per verba de presenti contraxisset ac illud subsequenter in facie ecclesie bannis editis, ut mos est, solempnizari fecisset, carnali copula subsecuta, idem tamen matrimonium nullatenus de iure subsistere posset eo quod cum prefata Sibilla diu ante huiusmodi matrimonium sit de facto contractum per verba de presenti precontraxisset, ad quod probandum obtulit se paratum, meritis huiusmodi cause tam in allegacionibus quam dictis testium et aliis de iure documentis merito requisitis cum matura deliberacione pensatis, ad nostram diffinitivam sentenciam duxerimus procedendum, ipsamque tulerimus in hec verba:—In Dei nomine, Amen, nos Johannes, etc.; in causa divorcii seu nullitatis matrimonii coram nobis aliquamdiu vertente inter Rogerum ap Jevum et Sibillam, filiam Roberti Herdemoun, partem actricem ex parte una, et Margeriam, filiam David Dehenbarth, partem ream ex altera, iure ordinario rite et legitime procedentes, quia per acta et actitata huiusmodi cause allegata et probata invenimus dictos Rogerum et Sibillam intencionem suam ad plenum fundasse et probasse, nichilque ex parte dicte Margerie propositum vel allegatum seu probatum esse quod intencionem dicte partis actricis impedire posset quolibet vel differe, Christi nomine invocato, pro tribunali sedentes et habentes pre oculis solum Deum, hanc nostram diffinitivam sentenciam quam ferimus in hiis scriptis pronunciamus, etc., matrimonium pretensum inter predictos Rogerum et Margeriam taliter qualiter contractum, si et quatenus de facto et non de iure processit, cassum, irritum, et inane, ipsumque matrimonum sic contractum annullamus et irritamus, ipsosque ab invicem separamus, necnon

A.D. 1397. matrimonum inter ipsos Rogerum et Sibillam contractum validum, iuridicum, et legitimum, ac de iure debere suum sortiri effectum; ipsosque Rogerum et Sibillam matrimonialiter copulandos fore et in facie ecclesie matrimonium solempnizari debere legitime, ut est moris, eidem Margerie cum alio contrahendi, dum tamen aliud canonicum non obsistat, liberam in Domino licenciam concedentes. Datum sub sigillo nostro apud Wenlak, ix° die Julii, anno Domini M°CCC°xcvii.

*June 6.—Commission to John Hatfield, precentor of Worcester cathedral, to absolve a penitent heretic.*

Johannes, etc., Johanni Hatefeld, precentori prioratus Wygorniensis, salutem, etc. Cum nos in causa heretice pravitatis contra quandam Issabellam Prustes, mulierem nostre diocesis, rite et legitime procedentes eandem Issabellam tanquam hereticam et sedulam seductricem in populo, propter suam manifestam contumaciam et rebellionem coram nobis contractas, excommunicaverimus in scriptis suis exigentibus demeritis, prout congruit racioni, eandemque Isabellam sic excommunicatam per diversa loca nostre diocesis nunciari mandaverimus publice et solempniter, ut est moris; in qua quidem excommunicacione per tempus et tempora perseveravit animo pertinaciter indurato, claves ecclesie nequiter contempnendo, propter quod ad convertendum ipsius Isabelle maliciam propter eius manifestam rebellionem contra eandem regie magistrati ad capiendum corpus Isabelle scripsimus, ut est moris; demum pro parte eiusdem Isabelle, ut informamur, ad cor redire volentis humiliter fuerit supplicatum quatinus absolucionis beneficium ab huiusmodi excommunicacionis sentencia qua est involuta sibi nunc concedere dignaremur. Cum igitur ecclesia gremium non claudit redeunti ad absolvendum dictam Isabellam, prestito per eam primitus corporali iuramento ad sancta Dei evangelia, ac ymagine crucifixi corporaliter tacta, de parendo mandatis sacre matris ecclesie atque nostris ac abrenunciando omni nefande supersticioni, que Lollardria vulgariter nuncupatur, indies proh dolor plus solito pululanti, eciam quod accedat ad nos personaliter tam cito comode fieri poterit correccionem nostram et penitenciam salutarem pro commissis per nos sibi injungendam canonice abhinc citra festum sancti Petri ad vincula proxime iam futurum subitura, ulteriusque factura et receptura quod dictaverit iuris ordo et consonum fuerit racioni, vobis de cuius fidelitate, etc., non ambigimus tenore pre-

A.D. 1397. sencium concedimus potestatem, decernentes exnunc prout extunc eandem Isabellam lapso dicto festo, si premissa adimplere contempserit, in dictam excommunicacionis sentenciam dampnabiliter reincidisse ipso facto. Et quod, etc. Datum apud Leomestriam, vi° die mensis Junii, anno Domini M°CCC°xcvii°.

Fol. 89a *July 21.—The oath of Isabel Prustes and repudiation of Lollardry.*

Subscripto habito certificatorio de absolucione per prefatum fratrem, Johannem, dicte Issabelle impensa, eadem Issabella in propria persona ad presenciam dicti reverendi patris, etc., accessit apud Whiteborne et ibidem xxi° die mensis Julii, anno Domini supradicto coram dicto patre et magna multitudine populi corporale prestitit iuramentum in forma que sequitur verborum, sibi tamen in vulgari recitata:—Ego Issabella Prustes, Herefordensis diocesis, agnoscens veram et catholicam fidem anathematizo omnem heresim et precipue Lollardriam, de qua hactenus infamata sum, ac doctores et fautores eiusdem eorumque dogmata publice et occulte imperpetuum, consencio autem sancte Romane ecclesie et apostolice fidei eamque corde et ore confiteor, iurans ad hec sancta Dei evangelia eos qui contra hanc fidem veniunt cum dogmatibus et sectatoribus suis eterno anathemate dignos esse pronuncio. Et quod si ego Issabella predicta alium contra hoc aliquid sentire aut predicare vel dicere directe vel indirecte, publice vel occulte presumpsero canonum severitati me subjiciam.

*Aug. 28.—Lease of a house in Cabage lane.*

Hec indentura facta inter venerabilem in Christo patrem, Johannem, etc., ex parte una, et Johannem, carpentarium alias Menysere, civem Herefordensem, ex altera, testatur quod idem episcopus concessit et ad firmam tradidit prefato Johanni, heredibus et assignatis suis, quoddam hospicium canonicale seu tenementum ruinosum cum pertinenciis suis in vico vulgariter dicto Cabagelone situatum, quod quondam domini Johannes Boter et subsequentur Johannes Brydewode, canonici Herefordenses, successive inabitarunt, habendum et tenendum predictum hospicium sive tenementum, etc., prefato Johanni, etc., usque ad finem quadraginta unius annorum plenarie completorum, reddendo inde annuatim magistro operis ecclesie nostre cathedralis vel assignato duas marcas argenti

A.D. 1397. ad terminos Annunciacionis beate Marie et festi sancti Michaelis per equales porciones pro omnibus aliis serviciis ad refeccionem ecclesie nostre predicte, et specialiter capelle sancte Anne in eadem donec perficiatur, et postea ad alia opera ibidem; ita quod prima solucio incipiet in festo Annunciacionis anno Domini M°CCC°xcix°, et sic totum tempus precedens habebit liberum sine ulla solucione. Et idem Johannes reficiet aulam et alias domos ad utrumque vicum jacentes adeo bene et sufficienter sicut antea umquam fuerunt. Item infra dictum terminum edificabit ad aulam eiusdem hospicii unam cameram competentem et sufficientem de sex postibus et aliis pertinenciis convenientibus ad eandem. Et si contingat dictum Johannem, etc., vendere vel alienare huiusmodi statum in dicto hospicio episcopus pro tempore existens vel decanus et capitulum aut canonicus Herefordensis habebit huiusmodi statum pre aliis quibuscumque, solvendo inde quod iustum fuerit sine fraude; ad que omnia et singula fideliter adimplenda dictus Johannes obligat se, etc.; vult insuper et concedit pro se, etc., quod si defecerit in premissis, aut si a retro fuerit huiusmodi solucio post quindecim dies post aliquem terminum solucionis fiende, ut premittitur, durantibus xl uno annis, vel domos prostraverit aut meremium, lapides, vel tegulas alienaverit vel extra locum abduxerit vel aliquis de posteris suis, ita quod de fraude aliqua apparere poterit in hac parte, vel domos predictas non refecerit vel refectas non tenuerit vel cameram non edificaverit ut premittitur, quod liceat episcopo, decano etc., vel alicui alteri eorum nomine vel alicuius eorum deputando dictum hospicium vel tenementum reintrare et ibidem distringere ac ipsum retinere quousque de arreragiis et dampnis fuerit plenaria satisfaccio. Et predictus episcopus pro se ac decanus et capitulum, etc., predicto Johanni, etc., warantizabit; volunt tamen et consenciunt supradictus episcopus, etc., et Johannes Carpenter alias Menyser pro se et successoribus suis quod post dictum terminum xli annorum predictum hospicium sit liberum et quietum hospicium canonicale ad ordinacionem episcopi qui pro tempore fuerit omnibus melioribus modo, forma et statu quo unquam fuit antea. In cuius rei, etc. Datum Herefordie, xxviii° die mensis Augusti, anno Domini M°CCC°xcvii°, presentibus ibidem.

A.D. 1397. *Sept. 19.—Letter of the king forwarding the form of renunciation of erroneous beliefs made by John Croft.*

Richard, par la grace de Dieu roi Dengleterre et de France et seigneur Dirlond a lonourable piere en Dieu evesque de Hereford salutz. Nous vous envoions closee deinz cestes un instrument public desouz le signe de notre amy, clerc Johan Stone, par le teneur du quel vous purai plainement apparoir coment notre ame esquier, Johan Crofte, ad revoquez devant nous toutes maniers malveis conclusions et opinions erroures si aucuns fuerent par lui tenuz countre la foi catholique et coment il ad jurez dabundant devant nous de tenir et observer la determinacion de seint eglise saunz venir dire, faire, oier, ou lir contraire par lui, sa femme, ou sez enfantz ou servantz et de remoever hors de sa meson et familie toute manere sustenante de tieux conclusions et opinions erroures sicome en le dit instrument est contenuz plus au plain; si volons et vous mandons que en semble manere vous reteinz la revocacion, serement et promesse du dit Johan selonc le fait et contenu du dit instrument, nous certifiantz clerement par vos lettres desouz votre seale par le dit Johan parentre cy a la touz saintz proche venaunt tout ce que vous en aurez fait en cette partie. Et ce en nulle manere ne lessez. Done souz notre prive seal a notre chastel de Wyndesore, le xix jour de Septembre, lan de notre regne dis et noefisime.

A D. 1395. *Aug. 29.—The form of renunciation referred to above.*

Fol. 89b. In Dei nomine, Amen. Per presens publicum instrumentum cunctis appareat evidenter quod anno Domini M°CCC°xcv°, etc., die xxix° mensis Augusti, in mei notarii publici et testium subscriptorum presencia constitutus personaliter infra castra de Wyndesore super certum plumbeum minoris aule eiusdem castri discretus vir, Johnanes Croft, armiger Herefordensis diocesis, et coram illustrissimo et graciosissimo principe ac metuendissimo domino nostro, domino Ricardo, rege Anglie et Francie et domino Hibernie, humiliter prolocutus supplicavit sue metuendissime et graciosissime regie maiestati de misericordia et venia obtinenda si in aliquo deliquisset contra eandem, necnon protestabatur tunc ibidem palam et expresse quod si quascumque conclusiones pravas, etc., fidei catholice repugnantes dixerat, etc., eas se omnino revocare, etc. Juravit insuper tactis sacrosanctis evangeliis per eum corporaliter

A D 1395. quod fidei Christiane articulis et institucionibus ac sacrarum canonum sanccionibus per sanctissimos Romanos pontifices, etc., se velle firmiter adherere et Deo muniente eas custodire quantum humana fragilitas hoc permitteret; necnon eciam promisit sub eodem iuramento quod nunquam de cetero legeret vel predicaret publice vel occulte aliquam novam doctrinam dicte fidei catholice reluctantem nec in effectu audiret voluntario set neque libros Anglicos secundum nudum textum de sacra scriptura sinistre extractos per quosdam Lollardos vulgariter nominatos fidei catholice ac doctrine Romane ecclesie obviantes et lesionem preiudiciumque eidem inferentes, qui non tantum nostram simplicitatem infatuare procurant, immo pocius a dicto sacre scripture et evangelice doctrine ac fidei orthodoxe sano et vero intellectu contrariantes faciunt pertinaciter deviare, per se, uxorem suam, vel liberos suos seu famulos suos in domo sua vel extra legi, predicari, seu doceri vel audiri cum effectu permittet, set neque alios eos legere volentes quovismodo sustentabit; set quodsi huiusmodi libros sive erroneas doctrinas variasque et peregrinas et anime Christiane periculosas in domo sua et inter familiam suam invenerit eos omnino aufferet ab eis et funditus annullabit iuxta mandatum dicti metuendissimi principis et domini nostri regis predictam familiam suam debita cohercione castigando. Acta sunt hec prout supra scribuntur presentibus reverendis et discretis viris, Johanne Boore, rectore ecclesie parochialis de Stalbrugh, et Johanne Mandeleyne, rectore ecclesie parochialis de Swafham Market, Sarum et Norwicensis diocesium, etc.

Et ego Johannes Stone, clericus Bathoniensis diocesis publicus, apostolica et imperiali auctoritate notarius, etc., manu propria scripsi meque hic subscripsi, etc.

*Oct. 17.—Letter from the bishop to John Crofte making an appointment for an oath to be taken.*

Salutem et salubrem in Domino caritatem. Dilecte fili, ex quo vos heri presentastis nobis litteras excellentissimi principis, etc., cum quodam instrumento publico eisdem litteris incluso requirentes, prout earum tenor, ut credimus, vos non latet, quod reciperemus a vobis iuramentum cum ceteris clausulis et condicionibus in effectu, prout in instrumento huiusmodi continetur et super agendis per nos in hac parte certificaremus eundem

A.D. 1395. excellentissimum, etc., citra festum Omnium Sanctorum proxime sequens; quibus litteris et instrumento per nos visis volebamus vobiscum magis deliberate tractare, set ut dixistis non vacabat vobis tunc diucius expectare, necessaria festinancia vos urgente, et terminus infra quem artamur ad certificandum eundem dominum adesse festinat, vos tenore presencium premunimus quatinus die Lune, Martis, Mercurii, vel die Jovis proxime sequenti ad nos personaliter venire curetis ad recipiendum quod mandatum domini nostri regis exigit et requirit. Valete semper in Domino. Scriptum apud manerium nostrum de Whiteborne, xvii° die mensis Octobris, anno regni regis xix°.

*Oct. 30.—Letter to the king informing him that John Crofte had expressed surprise at the bishop's request.*

Serenissime princeps, etc., vestre regie majestati vester capellanus humilis et devotus Johannes, etc. Innotescat me vestras regales litteras cum uno instrumento publico intercluso, quarum tenor est presentibus inclusus, die videlicet xvi° Octobris, per discretum virum, Johannem Crofte, scutiferum vestre majestatis, recepisse cum reverencia, etc. Quibus visis et consideratis dixi eidem Johanni Crofte quod dicte vestre littere regales requirebant responsum, qui dixit quod pro tunc non vacabat sibi diucius expectare, necessaria se urgente festinancia, set si quid eidem vestre magnificencie destinarem per ipsum bene possem quia a loco habitacionis mee non longe distabat et sic recessit. Ego vero nolens eundem Johannem per vestram celsitudinem tam graciose receptum
Fol. 90a. amplius tunc vexare, set affectans cum matura benignitate ipsum tractare, considerans tamen propinquitatem temporis michi assignati ad cerciorandum vestram majestatem de exitu huiusmodi materie quo ad illum Johannem, in crastino misi eidem Johanni Crofte litteras per unum officialem meum sibi notum ipsum premuniendo ut veniret ad me recepturus et facturus per instrumentum suum prout vestre regales littere requirebant; idem tamen Johannes ad me non venit set suas litteras excusatorias per discretum virum, Willelmum Hontone, armigerum eiusdem vestre maiestatis, michi destinavit admirando secundum se quod ego requirem ab eo aliquod iuramentum ex quo in presencia vestra regali illud iuramentum prestiterat, prout in dicto instrumento continetur; per quem quidem Willelmum Hontone direximus copias tam dictarum litterarum vestrarum quam instrumenti predicti eidem Johanni Crofte ut

A.D. 1395. melius inde deliberaturus perficeret prout vestrum mandatum regium in ea parte requirit. Vestram regiam majestatem dirigat et custodiat Trinitas increata incolumem et longevum. Scriptum apud Whiteborne, penultimo die mensis Octobris.

*Mar. 5.—A second letter to announce that John Crofte finally took the required oath.*

Illustrissime princeps, etc., vestre regie celsitudini humilis capellanus vester, Johannes, etc. Vestre majestati innotescat quod nuper recepi honorandas litteras vestras regias apud castrum de Wyndesore, xxix° die mensis Septembris ultimo preteriti scriptas michi preceptorias de recipiendo iuramento Johannis Crofte, scutiferi magnificencie vestre iuxta formam unius instrumenti publici eisdem litteris inclusi. Cuius instrumenti copia de verbo ad verbum presentibus includitur. Qui quidem Johannes Crofte intelligens se non obligari ad iurandum taliter in manibus meis, certis de causis ipsum de moventibus tunc distulit illud iuramentum prestare prout alias magnificencie vestre clarius in scriptis notificavi. Set hac instanti die Mercurii, xv° Marcii, idem Johannes comparuit coram me, notario publico et testibus, et ad honorem Dei et complacenciam vestre regie celsitudinis ac famam suam declarandam ad huiusmodi iuramentum prestandum humiliter se obtulit. Et tunc subsequenter omnia et singula in eodem instrumento coram eodem Johanne prius prelecto contenta, tactis sacrosanctis evangeliis coram ipso positis, benevole et obedienter ad tempus vite sue iuravit se fideliter servaturum. Et sic taliter coram me se obedivit et gessit quod spero si ita cum Dei gracia continuaverit in futurum ipsum Deo ac regie celsitudini vestre reddet acceptabilem. Vestram regiam majestatem dirigat, etc. Scriptum apud Whiteborne, xv° die mensis Marcii, etc.

*Jan. 1.—Lease of lands and messuages in Prestbury to John Mathone.*

Omnibus, etc., Johannes, etc. Noveritis nos concessise, etc. Johanni Mathone, servienti nostro, unum mesuagium et dimidiam virgatam terre forlette infra dominium de Prestebury, in Scopstrete, vocatam Hatherleyes, et unum toftum et dimidiam virgatam terre custumarie in Froggemersche in eadem villa vocatam Jakkes Thomys et unum burgagium et dimidium vocatum Bakehous iuxta

A.D. 1395. burgagium dicti Johannis Mathone ex parte boriali in eadem villa habendum, etc., Johanni Mathone, heredibus et assignatis suis, ad terminum sexaginta annorum post datam presencium plenarie completorum de nobis et successoribus nostris, reddendo inde annuatim nobis, etc., viginti tres solidos et undecim denarios ad terminos usuales, videlicet pro mesuagio, etc., Hatherleyes v sol. iii den., sectam curie de Prestbury et herietum cum acciderit pro omnibus serviciis, et pro burgagio, etc., Bakehous vi sol. viii den. et sectam, etc., ac pro tofto, etc., xii sol., sectam, etc. In cuius rei, etc. Hiis testibus, magistro Reginaldo de Wolstone, domino Thoma Guldeffeld, canonicis ecclesie cathedralis ; dominis Johanne Boteler, Willelmo Lobyot, Thoma Busshebury, capellanis, ac multis aliis. Datum in manerio nostro de Whiteborne, primo die mensis Januarii, anno regni Ricardi secundi post conquestum xxi°.

*Jan. 3.—The lease is confirmed by the dean and chapter in the usual form.*

A.D. 1397. *July 8.—Avowal of Thomas de Worthyn and Johanna de Whyttone that they were man and wife.*

Fol. 90b. In Dei nomine, Amen. Per presens publicum instrumentum appareat evidenter quod anno, etc., M°CCC°xcvii°, etc., viii° die mensis Julii, apud villam de Burford, infra manerium domini de Bureford, Herefordensis diocesis, in mei notarii, etc., Thomas de Worthyn, filius Willelmi de Worthyn, et Johanna, filia Thome de Whyttone, domini ville de Whyttone, coram reverendo in Christo patre Johanne, etc., fatebantur adinvicem se matrimonialiter conjunctos, et primo idem pater ad instanciam prefati Thome et aliorum tunc ibidem presencium interrogavit prefatum Thomam de Worthyn an predicta Johanna esset uxor sua, qui respondit libero animo et benivolo quod sic et nulla alia ; subsequenter interrogavit dictam Johannam an ille Thomas esset maritus suus legitimus, que respondit consimiliter quod sic. Interrogavitque id emdominus episcopus dictum Thomam querendo ab eo quot annos habuit per tunc, qui respondit quod xvi annos habuit et ultra. Item quesivit a dicta Johanna quot annorum fuit, que dixit quod fuit xvii annorum. Et sic consencientes ad invicem ut vir et uxor unanimes recesserunt. Acta sunt hec ut supra presentibus tunc ibidem venerabili et discreto viro, magistro

A.D. 1397. Reginaldo de Wolstone, et domino Willelmo de la Mare, Waltero Corkyn et Thoma Whyttone, et aliis quam pluribus testibus, etc. Et ego David ap Kynwrit, clericus Assavensis diocesis, publicus auctoritate apostolica notarius, etc.

A.D. 1363. *Nov. 2.—Indenture by which bishop Lewis de Charlton, as lord of the fief, allows and confirms the grant of an estate in Ledbury made by Adam Esegar to the master and brethren of S. Katherine's hospital for the endowment of a chaplaincy.* [*V. Registrum L. de Charltone, p. 14.*]

A.D. 1394. *Oct. 12.—Lease of a tenement in Bromyard to John Hunte and his son.*

Fol. 91a. Omnibus, etc., Johannes, etc. Noveritis nos concessisse et tradidisse Johanni Hunte de Bromyard et Thome, filio suo, unum dimidium burgagium cum edificiis et pertinenciis suis in villa nostra de Bromyard quod nobis accidebat post mortem Margerie que fuit uxor Rogeri Taelour, habendum, etc., ad terminum xxiv annorum proximo sequencium, etc., reddendo inde annuatim nobis, etc., vi den. argenti ad festum sancti Michaelis et alia servicia sicut citeri burgenses nostre ville predicte facere deberent. In cuius, etc. Hiis testibus, magistro Reginaldo Wolstone, et Thoma Guldeffeld, canonicis ecclesie cathedralis, Johanne Ewyas, Stephano Broune, Johanne Gryme, et multis aliis. Datum apud Bromyard, xii die Octobris, anno regni Ricardi secundi, etc., xviii°.

A.D. 1397. *Long dispute as to the right of the vicarage of Stretton and Ashperton, arising out of a resignation of William Dymoke and a proposed exchange with Henry Sambroke, rector of Schelworth.*

Factum super altercacione inter dominos Rogerum Wodewalle, ex parte una, et Thomam Pekke, ex altera, super vicaria de Strettone et Asperton tale. Dominus Willelmus Dymoke, quondam vicarius de Strettone et Aspertone, Herefordensis diocesis,, constituit Johannem Houle et Ricardum Sutere procuratores suos ad resignandum vicariam suam in manu reverendi patris, episcopi tunc Herefordensis, vel alterius potestatem habentis causa permutacionis fiende cum Henrico Sambrok pro ecclesia sua de Schelworth, Bathoniensis diocesis, prout in instrumento, etc., de data anno Domini M°CCC°lxxviii°, die xxv° Januarii. Subsequenter

A.D. 1397. idem Henricus presentatus est per regem ad eandem vicariam episcopo Herefordensi per litteras regias causa permutacionis de data xiii° die Februarii tunc proxime sequenti. Item dictus Willelmus Dymoke, xiii° die Marcii proxime sequenti revocavit omnem potestatem dictorum procuratorum suorum quo ad premissa in presencia ipsorum Johannis et Ricardi et expresse inhibuit eis et eorum utrique ne resignarent suam vicariam causa permutacionis nec aliqua de causa palam, et publice reclamando ne facerent. Die viii° mensis Aprilis proxime tunc sequenti ac anno lxxix° dominus episcopus tunc Herefordeinsis contulit dictam vicariam de Strettone prefato domino Henrico Sambroke vacantem, ut asseritur in litteris suis causa permutacionis cum ecclesia de Schelworth predicta, mandando decano de Frome per litteras patentes ad inducendum eundem Henricum in corporalem possessionem, etc. Die xxi° mensis Julii, anno lxxx°, dominus Henricus Sambroke provocavit et appellavit in genere ne quis molestaret eum super dicta vicaria. Subsequenter post multas altercaciones super dicta vicaria inter ipsos W. Dymoke et H. Sambroke, tandem mortuo ipso W. Dymoke quidam dominus Rogerus Wodewalle, vicarius de Yarkhull, presentatus est per regem ad eandem vicariam vacantem ut asseritur in litteris suis de data primo die mensis Maii, anno regni xiii°, vigore cuius presentacionis idem H. Sambroke trahitur ad placitum in curia regis faciens se partem contra ipsum H. et processum est ibidem ad multos actus, prout in copiis productis per dominum Rogerum Wodewalle ubi dicitur finaliter quod dominus rex recuperet presentacionem suam versus ipsum Henricum ad predictam vicariam per defaltum, et scriptum est breve episcopo loci quod non obstante reclamacione ipsius Henrici ad presentacionem domini regis ad vicariam predictam ydoneam personam admittat. Et idem Henricus in misericordia. Et quia placitum est pendens inter dominum regem et predictum episcopum ad vicariam predictam, etc., ideo execucio iudicii respectuatur quousque, etc.; postea vero mortuo dicto Henrico Sambroke idem Rogerus Wodewalle iam petit se admitti ad dictam vicariam, quo nondum admisso supervenit dictus dominus Thomas Pek presentatus per regem ad dictam vicariam de Strettone vacantem, etc., de data v° mensis Aprilis, anno xx°, et petit se admitti. Quibus dominis Rogero et Thoma personaliter comparentibus coram domino die lune xxiii° mensis Aprilis, anno Domini M°CCC°xcvii°, in domo capitulari ecclesie cathedralis Herefordensis prefatus dominus

A.D. 1397. Rogerus exhibuit presentacionem regiam de data primo die Maii, anno regni xiii°; item unum instrumentum revocacionis procuratorum per dominum Willelmum Dymoke ad resignandam dictam vicariam suam, de quo supra fit mencio; item aliud instrumentum protestacionis eiusdem Willelmi; item quatuor cedulas placitum in curia domini regis inter ipsum dominum Rogerum et prefatum dominum Henricum Sambroke habitum continentes pro fundacione iuris sui; asserens et affirmans dictam vicariam vacasse per mortem domini Willelmi Dymoke et continue ex post esse vacantem, licet dictus dominus Henricus Sambroke in vita dicti Willelmi absque aliquo iusto titulo in dictam vicariam se intrusit nequiter et iniuste et sic ipsam vicariam, sit tamen de facto, aliquamdiu tenuit occupatam, et refert se ad producta hinc inde petens per dominum sibi fieri iusticie complementum, suum officium in hiis que boni iudicis sunt humiliter implorando.

Fol. 91b. Thomas vero Pekk ex adverso dicebat ipsam vicariam vacare per mortem prefati domini Henrici Sambroke, ultimi et veri vicarii eiusdem vicarie, et non modo quo supra, et petiit se admitti ad eandem vicariam sic vacantem ut legitimum donum domini nostri regis presentatum, et pro fundacione iuris sui realiter eciam exhibuit unam presentacionem regiam concessam causa permutacionis prefato Henrico Sambroke; item unum instrumentum constitucionis procuratorum, videlicet domini Johannis Houle, capellani, et Ricardi Suter, clerici, per dominum Willelmum Dymoke, tunc vicarium prefate vicarie, pro permutacione cum dicto domino Henrico, tunc rectore de Schelworth facta; item copiam certificatorii domini Johannis, episcopi Herefordensis, de ipsa permutacione; item litteras patentes domini Johannis, episcopi, super provisione eidem Henrico Sambroke de dicta vicaria causa huiusmodi permutacionis sic facte sigillo pendente sigillatas; item mandatum eiusdem patris decano suo directum pro induccione eiusdem Henrici in corporalem possessionem dicte vicarie; item instrumentum provocacionis eiusdem Henrici; item litteras inquisicionis super vacacione eiusdem vicarie; petens eciam sibi fieri iusticie complementum, etc. Tunc dominus interrogavit utramque partem de vacacione et iure patronatus dicte vicarie, qui dixerunt quod veraciter iam vacat et quod rex est verus patronus eiusdem. Insuper dominus interrogavit ipsos competitores huiusmodi vicarie si vellent excipere contra personas hinc inde. Et ipsi nichil excipiendo petierunt copiam productorum hinc inde et diem ad

A.D. 1397. dicendum contra sibi decerni. Et dominus decrevit copiam omnium productorum sibi tradendam, et diem Mercurii, scilicet secundum mensis Maii proxime futuri, Herefordie in ecclesia cathedrali coram eo vel eius commissariis hora causarum peremptorie ad dicendum et excipiendum contra huiusmodi producta hinc inde. Et sic ipse partes cum hoc decreto a presencia domini recesserunt. Demum processo in dicta causa tam coram domino quam in banco domini regis ad nonnullos actus concordes effectum fuit et prefatus Rogerus Wodewalle cessit liti et cause, et prefatus dominus Thomas Pekk admissus est et institutus vicarius in eadem, prestito iuramento de continua residencia, etc., de data die, mense, anno Domini supradictis. Scriptum fuit decano de Frome pro induccione sua ut in forma.

A.D. 1398. *The bishop empowers Reginald de Wolstone as his delegate, under authority of a papal bull, to decide in a controversy between the rector of S. Stephen's, Bristol, and two parishioners.*

Bonifacius, episcopus, etc., venerabili fratri, episcopo Herefordensi. Conquestus est nobis Johannes, rector parochialis ecclesie sancti Stephani de Bristoll, Wygorniensis diocesis, quod Walterus Seymour et Willelmus Draper de Bristoll, laici dicte diocesis, super quibusdam decimis et rebus aliis ad ecclesiam suam spectantibus iniuriantur eidem. Cum autem dictus conquerens, ut asseritur, potenciam dictorum iniuriancium merito perhorrescens eos infra civitatem et diocesim Wygorniensem nequeat convenire secure fraternitati tue per apostolica scripta mandamus quatinus partibus convocatis audias causam et appellacione remota fine debito decidas, faciens quod decreveris per censuram ecclesiasticam firmiter observari. Testes autem qui fuerint nominati si se gracia, odio, vel timore subtraxerint compellas veritati testimonium perhibere. Datum Rome apud sanctum Petrum, id. Aprilis, pontificatus nostri anno vii. Dominus commisit magistro Reginaldo de Wolstone, canonico Herefordensi, ad procedendum in huiusmodi causa vices suas. Qui quidem magister Reginaldus in huiusmodi causa legitime procedens, prout in processu suo in eadem causa habito plenius continetur, sentenciam diffinitivam pro dicto rectore et contra dominum Willelmum Draper tulit, ut sequitur infra, etc.

*The pleas presented in the suit.*

Infrascriptas posiciones et articulos dat, facit, et exhibet et si negentur probare intendit pars magistri Johannis Wyke, rectoris

A.D. 1398. ecclesie sancti Stephani, Bristoll, et contenta in eisdem dat narrative et dispositive, coniunctim et divisim, de quolibet ipsorum et sic petit partem adversam eidem respondere.

In primo ponit quod predictus magister Johannes Wyke fuit et est rector ecclesie sancti Stephani, Bristoll, Wygorniensis diocesis, et eandem ecclesiam cum suis iuribus et pertinenciis universis canonice est assecutus, et ut verus rector eandem ecclesiam per nonnulla tempora possidebat pacifice et quiete et pro vero rectore publice habitus et reputatus, percipiensque omnes et singulos fructus, redditus, et proventus eidem ecclesie provenientes et pertinentes.

Item quod inter rectores et vicarios Bristoll et eorum parochianos, ex parte una, et rectorem abolim dicte ecclesie sancti Stephani, ex parte alia, fuit et est quedam composicio laudabilis rite et legitime facta inter eosdem perpetuo duratura quod rector sancti Stephani et eius successores suis temporibus successivis imperpetuum percipient et habebunt medietatem decimarum quorumcumque parochianorum alienorum vel extraneorum, tenenciuni seu occupancium domos, seldas, schopas, vel solaria infra parochiam dicte ecclesie sancti Stephani, et merchandizas seu mercimonia emendo vel vendendo in eisdem exercencium, predictis rectoribus, vicariis et parochianis ac aliis quorum intererat primitus ad hoc vocatis et expresse eidem composicioni consencientibus.

Item quod dicta composicio fuit per dominum episcopum Wygorniensem qui pro tunc erat confirmata ad instanciam et procuracionem parcium predictarum.

Item quod magister Johannes Wyke, rector ecclesie sancti Stephani qui nunc est, et sui predecessores suis temporibus successivis fuerunt in possessione vel quasi iuris percipendi et habendi medietatem predictarum decimarum vigore composicionis predicte percipiuntque dictas decimas a tempore et per tempus cuius contrarii, etc.

Item quod Willelmus Draper, nunc parochianus sancti Johannis Bristoll, tenet et occupat quandam schoppam infra parochiam ecclesie sancti Stephani, et in eadem exercuit et exercet nonnullas merchandizas, etc., de quibus sic ut predicitur, decima dicto magistro Johanni Wyke, rectori qui nunc est, debetur, huiusmodi tamen decimam sic, ut prefertur, debitam, subtraxit et solvere

A.D. 1398. distulit et recusavit iniuste, dictum magistrum Johannem Wyke et eius ecclesiam spoliando.

Item quod super premissis omnibus et singulis laborat publica vox et fama vera, notoria, et famosa quod celari vel ignorari non possit, ac sepius per dictum Willelmum in presencia dicti magistri Johannis Wyke ex certa sciencia et ex causa predicta confessata est.

Fol. 92a. Quare probatis in hac parte probandis petit pro iure et possessione dicti magistri Johannis Wyke et ecclesie sue declarari ipsum ad possessionem vel quasi iuris sui predicti restitui, ipsumque ius percipiendi et habendi decimas ad eum et ecclesiam suam pertinere et pertinere debere, ac dictum Willelmum ad solucionem dictarum decimarum compelli, ulteriusque fieri et decerni in premissis et ea tangentibus, quod iuris fuerit et racionis, iuris beneficio in omnibus semper salvo.

*The suit is decided in favour of the rector.*

Christo nomine invocato. Nos Reginaldus de Wolstone, canonicus Herefordensis, iudex subdelegatus supradictus, pro tribunali sedentes et habentes pre oculis solum Deum, in causa vertente ad presens coram nobis inter, etc., de et super nonnullis subtraccionibus seu detencionibus quorundam proventuum, decimarum, et obvencionum ad dictos ecclesiam et rectorem pertinencium ac in suis articulis nichil plenius deductorum legitime procedentes, quia visis et diligenter cum matura deliberacione consideratis ac pensatis actis et actitatis huius cause, necnon confessionibus partis ree iudicialiter emissis, aliisque evidenciis in hac causa repperimus dictam partem actricem intencionem suam ad plenum fundasse et probasse, nichilque pro parte adversa propositum vel probatum quod sentenciam in huiusmodi causa impedire debeat, per hanc nostram diffinitivam sentenciam pronunciamus etc., subtracciones, etc., fuisse et esse illicitas, etc., ipsasque cassamus et irritamus, dictumque Willelmum Draper ad solvendum easdem decimas eidem rectori condempnandum fore, etc., ipsumque ius percipiendi decimas in articulis deductas ad ecclesiam et rectorem pertinere, decernimusque et pro iure suo in ea parte declaramus, dictumque magistrum Johannem, rectorem, in possessionem iuris vel quasi percipiendi easdem restituendum sentencialiter et diffinitive in hiis scriptis, ipsumque Willelmum Draper in expensis per partem actricem

A.D. 1398. legitime factis condempnandum fore, etc. Quarum expensarum taxacionem nobis in posterum reservamus. Lata est hec sentencia in ecclesia cathedrali Herefordensi in loco consistoriali ibidem septimo die mensis Junii, anno Domini M°CCC°xcviii°, etc.

A.D. 1399. *Mar. 26.—The formal purgation of David ap Howel, clerk, condemned by a secular court of theft and transferred to the bishop's prison.*

Reverendo in Christo patri, Johanni, etc., Reginaldus de Wolstone, Edmundus Royall, et Nicholaus Brydport, canonici Herefordenses, etc. Litteras vestras reverendas nuper recepimus tenorem qui sequitur continentes:—Johannes, etc., Johanni Prophete, decano, Rogero Hoore, Edmundo Royall, Reg. de Wolstone, Johanni Prat, et Nich. Brydport, canonicis ecclesie nostre, necnon domino Willelmo Lobyot, commissario nostro generali, ac magistro Rogero Audrell, officiali archidiaconi Herefordensis, salutem, etc. Quia fuit nobis pro parte David ap Howel, clerici, Menevensis diocesis, expositum querulose quod licet ipse esset et erat impubes, indolus, et ab omni prava operacione immunis, tamen, procuracione quorundam emulorum suorum indictatus fuit de furto, prout in indictamento suo continetur, videlicet super subtraccione cuiusdam capse cum pipere et aliis rebus de apotheca Johannis Whitley, apothecarii de Leominstria, subtracte, et subsequenter coram iusticiariis regis dampnatis ad mortem, set, quia clericus ut iuris et moris est, ad nostros carceres est remissus, unde pro parte eiusdem nobis extitit supplicatum ut sibi super hoc dignaremur de oportuno remedio providere ac sibi purgacionem canonicam iuxta laudabilem consuetudinem ecclesie Anglicane congruis loco et tempore, servatis in hac parte servandis, misericorditer assignare. Nos igitur attendentes huiusmodi supplicacionem fore iustam et consonam racioni, volentesque in hoc negocio iuridice procedere, prout decet, dilectis filiis nostris, dominis Reginaldo Pole de Leomestria et Johanni Salewarpe, altaris sancti Johannis in ecclesia nostra Herefordensi perpetuis vicariis, per nostras litteras patentes dedimus in mandatis quatinus ipsi publicarent debite primo in ecclesia de Leomestria predicta, ubi idem David dicitur fuisse indictatus, et subsequenter in ecclesia nostra cathedrali Herefordie ubi idem David dampnatus fuit, huiusmodi has litteras monendo et premuniendo omnes et singulos sua interesse putantes quod compareant Herefordie in ecclesia nostra die sabbati, videlicet xxii°

A.D. 1399. die mensis Marcii proxime futuri, ad dicendum et opponendum quicumque verbo vel in scriptis dicere vel opponere velint contra purgacionem dicti David. Et quia iam fuimus et tunc erimus ad mandatum domini nostri regis diversis arduis prepediti negociis quod tunc ibidem pro expedicione huiusmodi negocii secundum iuris exigenciam non poterimus personaliter interesse, vobis ad audiendum et examinandum huius purgacionis negocium ac illud fine debito demandandum prout vestris consciencciis secundum Deum et iusticiam videbitur faciendum tenore presencium plenarie committimus vices nostras. Datum apud Whitborne, vi° die mensis Maii, anno Domini M°CCC°xcviii, etc. Quarum auctoritate litterarum nos die sabbati xxii° mensis Maii, in ecclesia cathedrali in loco consistoriali hora tercia vel quarta in purgacionis negocio legitime procedentes habitis certificatoriis proclamacionum et monicionum factarum per dominum Reginaldum Pole, vicarium de Leomestria in ecclesia sua et Johannem Salewarp in ecclesia Herefordensi, publice proclamare fecimus an esset aliquis qui vellet huius purgacioni se opponere seu aliquod dicere vel allegare quare dictus David ad suam purgacionem canonicam admittere non deberet, subsequenter nichil dicto seu opposito quod comparerent coram nobis in eodem loco xxvi° die eiusdem mensis. Quo die adveniente in eodem loco habita coram nobis pro tribunali sedentibus proclamacione, nihil dicto seu allegato contra dictum David quominus ad purgacionem deberet admitti, ipsum David ad purgacionem suam admisimus tunc ibidem. Qui quidem David cum presbiteris et clericis honestis et bone fame, ut apparebat, in magno numero tunc ibidem constitutus super premissis canonice se purgavit. Qua purgacione habita ipsum David a carceribus decrevimus liberandum fore et liberavimus. In cuius, etc. Et nos Reginaldus de Wolstone,
Fol. 92b. canonicus, ad specialem rogatum dictorum collegarum in eorum presencia sigillum officii mei presentibus apponi fecimus. Datum Herefordie, xxvi° die mensis Marcii, anno Domini M°CCC°xcix.°

*May 23.—Lease of a pasture called "le Rey," Hereford, to the friars minors.*

Universis, etc., Johannes, etc. Noverit universitas vestra quod nos nuper ad firmam concessimus, etc., Thome Wyghtefelde, civi Herefordensi, mesuagium nostrum dominicum vocatum le Bertone cum certis terris, pratis, pascuis adjacentibus inter que tres parcelle nunc pasture vocate tres Ryes continentur et specificantur

A.D. 1399. cum aliis in dicta indentura contentis a die date eiusdem indenture usque ad finem et terminum novem annorum, etc., ac iam idem Thomas tradidit et dimisit dilectis nobis in Christo, fratri Johanni Turpiktone, gardiano, et successoribus suis gardianis, et conventui ordinis fratrum minorum, Herefordie, quandam parcellam pasture de dictis terris nostris, et pasturam vocatam le Rey, propinquiorem videlicet ad clausuram dictorum fratrum, pro certo redditu annuali sibi reddendo durante residuo termini ipsius Thome ex nunc futuri in eadem firma, prout in indentura inter ipsum Thomam et dominum gardianum et conventum fratrum inde confecta plenius continetur. Quarum tenor talis est :—Hec indentura facta inter Thomam Wyghtefeld, civem Herefordensem, ex parte una, et gardianum et conventum fratrum minorum, Herefordie, ex parte altera, testatur quod cum dictus Thomas habeat ex concessione et dimissione reverendi in Christo patris, etc., mesuagium de Bertone cum quibusdam terris, pratis, pasturis adjacentibus, inter que tres parcelle pasture, vocate tres Ryes, continentur et specificantur, ad firmam ad terminum novem annorum a die date indenture, etc., prout in ipsa indentura plenius continetur, dictus Thomas, per presentes concessit et dimisit dicto gardiano et fratribus unam integram parcellam, videlicet unam integram Reyam de dictis tribus Ryes proximiorem et situatam adjacentem in longitudine ad fossam et clausuram dictorum fratrum ex parte orientali, et fossatam alterius Rye ex parte occidentali, et extendit se in latitudine ab aqua Waye ex parte australi ad terram thesaurarii Herefordensis et terram decanatus Herefordensis et terram domini Johannis Hoore, archidiacono Salopsire, et terram Johannis Prophete, civis Herefordensis, ex parte boriali, habendam et tenendam ipsam integram Ryeam sic limitatam cum suis pertinenciis dicto gardiano, etc., durante residuo termini dicti Thome extunc futuri in dicta indentura concessionis et dimissionis domini episcopi contenti, reddendo inde annuatim dicto Thome xxiiii sol. argenti ad festum sancti Michaelis et Annunciaconis beate Marie equis porcionibus. Et si contingat dictam firmam, etc., a retro existere per sex septimanas, etc., quod bene liceat dicto Thome in parcella vocata le Reye distringere et districciones inde captas inde abducere et retinere quousque de tota firma a retro existente plene fuerit satisfactum. Et si contingat dictam firmam queri et a retro existere per sex septimanas post aliquem terminum solucionis, etc., quod bene liceat dicto Thome, etc., in dictam parcellam intrare et

A.D. 1399. illam rehabere, etc. In cuius rei, etc. Datum Herefordie, xxiii° die mensis Maii, anno regni Ricardi, etc., xxii°. Nos igitur tenore presencium cum unanimi et expresso consensu, etc., decani et capituli, etc., confirmamus, etc., concessionem, etc., dictis gardiano, etc., per dictum Thomam, ulterius de consensu confratrum per presentes concedimus, etc., fratri Johanni Turpiktone, etc., predictam parcellam pasture, vocatam le Rye, habendam, etc., gardiano, etc., de nobis, etc., ad terminum lx annorum termino illo incipiente a fine termini per nos concessi predicto Thome usque ad finem, etc. Reddendo inde annuatim xxiiii sol., etc. Et si contingat, etc., a retro existere liceat, etc., distringere. Et si contingat, etc., per sex septimanas, etc., intrare, etc In cuius, etc.

A.D. 1398. *March 17.—Dispensation given to Edmund Freen, son of a priest and a single woman, in accordance with directions from a papal penitenciary.* [*In the usual form.*]

*April 5.—Lease of the site of a canonical house to Alana Pryll for 90 years.*

Universis, etc., Johannes, etc. Noverit universitas vestra quod nos prehabita matura deliberacione cum dilectis confratribus nostris, decano et capitulo, etc., concessimus, etc., Alane Pryll unam placeam mansi canonicalis in vico Castri ex opposito habitacionis vicariorum chori, etc., inter terram vicarie domini Rogeri Fraunceys, vicarii dicti chori, et terram procuratoris de Lyra ex parte una et terram spectantem capelle beate Marie in ecclesia nostra per decanum Herefordensem ad presens occupatam ex parte altera; habendam, etc., usque ad finem xc annorum, &c.; reddendo inde annuatim nobis, etc, ad S. Michaelem et Annunciacionem Marie vi sol. viii den., etc., hoc adjecto quod si quandocumque contigerit ipsam Alanam ab hoc seculo migrare volumus quod ex tunc totum incrementum redditus quod in dicta placea ultra dictos vi sol. viii den. levari poterit in futuro canonicis et vicariis ac ministris ecclesie nostre interessentibus in choro dicte ecclesie pro obitu dicte Alane et Nicholai Pryll, nuper mariti sui, etc., tenendo et celebrando annuatim in choro ecclesie cathedralis die obitus dicte Alane ut in exequiis et in missa more aliorum obituum ibidem tentorum durante residuo ad terminum xc annorum remaneat penitus et omnino; ac inter eosdem canonicos, vicarios, et ministros dividatur et distribuatur prout in aliis obitibus distribui

A.D. 1398. consuevit. Et si dictam placeam alicui canonico dicte ecclesie conferri seu donari contigerit in futurum volumus, etc., quod quicumque huiusmodi canonicus cui dicta placea collata fuerit aut donata antequam ad corporalem possessionem eiusdem admittatur iuramentum prestet ad sancta Dei evangelia corporale quod totum incrementum de redditu de dicta placea ultra dictos sex solidos et octo denarios de eadem placea proveniens prefate Alane dum vixerit et extunc canonicis, etc., pro dicto obitu celebrando persolvet durante residuo dicti termini prefate Alane concessi; alioquin collacio seu donacio illius nullius penitus sit roboris vel momenti. Et ad exequendum omnia et singula premissa eaque facienda inviolabiliter observari volumus et ordinamus quod episcopus Herefordensis qui pro tempore fuerit vel in eius absencia decanus et ebdomadarius et canonici tunc presentes habeant plenius et liberius potestatem, a quorum disposicione non liceat eidem canonico dictam placeam obtinenti recedere vel declinare. In cuius rei, etc., presentibus, etc. Johanne Prophete, decano, Waltero Ramesbury, Reginaldo de Wolstone, canonicis. Datum in domo nostra capitulari, v° die mensis Aprilis, anno Domini M°CCC°xcviii.

A.D. 1399. *Sept. 8.—Pledge of chastity taken by Johanna, widow of Roger Berd.*

Memorandum quod Johanna Berd, relicta Rogeri Berd, recepit velum et professa est ac iurata castitatem servare et in celibatu ducere residuum vite apud Whiteborne, die dominica videlicet in festo nativitatis beate Marie, anno Domini M°CCC°xcix°, et facta est solempnitas fieri consueta per reverendum patrem Johannem, etc., in capella sua ibidem.

*Sept. 27.—Commission in the usual form to three canons and others to receive the purgation of Nicholas Jeudansore, condemned of murder and theft, if cause be duly shewn.*

Fol. 93b. *Pope Boniface withdraws his translation of Thomas, archbishop of Canterbury, understanding that he had not consented to the change.* [*Printed in Wilkins' "Concilia,"* III., 246.]

*April 2.—Dispensation in the usual form for Thomas Tyler, of illegitimate birth.*

*May 22.—Purgation in the usual form of John Acton, skynner.*

A.D. 1400. *Lease by the bishop and the dean and chapter of a parcel of land in the garden of the bishop's house in London for sixty years for the erection of a house on it.*

Fol. 94a. Sciant presentes et futuri quod nos, Johannes, etc., et decanus et capitulum concessimus, etc., Johanni Howell, mason, civi Londoniensi, unum parcellam terre de gardino hospicii nostri, Londoniis, in occidentali parte nostri hospicii, ex opposito regie strate, vocate Lombardehulle, iuxta Olde Fyishestreete, in civitate Londoniensi. Que quidem parcella terre continet in longitudine lxxiiii pedes assise per viam regiam a muro lapideo, intus gardinum predictum continet in latitudine xv pedes assise, super qua parcella terre idem Johannes Howell, etc., edificabit unam domum de uno stage sine tamen fenestris aut foraminibus in pariete sive muro eiusdem domus versus gardinum nostrum, habendum, etc., a festo Natalis Domini, anno regni regis Henrici quarti post conquestum primo, usque ad finem lx annorum, etc., reddendo inde annuatim nobis, etc, vi sol. viii den. ad quatuor anni terminos principales, etc. Quam quidem domum Johannes Howell, etc., reparabunt, etc. Et si predictus Johannes, etc., defecerint in aliqua solucione, etc., intrare, etc., distringere, etc. Et nos, etc., warentizabimus, etc. In cuius rei, etc.

*Lease by the bishop for forty years of a messuage in Ledbury called le Bothehalle.*

Hec indentura facta apud Ledebury, die Mercurii proximo ante festum purificacionis beate Marie, anno regni Henrici iiii post conquestum primo, inter Johannem, etc., ex parte una, et Ricardum Glovere, ex parte altera, testatur quod predictus episcopus tradidit et concessit predicto Ricardo unum mesuagium vocatum le Bothehalle, in Ledebury Danseyn, habendum, etc., a crastino sancti Michaelis ultimo preterito usque finem xl annorum, etc., reddendo inde annuatim dicto episcopo, etc., vi sol. viii den.; reservato domino episcopo, etc., quodam loco pro hundreda et curia pro servicio ad dominum episcopum ex antiqua consuetudine tenendo, et eciam uno parvo loco ibidem pro prisonibus imponendis et custodiendis cum libero ingressu et egressu ad idem. Et in proximo anno futuro post festum Michaelis proximo futuri predictus Ricardus sumptibus suis edificabit unam domum de tribus spaciis de quatuor copulis, excepto quod predictus episcopus dabit predicto Ricardo unam quercum ubicumque episcopo placuerit pro predicta

A.D. 1400. domo edificanda absque cariagio, et eciam edificabit unum solarium super predictum locum infra dictum mesuagium ubi curia erit tenenda. Et ad istas convenciones bene et fideliter observandas predictus Ricardus obligat se, etc., solvere quamcito contigerit ipsum deficere in aliquabus convencionibus predictis xl solidos argenti. In cuius, etc. Datum apud Ledebury, die, etc. Et nos decanus et capitulum, etc.

A.D. 1394. *April 5.—The bishop's right to the chase of Malvern having been challenged by John Deynte and others was proved before the justices by evidence given in the suit of bishop Cantilupe against Gilbert de Clare.* [*See Cantilupe's Register, p. 52.*]

Fol. 131b. Memorandum quod reverendus in Christo pater, Johannes prosecutus est quoddam breve domini regis de transgressione versus Johannem Deynte iuniorem, Hugonem Carrwe, et Thomam fratrem eius coram iusticiariis domini regis in communi banco de eo quod idem Johannes Deynte senior, Johannes Deynte iunior, Hugo et Thomas fugaverunt feras bestias in libera chacea ipsius episcopi apud Collewall et Ledebury et ibidem contra voluntatem ipsius episcopi ceperunt damos et damos, etc., et eciam de eo quod ipsi fugaverunt de libera warenna ipsius episcopi apud Ledebury et ibidem ceperunt lepores, cuniculos, perdices, et alios bestias et volucres ad warrennam liberam pertinentes, prout in dicto brevi plenius continetur, ad quod breve defendentes coram prefatis iusticiariis per attornatum suum apparuerunt et placitando allegaverunt quod quo ad omnia versus ipsos superius per breve predictum supposita et allegata preter fugacionem in chacea, etc., dixerunt quod de nullo sunt culpabiles et hoc parati sunt verificare per patriam, et quo ad fugacionem in chacea predicta, etc., dicunt quod ipse episcopus nullam habet ibidem liberam chaceam, etc. Ac postea venerunt predicti Johannes, Hugo, et Thomas coram dicto domino episcopo et se submiserunt ordinacioni et arbitrio concilii eiusdem episcopi, videlicet, Ricardi Nasshe, Stephani Whyte, Thome Oldecastell, et Johannis Luntley, ac aliorum de dicto concilio de omnimodis transgressione, offensione, et rebus supradictis. Super quo predicti Ricardus, Stephanus, Thomas Oldecastell, et Johannes Luntley, deputati per ipsum dominum episcopum pro concilio ad arbitrandum super premissis examinaverunt evidencias et omnia que proposita fuerunt ex utraque parte pro evidenciis suis tunc inde hanc materiam concernentibus,

A D. 1394. et invenerunt inter evidencias ipsius domini episcopi quod quedam inquisicio capta fuit coram iusticiariis itinerantibus tempore regis Edwardi primi post conquestum, per quam inquisicionem compertum fuit quod Gilbertus de Clare, comes Gloucestrensis, usurpavit et attraxit sibi et fforeste sue Malvernie liberam chaceam domini episcopi Herefordensis, videlicet a summitate montis Malvernie usque ad molendinum vocatum Clenchmille, et ex altera parte usque ad Cradley et Collewalle, que quidem chacea pertinebat ad manerium de Ledebury, ac insuper compertum fuit per aliud recordum quod Thomas, quondum episcopus Herefordensis, prosequebatur versus predictum comitem quoddam breve domini regis pro chacea predicta, super pro dominus rex mandavit iusticiariis suis ad terminandam materiam predictam inter partes predictas, et super hoc predicti iusticiarii sedebant super dictos montes Malvernie, et ibidem per placitum inter partes predictas virtute mandati regis predicti ceperunt inquisicionem inter easdem partes de comitatibus Herefordensi et Wygornensi ad inquirendum utrum predictus tunc episcopus habuit ibidem liberam chaceam vel non, per quam inquisicionem compertum est quod predictus Thomas, tunc episcopus Herefordensis, habuit liberam chaceam ibidem et quod illa chacea fuit libera chacea ipsius episcopi et predecessorum suorum a toto tempore, etc., et ideo consignatum fuit per predictos iusticiarios quod predictus episcopus recuperet dictam chaceam ut liberam chaceam suam sibi et successoribus suis, et quod predictus comes sit in misericordia domini regis, que quidem evidencie et tenores recordi predicti ostensi fuerunt ex parte domini episcopi exemplificati sub magno sigillo domini regis; quare predicti Ricardus, Stephanus, Thomas Oldecastell, et Johannes Luntley consignatis evidenciis et aliis examinacionibus factis in hac parte arbitrati sunt et ordinaverunt quod predictus episcopus habeat et gaudeat predictam chaceam liberam tenendam sibi et successoribus suis libere et quiete perpetuo duraturam prout dicti recordi et evidencie testificantur absque contradiccione predictorum Johannis, Johannis, Hugonis et Thome vel aliquorum ipsorum, et quod predicti Johannes, Hugo, et Thomas solvant et satisfaciant dicto domino episcopo decem libras pro damnis, misis, et expensis suis que ipse dominus episcopus sustinuit per offensas, transgressiones et prosecuciones placiti predicti. In cuius rei testimonium predicti Ricardus, Stephanus, Thomas, et Johannes huic presenti scripto indentato sigilla sua apposuerunt. Datum apud Here-

A.D. 1394. fordiam, quinto die Aprilis, anno regni regis Ricardi secundi post conquestum decimo septimo.

*Pleadings in the suit concerning the trespass on the bishop's chase of Malvern.*

Posiciones et articulos infrascriptos et contenta in eis coniunctim et divisim dat, facit, et exhibet pars Johannis Trefnant, episcopi Herefordensis, ad docendum et demonstrandum quod ecclesia Herefordensis et eius episcopi qui pro tempore fuerunt successive et ipse Johannes, episcopus modernus, habuerunt et habere debuerunt, habuit et habet et habere debet, chaceam ex parte occidentali montium Malvernie pro feris bestiis cum privilegiis et prerogativis debitis et solitis ad chaceam pertinere, ad superfluam probacionem nullatenus se astringens. In primis ponit et probare intendit pars dicti Johannis, episcopi Herefordensi moderni, quod insula in qua regnum Anglie iam existit quondam vocabatur Britannia maior per Britones inhabitata. Item quod fuerunt tum plures Britones reges Britannie que iam dicitur Anglia et inter ceteros fuit quidam rex Britannie nomine Mereduth obtinens dyadema et sceptrum regium cum plena regia potestate et dominio, et presertim in toto comitatu Herefordensi et partibus circumvicinis. Item quod predictus Mereduth rex concessit et transtulit in ecclesiam Herefordensem dictam chaceam apud montes Malvernie. Item quod de anno ab incarnacione Domini M°C°xxx° Innocencius secundus creatus est papa, nacione Romanus et de regione transtyberina oriundus. Item quod prefatus papa dictam donacionem factam per regem Mereduth antedictum de dicta chacea apud Malverniam in ecclesiam Herefordensem ad instanciam reverendi patris, domini Roberti, tunc episcopi Herefordensis, confirmavit ratam, et inconcussam futuris temporibus habere voluit et decrevit prout in bulla sua inde confecta plenius continetur cuius tenor talis est:—Innocencius episcopus, servus servorum Dei, dilectis filiis, clero et populo Herefordensi, salutem et apostolicam benediccionem. Sepe pro meritis subditorum disponitur a Deo vita rectorum. Ceterum venerabilis frater noster, Robertus, episcopus vester, tam honeste, tam religiose in sancta Dei ecclesia noscitur conversatus ut persona eius non solum apud vicinas sed eciam longe positas naciones in magno honore atque reverencia habeatur, cuius rei gracia ipsum ad sedem apostolicam venientem debita benignitate suscepimus eumque apud nos honorifice habitum

A.D. 1394. atque tractatum ad vos cum gracia sancte Romane ecclesie et litterarum nostrarum secucione remisimus. Universitatem ergo vestram hortamur in Domino et attencius commonemus quatinus ipsum tanquam patrem vestrum filialis devocionis intuitu honoretis et debita obediencia eius salubribus monitis pareatis. Porro nos quorum precipue interest quieti et utilitati sancte Dei ecclesie
Fol. 132. salubriter providere, libertatem ab illustri filio Mereduth, Anglorum rege, Herefordensi ecclesie pia devocione concessam, auctoritate apostolica confirmamus et ratam et inconcussam futuris temporibus manere decernimus, ut videlicet in omnibus que ad eandem pertinent et precipue in nemore de Malvernia et aliis nemoribus suis plenam potestatem idem frater noster obtineat eiusque successores hanc ipsam perpetuo iure sine aliqua contrarietate ad honorem Dei et ecclesie Herefordensis exerceant. Agite igitur dilecti in Domino et eidem fratri nostro tam in bonis ecclesie recuperandis quam in ceteris que ad salutem animarum et corporum pertinent ita efficaciter assistatis ut et ipse pro talenti sibi crediti dispensacione possit in Domini gaudium introire et vos pro devocione et humilitate sibi exhibita una cum eo eterne vite premia consequi mereamini. Datum Pisis, xiii° kal. Januariis. Iste fuit Innocencius secundus et cepit anno Domini M°C°xxx°, et sedit annis xiii, mensibus vii, et diebus undecim, ex nacione Romanus, et de regione transtiberim prout ista colligentur de cronica Martiniana clare ad oculum. Item quod bulla papalis super suggestionibus alicuius nunquam expedietur nisi facta probacione saltem summaria primitus in cancellaria de et super huiusmodi suggestionibus et eorum veritate. Item quod verba pape per bullam suam narrativa eciam de facto alieno fidem faciunt sufficientem de iure et consuetudine universaliter et inconcusse observata. Item a tempore diete donacionis de prefata chacea per regem Mereduth illustrem ecclesie Herefordensi ut premittitur facte ecclesia Herefordensis et eius episcopi successive quilibet pro tempore suo usque in hodiernum diem habuerunt et tenuerunt possessionem et tenuram chacee antedicte pacifice et quiete exceptis que infra subicientur. Item quod anno Domini millesimo lx^mo^ septimo Willelmus, primus dux Normannie, apud Westmonasterium fuit coronatus rex Anglie et obiit anno regni sui xxi relictis duobus sibi filiis, scilicet Willelmo Ruffo et Henrico primo, qui duo filii successive tenuerunt regnum Anglie post obitum patris ipsorum, Willelmi primi, ac ipsi Henrico successit filius suus inclite

A.D. 1394. memorie Stephanus, et coronatus est anno Domini M°C°xxxv^to^, qui quidem rex Stephanus ratificavit et confirmavit omnes possessiones et tenuras quas ecclesia Herefordensis habuit tempore obitus Willelmi primi regis, avi sui predicti. Hec scribuntur in libro qui dicitur Domesday et exemplificantur ex mandato bone memorie Edwardi, ultimi regis Anglie, sub sigillo suo magno, et ista ratificantur per dominum nostrum Ricardum, regem modernum, et sub sigillo suo eciam magno. Item quod postquam Gilbertus de Clare, comes Gloucestrensis et Herefordie, occupavit pro parte dictam chaceam contra ecclesiam Herefordensem et eius episcopos, sanctus Thomas de Cantilupo, tunc episcopus Herefordensis, litigavit contra ipsum dominum comitem et per veridictum nobilium de comitatibus Herefordie et Gloucestrie obtinuit sentenciam per, etc., ferri et ipsum sanctum Thomam ad possessionem restitui et redintegrari, prout in processu inde habito plene continetur sub magno sigillo bone memorie Edwardi ultimi, et successores eiusdem Thome continuarunt huiusmodi possessionem usque ad presentem controversiam pacifice et quiete. Item quod tempore domini Lodewici de Cherleton bone memorie, episcopi Herefordensis, quidam Willelmus Barnhurst, dominus de Wydenton, hodie vivens in humanis, fuit custos dicte chacee nomine dicti domini Lodowici episcopi, absque eo quod Johannes Deynte, iam adversarius in hoc negocio, aut aliquis alius, non vendicavit aut clamavit de aliquo ius venandi habere infra dictam chaceam eciam in terris aut silvis suis, ymmo idem Johannes Deynte, qui semel ibidem in territoriis suis clandestine venavit, per ministros eiusdem domini Lodowici episcopi fuit amerciatus in quinque marcis sterlingorum. Item quod tempore quo reverendus pater dominus Willelmus, modernus archiepiscopus Cantuariensis, fuit episcopus Herefordensis, Rogerus Parker adhuc vivens sanus et incolumis fuit custos eiusdem chacee et illo tempore nec Johannes Deynte neque alius quovismodo vendicavit sibi ius venandi ibidem competere. Item quod tempore quo reverendus pater, dominus Johannes Gilberti, episcopus Menevensis modernus, fuit episcopus Herefordensis, Johannes Euyas prospera sanitate in presenciarum gaudens fuit custos chacee et illo tempore nec ipse Joh. Deynte nec aliquis alius dixit alicui infra dictam chaceam ius venandi habere sine licencia episcopi Herefordensis. Item quod de anno Domini M°CCC° nonagesimo primo, mensis Maii die xx°, qua die prefatus Johannes, episcopus Herefordensis modernus, celebravit ordines in

A.D 1394. ecclesia parochiali de Ledebury, Johannes Deynte senior accessit ad domum vicarii de Ledebury et presentavit se ibidem eidem domino episcopo supplicando sibi quatinus admitteret eum ad graciam eo quod in chacea sua de Malvernia venando deliquerat, qui quidem episcopus sic respondit, audivimus quod vos pretenditis ius venandi habere infra chaceam nostram de Malvernia saltem in terris et silvis vestris propriis, et si ita est nolumus vos acceptare ad graciam quousque hoc iudicialiter discucietur, qui quidem Johannes Deynte palam et publice respondit nunquam hoc vendicavi nec vendicabo; tunc idem episcopus dixit nos volumus ergo te acceptare ad graciam et in signum gracie et pacis episcopus antedictus osculatus est eundem Johannem Deynte ibidem. Hec facta sunt et dicta in domo vicarii de Ledebury ut premittitur post prandium, presentibus tunc ibidem venerabilibus et discretis viris, magistris Rogero Hoore et Reginaldo de Wolstone ac domino Johanne Prate, canonicis ecclesie Herefordensis, domino Thoma Guldeffeld, rectore ecclesie parochialis de Estwell, domino Hervico, vicario de Ledebury antedicta, ac Thoma Wallewyn, Rogero Parker, Waltero Coykin, Hugone Cariwe et filiis suis ambobus, Roberto Prestebury, domicellis, et multis aliis. Memorandum quod die Martis proximo post dominicam in passione Domini, anno gracie M°CC°lxxvii°, transiebat ultima inquisicio de chacea Malvernie apud Brysenyate per dominum Thomam, Herefordensem episcopum, contra Gilbertum de Clare, tunc comitem Gloucestrie, coram Radulpho de Lengham, Waltero de Helyon, et sociis iusticiariis domini regis. Chacea domini episcopi Herefordensis de Malvernia extendit se in latitudine in parte superiori per comam montis ibidem a Prommeswalle usque ad le Dedeorle et de le Dedeorle ad illum finem de latitudine usque ad Chenernisshepole et de Chenernisshepole in inferiori parte iacet in longitudine de Estenore, et de Estenore usque Ruggeway, et de Ruggeway usque Froglone, et de Froglone usque ad Bertonesyate, et de Bertonesyate usque ad le Brodleye, tenendo semper altam viam regalem Prommeswell per . . .

Obitus Thome de Cantilupo, quondam Herefordensis episcopi, qui in curia Romana spiritum Christo reddidit, anno Domini M°CC°lxxii^do^.

A.D. 1393. *Jan. 12.—Hugh Carrew and John Deynte recognise their obligation to pay to the bishop the sum of 40 lbs. of silver in legal currency on the Monday of Easter week.*

Fol. 132b. Pateat universis per presentes quod nos Hugo Carrew senior et Johannes Deynte senior fatemur nos teneri et unumquemque nostrum insolidum per presentes firmiter obligari reverendo in Christo patri ac domino, domino Johanni Trefnant, Dei gracia Herefordensi episcopo, in quadraginta libris argenti bone et legalis monete solvendis eidem reverendo patri in ecclesia cathedrali Herefordensi die Lune proximo post festum Pasche proxime futurum post datam presencium, ad quam quidem solucionem dictis die et loco bene et fideliter faciendam obligamus nos et unumquemque nostrum insolidum, heredes et executores nostros, per presentes sigillis nostris consignatas. Datum xii° die Januarii, anno regni regis Ricardi secundi post conquestum sexto decimo.

*Agreement between the bishop and Hugh Carrew and John Deynte in regard to the foregoing pledge.*

Ceste endenture faite parentre le tresreverent piere en Dieu, John Trefnant, evesque de Hereford, dune parte, et Hugh Carew leisne et John Deynte leisne, dautre parte, tesmoigne que come lez ditz Hugh et John Deynte soient tenuz et obligez par une lettre obligatorie al avauntdit evesque en quarant livres, et chescun de eux en lentiere, a paier en leglise cathedrale de Hereford le lundy prochein apres le feste de Pasque prochein venant, come en la dit lettre obligatorie pluis pleinement appiert, nientmeins le dit evesque voet et graunte que si John Carew le puisne et Thome son friere et le dit John Deynte par le garnisement de deux simarques a eux fait depart le dit evesque se mettent et estoient en lordenance et iugement de conseil du dit evesque et les ditz ordenances et iugementz facent et performent, de quel consail Richard Nash, Stephane Unite, Thomas Oldecastle, et John Luntley serront ove autres si eux soient en pleine vie et saintee du corps, et si ascun ou ascuns des ditz Richard, Stephane, Thome, et John Luntley soient mortz ceux ou cellui qui survesquent et soit ou soient en saintee du corps serront ove autres du dit consail de faire les ditz iugementz et ordenanz des touz maneres des trespas et offenses que le dit evesque suppose par un plee quest pendante devant lez iustiz du commune bank notre

A.D. 1393

sieur le roy parentre le dit evesque et lez ditz Johan Deynte, Hughe, et Thome son friere et autres en Sugwas, Collewall, et Ledebury al dit evesque faitz, et si les ditz Hugh Caruw le puisne et Thome son friere et le dit Johan Deynte ne facent ascune offense ne trespas en countre le dit evesque en lez dits lieux comprises en le plee avauntdit devant les ditz iugementz et ordenanz quadonque la dite lettre obligatorie perde sa force ; en autrement estoie en sa force. En testmoignance de quele chose les parties avauntdites entrechaungeablement ont mys lours sealx a icestes endentures. Doune a Hereford le merqerdy proschein apres le feste de seint Hyllere, lan du roy Richard seconde apres la conqueste seiszisime.

*John Maunce and John Chabenore recognise their obligation to pay 40 lbs. of silver in legal currency to the bishop on the Monday of Easter week.*

Pateat universis per presentes quod nos Johannes Maunce et Hugo Chabenor fatemur nos teneri et unumquemque nostrum insolidum per presentes firmiter obligari reverendo in Christo patri ac domino, domino Johanni, etc., in quadraginta libris sterlingorum bone et legalis monete solvendis eidem reverendo patri in ecclesia cathedrali Herefordensi, die Lune proximo post festum Pasche proxime futurum post datam presencium, ad quam quidem solucionem dictis die et loco bene et fideliter faciendam obligamus nos et unumquemque nostrum in solidum, heredes et executores nostros, per presentes sigillis nostris consignatas. Datum xi° die Januarii, anno regni regis Ricardi secundi post conquestum sexto decimo.

*Agreement in more detail as to the foregoing pledge.*

Ceste endenture faite perentre le tresreverent piere en Dieu, John Trefnant, evesque de Hereford, dun parte, et Johan Maunce et Hugh de Chabbenor, dautre parte, tesmoigne que come lez avuntditz John Maunce et Hugh soient tenuz et obligez par une lettre obligatorie al avauntdit evesque en quarant livres, et chescun de eux en lentiere a paier en leglise cathedrale de Hereforde la lundy proschein apres le feste Pasque prochein venant, comme en la lettre obligatorie plus pleinement appiert, nientmeinz voet et

A.D. 1393. graunte le dit evesque que si John Deynte le puisne veigne en Engleterre parentre cy et le feste de Pentecoste prochein venant et sey mette en ordinance et iugement del consail le dit evesque par garnisement a lui fait de part le dit evesque par les quinze jours devant lez ditz ordonantz de quel consail Richard Vassh, Stephane Unite, Thomas Oldecastell, et Johan Luntley serront ove autres, si eux soient en pleine vie et saintee di lour corps, et si ascun ou ascuns des ditz Richard, Stephane, Thome, et Johan Luntley soient mortez, ceux ou cellui que survesquent et soient en saintee du corps seront du dit consail de faire les ditz iugementz et ordinanz des touz maners des trespas et offenses queles le dit evesque suppose par un plee qest pendant devant lez iustiz du commune bank nostre sieur le roy parentre le dit evesque et le dit John Deynte et autres en Sugwas, Collewalle, et Ledbury al dit evesque faitz, et le dit Johan Deynte mesmes iugementz face et performe et que le dit Johan Deynte ne face offense ne trespas envers le dit evesque en les ditz lieux compris en la plee avauntdite devant les ditz iugementz et ordinantz, et si le dit Johan Deynte ne veigne mie en Engleterre parentre cy et le dit feste de Pentecoste, et le dit Johan Maunce et Hughe, apres le dit feste de Pentecoste par garnisement de deux sigmarques a eux fait facent lordenance et le performent au dit consail du dit evesque ou face le dit Johan Deynte faire et performer lordenance et iugement du consail avauntdit de touz offenses et trespas comme desuz est dit qadonque la dit oblagacion soit tenue pro nulle et autrement estoie en sa force et vertue. En tesmoignance de quel chose les partiez avauntdites entrechaungeablement ont mys lour sealx a icestes endentures. Doune a Hereforde le merqerdy proschein apres le feste de seynt Hyllere, lan du regne le roi Richard seconde puis le conqueste seiszisime.

*Extract from a will of John Haw respecting a sum bequeathed to the parish of Rock.*

Lego et ordino sex libras tresdecim solidos iiii d. monete imponendos in quadam cista ad hoc deputanda et perpetuo remanenda in ecclesia parochiali de Roke in comitatu Herefordensi ea intencione ut pauperes ipsius parochie cum eis necessitas fuerit habeant certam summam inde ex mutuo ad solvendum redditum suum vel quindecimam cum accideret ita quod non excedat summam xiii s. iiii d., ita quod quilibet pauper tenens de illa parochia qui

A.D. 1393. istam summam vel minorem ex mutuo de illa cista desideret habere prius impignet custodibus dicte ciste bovem vel equum, vaccam, vel aliam rem excedentem in precio summam dictam, et quod custodes predicti habeant possessionem dicti pignoris antequam tradant pecuniam sic mutuatam, et tunc rehabeant ad comodum suum usum inde faciendum si animal fuerit impignoratum usque ad diem solucionis, et si mortua res fuerit impignorata remaneat semper in custodia dictorum custodum usque ad diem solucionis. Et si debitores non solverint in die licito vel ante volo quod custodes vendant pignus et reponant precium in cista predicta resolvendo debitoribus quicquid residuum fuerit de predicto pignore post solucionem summe mutuate, et volo quod dies solucionis ad maximum non excedat tres menses. Et volo quod quicumque dicte parochie receperit aliquam summam de custodibus dicte ciste quod iuret tactis sacrosanctis evangeliis ut in die solucionis summam sic receptam fideliter resolvat; et volo et ordino quod custodes bonorum ecclesie parochialis predicte qui pro tempore fuerint una cum discretissimo et fidelissimo viro ipsius parochie sint custodes ciste predicte in qua dicta summa erit reponenda; et volo et ordino quod dicta cista sit serata cum tribus seris et quod quilibet custos habeat unam clavem dicte ciste, et quod nulla pecunia de dicta cista liberetur sine consciencia omnium custodum; et volo et ordino quod dicti custodes coram curato et maiore et seniore parte parochie iurent tactis sacrosanctis evangeliis quod bene et fideliter custodient et gubernent dictam summam sic in predicta cista repositam et ipsam disponent secundum formam predictam.

# APPENDIX.

## Institutions and Collations.

Unless otherwise described, the benefices are rectories, and the persons instituted priests. The rural deans are commonly instructed to induct.

| | DATE. | BENEFICE. | PRESENTEE. | PATRON. | CAUSE OF VACANCY. |
|---|---|---|---|---|---|
| A.D. 1389. | Nov. 20 | Prebend of Inkberrow. | John Trevaion. | The bishop. | Vacated by Wm. de Huntelowe |
| A.D. 1390. | Feb. 17 | Middleton and Deuxhill. | John Godewyn. | The Crown (Wenlock priory.) | |
| | ,, 23 | Kyre Wyard rect. | William Whyte. | The Crown (Lyre abbey). | |
| | Mar. 8 | 3rd prebendal portion of Bromyard. | Richard Thurban. | The Crown (vacancy of See) | |
| | ,, 23 | Stoke Bliss vic. | William Symonds. | Prioress and conv. of Lingbrook. | |
| | May 28 | Yazor vic. | Thos. Frer, chapl. | Prior and conv. of Llanthony Prima. | |
| | June 18 | Humber. | Robert de Wolvesdale. | Prior and conv of St. John, Brecon | |
| | May 30 | Stoke Milburgh vic. | Richard. | The Crown (Wenlock priory). | |
| | June 18 | Radnor. | Thos Atherstone, chapl. | Exors of Edmund Mortimer. | |
| | ,, 22 | Ballingham (S. Dubricius). | Wm. Reygnald. | Robert Calowe. | Death of John Maylogh. |
| | ,, 23 | Dulas vic. (Doules). | John Bulkere | Prior and conv of Great Malvern. | |
| | July 30 | Wistonstow. | John de Stretton, chapl. | Richd. de Ludlow. | |
| | Aug. 24 | Prebendal portion in Ledbury. | Reginald de Wolstone. | The bishop. | Death of Nicholas Heth. |
| | ,, 28 | Abbacy of Wigmore. | Geoffrey. | Prior and conv. of Wigmore. | |
| | ,, 15 | Little Bicknor rect. | William Carleton. | The Crown (Monmouth priory). | |
| | ,, 30 | Aston Ingham. | John Walton, chapl. | William de Aston. | |
| | Sept. 25 | Prebend of Gorwall. | John Prate | The bishop. | |
| | ,, 35 | Prebend of Norton. | Reginald de Wolstone. | The bishop. | |

| | DATE. | BENEFICE | PRESENTEE. | PATRON. | CAUSE OF VACANCY. |
|---|---|---|---|---|---|
| A.D. 1390. | Oct. | —Bradwardyne vic. | John Wyte. | Abbot and conv. of Wigmore. | |
| | Sept. 25 | —Prebend of Colwall. | John Barnet. | The bishop. | Vacated by John Catesby. |
| | Oct. 20 | —Croft chapel. | John Pollesworth. | Richd. Mawardyn and others. | |
| | ,, 20 | —Bromfield vic. | Geoffrey Whyte, chapl. | Abbot and conv. of S. Peter's, Glouc. | |
| | ,, 28 | —Llandinabo. | David fitz Walter. | Wm. and Thos. Coke. | |
| | ,, 21 | —Stoke Lacy. | John Alfodys. | Abbot and conv. of S. Peter's, Glouc. | |
| | ,, 28 | —Prebend of Overhall at Ledbury. | John Prophet. | The Crown (in vacancy of See). | |
| | July 8 | —Lydom | Griffin de Forton. | John de Charleton, lord of Powys. | |
| | ,, 25 | —Newent vic. | Reginald Clifton, chapl. | Sir John Devereux. | |
| | Aug. 30 | —Wentnor. | William Marthe. | Thomas, earl of Stafford. | |
| | Nov. 23 | —Monmouth vic. | David Howell. | The Crown (Monmouth priory). | |
| | ,, 22 | —Hopton Wafers. | Richard Bakere. | Abbot and conv. of Wigmore. | |
| | ,, 23 | —Stoke Milburgh vic. | John Yong. | The Crown (Wenlock priory). | |
| | ,, 23 | —Hughley vic. | Richard Odom. | Abbot and conv. of Wigmore. | |
| | Dec. 2 | —Dulas vic. | Edward Dabeneye | Prior and conv. of Malvern. | |
| A.D. 1391. | Jan 6 | —Hughley vic. | Reginald de Hughley. | Roger de Hughley. | Vacated by Wm. Hertwyk. |
| | ,, 12 | —Burwarton. | Thomas Crench. | Sir John Hopton. | |
| | Feb. 5 | —Hopton Wafers. | John de Prowde. | Abbot and conv. of Wigmore. | |
| | ,, 9 | —Presteigne vic | Richard Baker. | Abbot and conv. of Wigmore. | |
| | ,, 12 | —Glazeley. | Wm. de Walkesbache, chapl. | Thos. de Glaseley. | Vacated by Richd. de Walkeslowe. |
| | ,, 16 | —Aylton chap. | Thomas Hyus. | Christiana Broy. | Vacated by Thos. Couley. |
| | Apr. 17 | —Keyn (? Kent) church. | Reginald Love, chapl. | Abbot and conv. of St. Peter's, Glouc. | |
| | ,, 8 | —Bokenhull. | Richard Brompton, chapl. | Abbot and conv. of Wigmore | |
| | ,, 1 | —Bodenham vic. | John Wardeyn. | Prior and conv. of St. John Evangelist, Brecon. | |
| | ,, 14 | —Llandinabo. | Thomas Bayly. | William Coke. | |
| | May 21 | —Brobury. | Richard Bron Bene, chapl. | William Seymour. | |
| | June 3 | —Ledewych. | John Wygynton. | Margaret Proseleye. | |
| | ,, 17 | —Llandinabo. | Rees ap Philip. | Thomas Cocks. | |

| | DATE. | BENEFICE. | PRESENTEE | PATRON. | CAUSE OF VACANCY. |
|---|---|---|---|---|---|
| A.D. 1391 | July 17 | —Dewchurch. | Griffin Melan, chapl. | Abbot and conv. of St. Peter's, Glouc. | |
| | ,, 17 | —English Bicknor. | Thos. Guldesfeld. | Sir Robt. de Fevers | |
| | Aug. 2 | —Willey chap. | Robert Derby. | The Crown (Wenlock priory). | Res. of Thomas Preston. |
| | ,, 4 | —Knill. | Walter Drayton, | Rees ap Jenan. | |
| | ,, 5 | —Sellack. | Hugh Willenhale. | Dean and chapter. | Death of Lawrence Englyn. |
| | ,, 18 | —Free chapel of Snodhill | Thos. Chaundos. | Sir John Chaundos. | Resigned by John Holgot. |
| | ,, | Ledewych. | John Rest. | Dame Margaret Proseleye. | |
| | Sept. 10 | —Leinthall vic. | Walter Drayton. | Prior and conv. of Wormesley. | |
| | ,, 10 | —Knill. | John Paunteley. | Rees ap Jevan and others. | |
| | ,, 15 | —Prebend of Holgot. | John Hyde, chapl. | Hugh de Burnell | Vacated by Thos. Kenewyn. |
| | ,, 15 | —Abenhall. | Richard Hansom. | John Grayndor. | |
| | ,, 23 | —Tudenham. | Thomas Drugge. | The Crown. | |
| | ,, 25 | —Hope Mansel. | John Williams, chapl. | The Crown. | |
| | Oct. 19 | —Churcham. | Thomas Ollyntone, chapl. | Abbot and conv. of St. Peter's, Glouc. | |
| | Sept. 19 | —Stratford. | Samuel de Vye. | Sir Kynard de la Byre. | |
| | Nov. 9 | —Longhope vic. | John Sabyne, chapl. | The Crown. | |
| | ,, 13 | —Mokkas rect. | Thomas Bristowe. | Henry Catchpoll. | |
| A.D. 1392. | Jan. 2 | —Alberbury priory. | John Colle. | The Crown (alien priory), also as guardian of heir of Sir Fulcon fitz Warren. | |
| | ,, 6 | —Lydham. | Roger Bromelowe. | John de Charltone. | |
| | ,, 17 | —Mordiford rect. | Edward Crompe, chapl. | Abbot and conv. of St. Peter's, Glouc. | |
| | Feb. 28 | —Caynham. | Hugh Cheyney. | Abbot and conv of Wigmore | |
| | Mar. 9 | —More. | William Phelippes. | The Crown (for heir of John de la More). | |
| | ,, 19 | —Montgomery rect. | William Wade. | The Crown. | |
| | ,, 19 | —Welsh Bicknor rect. | John Shorne. | The Crown. | |
| | Apr. 7 | —Sudbury. | John de Addemor. | Sir John Darras. | Vacant by death of Philip de Keneuther. |
| | May 20 | —Tudenham vic. | John Stawell. | The Crown. | |
| | ,, 17 | —Thongelond. | John de Aderne, chapl. | Sir Hugh Burnell. | |

| | DATE. | BENEFICE. | PRESENTEE. | PATRON. | CAUSE OF VACANCY. |
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| A.D. 1392 | June 17 | Bishop's Castle vic. | James de la Vennes. | | |
| | May 28 | Eastnor. | John Hammond. | The bishop. | |
| | Sept. 12 | Almeley vic. | John Mydale. | Prior and conv. of Wormesley. | |
| | July 23 | Chantry of Pyryton. | Wm Smast, chapl. | Thos. de Berkeley. | Vacated by Thos. Lescy. |
| | Sept. 17 | Mokkas. | John Knyhton. | Henry Cachepole. | |
| | ,, 30 | Prebend of Bartonsham. | Reginald Kentewode. | The bishop | |
| | Nov. 3 | Coddington. | John Kynaston. | | |
| | ,, 24 | Newland vic. | Richd. Wormebrugge. | | |
| | ,, 26 | Hughley vic | John Palmer. | Abbot and conv. of Wigmore. | |
| | Dec. 1 | Collington. | Nicholas Downe. | | Vacant by death of Richd. Feld. |
| | ,, 3 | Cangeford. | William Ofrynton. | William de Eton and others. | |
| | ,, 11 | Stoke Bliss vic. | Richard Palmere. | Prioress and conv. of Lingbrook. | Resigned by Wm. Symondes. |
| A.D. 1393. | Jan. 24 | Whiteborn. | John ap Howell. | The bishop. | |
| | ,, 30 | Tudenham vic | John Butiler. | The Crown (abbey of Lyre). | |
| | Feb. 6 | Fownhope vic. | William Tron. | The Crown (abbey of Lyre). | |
| | Mar. 9 | Stretton. | Walter Clyfford. | Earl of Arundel. | |
| | Apr. 14 | Bosbury vic | Richard Wolmare. | The bishop. | |
| | ,, 17 | Tudenham vic. | Peter Waryn. | The Crown (abbey of Lyre). | |
| | ,, 19 | Chantry of St Mary in King's Pyon ch. | William Hopton, chapl | Hugh Moniton and others | |
| | June 11 | Little Cowarne | Maurice ap Howell. | Abbey and conv of St. Peter's, Glouc. | |
| | ,, 12 | Tudenham vic. | John Wyles. | The Crown (abbey of Lyre). | |
| | July 17 | Tudenham vic. | Richard Jekyll. | The Crown. | |
| | ,, 26 | Kenchester vic. | John Bredwardyn. | Prior and conv. of Llanthony Prima. | Death of William Picher. |
| | Aug. 2 | Mamble vic. | Richard Goderych. | Abbot and conv. of Wigmore. | |
| | ,, 3 | Glazeley. | Thomas Kullum. | Richard Leighton. | |
| | ,, 18 | Bredenbury. | Robt. Bray, chapl. | John Heliar. | |
| | ,, 20 | Madeley vic. | Thomas Redehode. | The Crown (priory of Wenlock) | Resigned by Wm. de Lyndos. |
| | ,, 20 | Dulas vic. | John de Hordeley, chapl | Prior and conv. of Great Malvern | Res by Edward Dawbeny. |
| | Sept 1 | Hope Bagot | John Wetemore. | William Hulle. | |
| | Oct. 19 | Prebend of Bullinghope. | Richd Hyngeston, archd. | The bishop. | Vacated by death of dean. |

| | DATE. | BENEFICE. | PRESENTEE. | PATRON. | CAUSE OF VACANCY. |
|---|---|---|---|---|---|
| A.D. 1393. | Sept. 12 | —Ballingham (S. Dubricius). | Thomas Russell. | Robt. de la Calewe. | |
| | ,, 17 | —Stanton in Forest. | Thomas Stanton. | John Waldyngs. | |
| | Oct. 21 | —Whitney. | John Smith, chapl. | Sir Robt de Whittney. | |
| | Nov. 8 | —Winforton. | John Aungere. | The Crown. | |
| | Dec 8 | —Aston Botterel. | Richard Dobyn, chapl. | John Boterel. | |
| | ,, 9 | —Glazeley. | John Dynchere. | Richd. de Leyghton. | |
| | ,, 9 | —Felton vic. | Thomas Kollum. | Abbot and conv. of S. Peter's, Glouc | |
| | ,, 12 | —Newent. | Robert Hoke. | | |
| A.D. 1394. | Jan. 13 | —Montgomery. | William Moyle. | The Crown (guardian of heir of Edmund, earl of March. | |
| | ,, | —Kyre Wyard. | Hugh Pontesbury. | The Crown. | |
| | Feb. 15 | —Prebend in Bromyard. | John Whitemore. | The bishop. | |
| | ,, 22 | —Whitbourn. | Philip Dilesk. | The bishop. | |
| | Mar. 11 | —Chapel of S. Tyrioc. | John Prophete. | Margaret, countess of Norfolk. | |
| | ,, 11 | —Hopton Cangeford. | William Cachepoll, chapl. | William Stote and others | |
| | Apr. 5 | —Newland vic. | Henry Ffouleshurst. | Bishop of Llandaff. | |
| | May 15 | —Tudenham vic. | John Podehhale. | The Crown (abbey of Lyre) | |
| | ,, 21 | —North Cleobury. | William Seyntiarye. | Sir Thos. de Pershall. | |
| | ,, 30 | —Mansel Lacy vic | Roger Hyschecokes, chapl. | Prioress and conv. of Aconbury. | Resigned by John Hunte. |
| | June 10 | —Kyre Wyard. | Wm. Boure, chapl. | The Crown (abbey of Lyre) | Resigned by Hugh Pontesbury. |
| | June 21 | —Canonry in Cathedral. | Nicholas Hereford. | The bishop. | Vacant by death of John Abraham |
| | June 22 | —Chantry in Mansel Gamage. | John Poer, chapl. | Sibil Pembrugge. | |
| | ,, 27 | —Stanton in Forest. | Philip Dignif, chapl. | John Waldyng. | |
| | ,, 27 | —Prebend in Cathedral. | Thos. Guldesffeld. | The bishop. | Vacant by death of John Mydelton |
| | July 31 | —Pulverbatch chapel. | Thomas Neuport. | Thomas Gethe. | After inquiry by commissioners |
| | Aug. 20 | —Bridge Sollers | Robert Wates. | Prioress and conv. of Aconbury | |
| | ,, 20 | —Bodenham vic. | Thomas Dugnere. | Prior and conv. of St. John Evang., Brecon. | |

| | DATE. | BENEFICE. | PRESENTEE. | PATRON. | CAUSE OF VACANCY. |
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| A.D. 1394. | Sept. 1 | —Sutton. | John Feckenham. | The Crown (Wenlock priory). | After inquiry by commissioners. |
| | ,, 9 | —English Bicknor. | Samuel de Wykes. | Robert de Feryres. | |
| | ,, 26 | —Letton. | John de Somerford. | Sir Wynard de la Bere. | After inquiry by the dean of Weobley. |
| | ,, 23 | —Pembridge. | John de Repstone. | Bishop of S. David's and others (exors. of Edmund Mortimer). | |
| | Aug. 26 | —Colwall. | John Hampton. | | |
| | Oct. 2 | —Churcham vic. | Thomas Exale. | Abbot and conv. of S. Peter's, Glouc. | |
| | ,, 13 | —Office of penitentiary in cathedral. | Nicholas Brydeport. | The bishop. | |
| | ,, 16 | —Sutton in Corfedale. | Friar Thos. Wyke. | Sir Hugh Burnell. | |
| | Nov. 3 | —S. David de Tilloche. | Waiter ap Ythell. | William Burghulle. | |
| | ,, 12 | —Frome Castle. | John Milreth, chapl. | Sir Thos. de Aston. | |
| | Dec 2 | —Churcham. | William Hasseford. | Abbot and conv. of S. Peter's, Glouc. | Resigned by Thos. Exhale. |
| | ,, 20 | —Prebendal portion in Pontesbury. | Thomas Newport. | Johanna de Cherleton. | Vacated by Walter Ryde. |
| A.D. 1395 | Mar. 27 | —Grendon Warren. | Jerome Kimber, chapl. | Roger Parker. | |
| | Apr. 3 | —Mordiford. | John Munton. | Abbot and conv. of S. Peter's, Glouc. | |
| | ,, 6 | —Bredenbury. | Robert Symon. | John Helyon. | |
| | May 19 | —Silvington. | Wm. Enefeld, chapl. | Geo. de Haukeston. | |
| | ,, 19 | —Much Dean. | Thos. Whiteheved, chapl. | Thomas, duke of Gloucester (guar. of Thomas ap Eynon) | |
| | ,, 28 | —Dorston. | Robt. de Wolvesdale. | Prior and conv. of Clifford. | |
| | ,, 28 | —Humber. | John Yrsche. | Prior and conv. of S. John, Brecon. | |
| | June 8 | —Much Dean. | Thos. Albyn, chapl. | Thomas, duke of Gloucester. | Vacated by Thos. Whitehead. |
| | ,, 11 | —Prebend of Ewithington. | John de Elnet. | The bishop. | |
| | ,, 13 | —Newland vic. | Richd Pere, chapl. | The bishop of Llandaff. | |
| | July 4 | —Tudenham. | John Collyng. | The Crown (abbey of Lyre). | |
| | July 8 | —Canonry and prebend of Inkberrow. | John Cresset. | The bishop. | Vacated by Wm. Huntelowe. |
| | ,, 11 | —Cardington vic. | Adam Tresell. | Prior of hosp. of S. John Jerus. | |

| | DATE. | BENEFICE. | PRESENTEE. | PATRON. | CAUSE OF VACANCY. |
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| A.D. 1395. | July 29 | Frome Castle. | William Clerk. | Sir Thos. de Aston. | |
| | Aug 15 | Pyon Regis vic | William Hopton, chapl. | Prior and conv. of Wormesley. | John Freen resigned from ill-health. |
| | ,, 28 | Eastnor. | Benedict Corner. | The bishop. | |
| | Sept. 23 | Bromfield vic. | Thomas Kynnour. | Abbot and conv. of S. Peter's, Glouc | |
| | Oct. 1 | Rushbury. | Roger de Hay. | Hugh de Burnell. | |
| | ,, 21 | English Bicknor. | Thomas Guldeffeld. | Sir Robt de Ferers. | |
| | ,, 29 | Eastham. | Richard Fernyhalg. | Dame Alice Wysteneys. | |
| | Nov. 24 | Stoke Lacy. | Benedict Corner. | Abbot and conv. of S. Peter's, Glouc. | |
| | ,, 24 | Stretton le Dale. | William Smythcote. | Earl of Arundel. | |
| | Dec. 1 | Dilwyn vic. | Thos. Barwe, chapl. | Prior and conv. of Wormesley. | |
| | ,, 1 | Chapel of la Parke. | Thos. Whytte, chapl. | Roger Hoore. | Resigned by John Taillour. |
| A.D. 1396. | Jan. 4 | Tedstone Wafer chap. | John Castell, chapl. | Roger de Mortimer. | |
| | Feb. 4 | Chantry of Pyryton. | Wm. Sowe, chapl | Sir Thos. de Berkeley. | |
| | ,, 18 | Moccas. | John Whyte, chapl. | Elizabeth Pembridge. | |
| | Mar. 1 | Ledewych chapel. | Thos Malmeshulle, chapl. | William Pryseley. | |
| | ,, 3 | Gilloghz free chapel. | Roger Hoore. | William Burghull. | |
| | ,, 6 | Coldhall portion in Pontesbury. | John Goumon, chapl. | Johanna de Cherletone. | |
| | ,, 26 | Bredwardine vic. | John Poore de Blackmere, chapl. | Abbot and conv. of Wigmore. | |
| | ,, 30 | Bridge Sollers. | Roger Roke, chapl. | Prior and conv. of Aconbury | Vacant by death of Robt Watyes. |
| | Apr 7 | Mansel Gamage. | Reginald Penymawe | Sibyl Pennbrugg. | |
| | ,, 13 | Tatyntone vic. | Wm. Bryde, chapl. | The Crown (priory of Monmouth). | |
| | ,, 26 | Walford vic | John Jay, chapl. | Precentor of Cathedral. | |
| | May 14 | Monkland vic. | Hugh Pontesbury. | The Crown. | |
| | June 3 | Bridge Sollers. | Walter ap Ithel, chapl. | Prioress and conv. of Aconbury. | Vacant by death of Roger Roke. |
| | July 2 | Chapel of la Parke. | Thos Peake, chapl. | Roger Hoore. | Vacant by death of Roger Tonge. |
| | Aug. 12 | Culmington | John Dunes, chapl. | Dame Mary le Strange. | |
| | ,, 12 | Diddlebury vic. | John Sutton, chapl. | Dean and chapter. | |

| | DATE. | BENEFICE. | PRESENTEE. | PATRON. | CAUSE OF VACANCY |
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| A.D. 1396. | Sept. 15 | Westbury vic. | Nicholas Boteler, chapl. | Rector of Westbury. | |
| | ,, 20 | Brompton. | William Senestere, chapl. | Prior of hosp. of S. John Jerus. | |
| | ,, 24 | Prebend of Hinton. | Reginald de Wolstone. | The bishop. | Vacant by death of David ap Jake. |
| | Oct. 1 | Prebend of Norton. | William Berown. | The bishop. | Vacated by Reginald de Wolstone. |
| | ,, 17 | How Caple. | John Hildersley, chapl. | Wm. fitz Richard. | |
| | ,, 18 | Prebend of Pratum minus. | Walter Grote. | The bishop. | |
| | ,, 20 | Aston. | John Bokenhull, chapl. | Lord of manor of Aston. | |
| | ,, 20 | Prebend of Whaddon and Moreton. | Walter Ameny. | The bishop. | Resigned by Guy Mone. |
| | Nov. 4 | Weobley vic. | John ap Jor. | Prior and conv. of Llanthony. | |
| | ,, 17 | Wolaston vic. | William Clyve. | Abbot and conv. of Tintern. | |
| | ,, 24 | Richards Castle. | John Assheford. | Sir Warin Lercedeken. | |
| | ,, 25 | Aylton. | John Hankine. | Christina Broy. | |
| | ,, 30 | New Radnor. | John Freckenham. | Count Roger de Mortimer. | |
| | Dec. 14 | Munslow | William Cachepoll | Wm Beauchamp. | |
| | ,, 21 | Sutton by Shrewsbury. | John Wythyngton. | The Crown. | |
| | ,, 21 | Leinthall vic | John Cokkes. | Prior and conv. of Wormesley. | |
| A.D 1397. | Jan. 10 | Ross. | William Panter. | The bishop. | |
| | ,, 26 | Hope Say. | Thomas Cole. | Earl of Arundel. | |
| | Feb. 1 | Wentnor. | David Fissher. | The Crown. | |
| | ,, 25 | Awre. | John Burgeys. | Prior and conv. of Llanthony. | |
| | Mar. 5 | Rithir. | William Michel. | Sir Thomas Trut. | |
| | ,, 27 | Aston. | William Fitz-John de Buyton. | Thos. Oldcastell and others. | By resignation of John Bokenhull. |
| | ,, 30 | Treasurership of Cathedral. | Nicholas Hereford. | The bishop. | |
| | Apr. 11 | Prebend of Inkberrow. | Hugh Holbach | The bishop. | |
| | ,, 20 | Edvin. | Hugh Frenssh, chapl. | John Croftie. | Vacated by Hugh Frenssh. |
| | ,, 21 | Chantry S. Mary de Yarpole. | William Crompe. | | Resigned by Walter Dobell. |
| | May 14 | Gillogh. | Walter Bichell. | William Burghill. | |

| | DATE. | BENEFICE. | PRESENTEE. | PATRON. | CAUSE OF VACANCY. |
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| A D. 1397. | May 15 | —Ganarew. | Geoffrey Landin. | Robt. de Maynstone. | |
| | ,, 21 | —Ballingham (S Dubricius). | William Webbe, chapl. | Robert de Calwe. | Vacant by death of Thos. Russell. |
| | June 15 | —Weston. | John Hervey. | Hosp. of S. Kath., Ledbury. | |
| | ,, 15 | —Mansel Gamage. | William Stregesley. | Abbot and conv of S. Peter's, Glouc. | |
| | ,, 25 | —La Parke. | John Getle, chapl, | Roger Hoore. | Resigned by Thos. Pekke. |
| | ,, 27 | —Staunton on Wye. | Adam Fulford, chapl. | John Brugge. | |
| | July 5 | —Prebendal portion in Pontesbury. | Richard Husey. | Johanna, lady of Powiss. | |
| | ,, 26 | —Leinthall vic | Richard Grynley. | Prior and conv. of Wormesley. | |
| | ,, 28 | —Burford prebend. | William Lyugreyn, chapl. | Sir Brian de Cornwayle. | |
| | Nov. 5 | —Cold Weston. | Roger Reed. | Abbot and conv. of S. Peter's, Salop. | |
| | ,, 9 | —La Parke. | John Wels, chapl. | Roger Hoore. | |
| | ,, 11 | —Ch. of Montalt, London. | John Fanne. | The bishop. | Vacated by Thos. Taelour. |
| A D. 1398. | Feb. 14 | —Felton vic. | Thos. Kele, chapl. | Abbot and conv. of S. Peter's, Glouc. | |
| | Mar. 5 | —Donnington. | Richard Poule. | Wm Hellewogh. | Resigned by John Syward. |
| | Apr. 10 | —Priory of Monmouth. | Robert Ward. | John, duke of Lanc. | |
| | ,, 10 | —Sutton chap. | John Smyth. | Sir Hugh Burnell. | |
| | ,, 16 | —Ross. | John Trefnant. | The bishop. | |
| | May 20 | —Hope Mansel (Maloysel.) | William Motte. | The Crown. | |
| | ,, 21 | —Rock. | Thomas Ewyer. | Prior of Montgomery. | |
| | July 2 | —Alghamestone free chapel. | William Lochard. | Duke of Albemarle. | |
| | ,, 2 | — do. | Robert Egley. | do. | |
| | Aug. 13 | —Mordiford. | Richard Minton, chapl. | Abbot and conv. of S. Peter's, Glouc. | |
| | Sept. 6 | —Ross. | John Godemaston. | The Crown. | |
| | Sept. 22 | —Hope Say. | John Somertone, chapl. | Duke of Albemarle. | |
| | ,, 26 | —Stanford. | Henry Woodward, chapl. | Katherine Musard. | |
| | ,, 30 | —Dymock vic. | Richard Tancard. | The Crown. | |
| | Oct. 18 | —Prebend of Monnington. | John Hereford. | The bishop. | Death of Richard Chaundos. |
| | Dec. 19 | —Prebend of Inkberrow. | John Holbach. | The Crown (pro hac vice). | |
| | ,, 29 | —Abbacy of Wigmore. | Thomas Astlyth. | The conv. of Wigmore | |

| | DATE. | BENEFICE. | PRESENTEE. | PATRON. | CAUSE OF VACANCY. |
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| A.D. 1399. | Sept. 29 | —Newton. | John Smyth, chapl. | Hosp S. John Jerus. | |
| | Apr. 3 | —Hopton Cangeford free chapel. | William Lampery, chapl, | The bishop. | |
| | ,, 15 | —Cleobury Mortimer vic. | Hugh Cheyney, chapl. | Abbot and conv. of Wigmore | |
| | ,, 12 | —Caynham. | William Bowere, chap. | Abbot and conv. of Wigmore. | |
| | May 4 | —Peterchurch. | John Carpenter. | Prior and conv. of Malvern the less. | |
| | ,, 22 | —Middleton with Deuxhill. | Richard Arderne, chapl | Prior and conv. of Wenlock. | |
| | ,, 24 | —Kyre Wyard. | Roger Rees, chapl. | The Crown. | |
| | June 5 | —Staunton Long. | Wm. Lowe, chapl. | Dean and chapter. | |
| | July 24 | —Prebend of Moreton and Whaddon. | Richard Winschcombe. | The bishop. | |
| | Aug. 30 | —Edvin Loach | John Grete | Matthew Gurney. | |
| | ,, 31 | —Rock. | Willfam Lampery, chapl, | The bishop | |
| | ,, 29 | —Kinlet. | John Marsh. | Abbot and conv. of Wigmore. | Resigned by John Pesselow. |
| | Oct. 12 | —Aston Botterell. | William Egedone, chapl. | John Botterell. | |
| | ,, 21 | —Stratford. | Bartholomew de la Halle, chapl. | Sir Kynard de la Bere. | Vacant by death of PhilipVickers. |
| | ,, 27 | —Staunton Long. | Richard Irland, chapl. | Dean and chapter. | Vacant by res. of Wm. Love. |
| | ,, 22 | —Preb. portion in Bromyard. | Richard Talbot. | The bishop. | Vacated by Rich. Thurban. |
| | ,, 29 | —Prebend of Putson Min. | John Trefnant. | The bishop. | Vacated by Rich. Thurban. |
| | Nov. 3 | —Wolaston vic | John Wodecot. | Abbot and conv. of Tintern. | |
| | ,, 3 | —Hopton Cangeford. | John Horewell, | Wm. and Johanna Eton. | |
| | ,, 9 | —Wheathill. | Reginald Coles, chapl. | Thos and Johanna Steves. | Resigned by John Wipley. |
| | ,, 12 | —Bokenhill | Thomas Hill. | Abbot and conv of Wigmore. | |
| | ,, 12 | —Neenton. | Roger Murimore. | John Darras. | |
| | ,, 24 | —Prebend in Bromyard. | Nicholas Godewin. | The bishop. | |
| | ,, 16 | —Welsh Bicknor. | Maurice ap David. | The Crown. | |
| | ,, 25 | —Alghamestone chapel. | William Lochard. | Thomas, earl of Arundel. | |
| | Dec. 2 | —Bokenhill. | John Griffith. | Abbot and conv. of Wigmore. | |
| A.D. 1400. | Feb. 8 | —Newland vic. | Roger Stoke. | The bishop of Llandaff | |

| | DATE. | BENEFICE. | PRESENTEE. | PATRON. | CAUSE OF VACANCY. |
|---|---|---|---|---|---|
| A.D 1400. | Feb. 17 | —Monnington. | William Peek. | Elizabeth, lady of Dudley. | |
| | | —Croft chapel. | Thomas Kyrkby. | John de Croft. | |
| | | —Bekbury chapel. | John de Polles-worth. | Prior and conv of Wenlock. | |
| | Apr. 28 | —Munslow. | Richd. Leyntwar-dine. | The bishop. | |
| | May 12 | —Grete. | William de Toong. | Isabel de Ludlow. | |
| | ,, 20 | —Whitbourn. | John Hampton. | The bishop. | Death of Philip Dilesk. |
| | ,, 20 | —Colwall. | Richard Coylyng. | The bishop. | |
| | June 14 | —S. Giles in Castle Good-rich. | Roger Mauk, chapl | Prior and conv. of Monmouth. | |
| | ,, 23 | —Tasley. | John Hogyns. | Thomas, earl of Arundel. | |
| | ,, 28 | —Flanesford priory. | John Waller, canon of Wormesley. | Sir Hugh Walton. | |
| | ,, 28 | —Lydney vic. | John Stowe. | Dean and chapter. | Death of Walter Arnald |
| | July 1 | —Eastnor. | William Oldeford. | The bishop. | |
| | ,, 1 | —Sollers Hope | John Robert. | Robt. Whidyngton. | |
| | ,, 5 | —Lydney vic. | William Baytone. | Dean and chapter. | |
| | ,, 12 | —Bolde vic. | John de Overton, chapl. | Prioress and conv. of Brewode. | |
| | ,, 28 | —Rushbury. | David ap Kynwerit, deacon. | The bishop. | |
| | Oct. 3 | —Coddington. | John fitz-William Stephen. | | |
| | Nov. 4 | —Thongelond. | Henry Dearde. | Hugh Burnell. | |
| A.D. 1401. | Feb. 7 | —Woolstaston (Woolaston). | John de Besselowe. | Hugh Burnell. | |
| | ,, 12 | —Wentnor. | John Paunteley. | Edmund, earl of Stafford. | |
| | ,, 12 | —Knill. | David Fysher. | | |
| | Aug. 11 | —Hughley vic. | John Harries. | Abbot and conv. of Wigmore. | |
| | ,, 24 | —Acton Scott. | John Alern. | Hugh Purcell. | |
| | Nov. 4 | —Whitton vic. | Richard de Arderne | Prior and conv. of Wenlock. | |
| | ,, 4 | —Thongelonde. | Henry Dearde. | Hugh Burnell. | |
| | ,, 9 | —do. | Richard Goderich. | Abbot and conv. of Wigmore. | |
| | ,, 9 | —Mamble (Momele). | John Harries. | Abbot and conv. of Wigmore. | |
| | Tues bef. S Margt. | Lydebury vic. | Reginald Pennades. | Abbot and conv. of Wigmore. | |
| | Dec. 19 | —Dorstone. | Hugh Baldewyn. | Prior and conv. of Clifford. | |
| A.D. 1402. | Jan. 6 | —Prebend of Wythington parva. | Thomas Felde. | The bishop. | |
| | Feb. 16 | —Minsterworth. | John Calihulle. | Prior and conv. of S. Oswald, Glouc. | |

| | DATE. | BENEFICE. | PRESENTEE. | PATRON. | CAUSE OF VACANCY. |
|---|---|---|---|---|---|
| A.D. 1402. | Mar. 4 | Prebend of Asteley in Bromyard. | Thomas Eude. | The bishop. | |
| | Apr. 26 | Chantry of S. Mary, Ledbury. | John Tony, chapl. | | |
| | May 13 | Preb. portion of Burford. | William de Repyngdone. | Eliz. Archdeacon. | |
| | ,, 26 | Preb. portion of Burford. | Walter Braynton. | Sir Mathew de Conrudy. | |
| | ,, 28 | Little Wenlock. | John de Lee. | Prior and conv. of Wenlock. | |
| | June 22 | Pembridge. | Walter Swan. | Earl of Northumberland and others. | |
| | Sept. 13 | Dilwyn. | John Skele. | Prior and conv. of Wormesley. | |
| | ,, 26 | New Radnor. | John Mechet, chapl. | The Crown. | |
| | Oct. 31 | Brockhampton. | Thos. Bokkebury, chapl. | John Dumbleton. | |
| | Nov. 3 | Prebend of Moreton parva. | John Kyngton. | The bishop. | |
| | ,, 5 | Coldhall prebendal portion in Pontesbury. | John Borley. | Edwd. de Charlton. | |
| | ,, 29 | Prebend of Withington. | John Hertespole. | The bishop. | Resigned by Hy. Hamertone. |
| A.D. 1401. | Jan. 4 | Cradley. | Maurice Dyby. | The bishop. | |
| | ,, 6 | Colwall. | Benedict Edine. | The bishop. | |
| | June 6 | Ross. | John Tronant. | The bishop. | |
| | ,, 6 | Prebend of Putson major. | Richard Talbot. | The bishop. | |
| | ,, 7 | Warham prebend. | Lawrence Allerthorpe. | The bishop. | |
| | ,, 7 | Preb. portion of Burford. | John Rede. | The bishop. | Vacated by John Boteller. |
| | Sept. 15 | Preb. portion in Burford. | William de Repyngdone. | Sir Mathew de Gournay. | |
| | ,, 20 | Upton Bishop. | Thos. Lacy, chapl. | Dean and chapter. | |
| | ,, 22 | Brinsop. | John Harpe, chapl. | Prior and conv. of Llanthony Prima. | |
| | Oct. 2 | Much Marcle | William Hope. | Prior of S. Guthlac. | |
| | ,, 4 | Chantry in Mansel Gamage. | John Smyth. | Sibylla Pembridge. | |
| | Nov. 5 | Much Dean. | John Milso. | John Eynard. | |
| | ,, 22 | Bolde. | Walter de Senham, chap. | Prioress and conv. of Brewode. | |
| | ,, 24 | Ledbury vic. | William Caldes. | The bishop. | |
| | — | Stoke Lacy. | David Whitebourne. | Abbot and conv of Glouc. | |

| | DATE. | BENEFICE. | PRESENTEE. | PATRON. | CAUSE OF VACANCY. |
|---|---|---|---|---|---|
| A.D. 1402. | Jan. | 3—Lydney vic. | Johh Ewyas. | Dean and chapter. | |
| | ,, | 21—Newland vic. | William Loupere, chapl. | Bishop of Llandaff. | |
| | Feb. | 5—Stoke Lacy. | Richard Ewyas. | Abbot and conv. of S. Peter's, Glouc. | |
| | Mar. | 16—Ledbury vic. | John Clement, chapl. | Prebendal portioner of Netherhall. | |
| | Apr. | 14—Tudenham. | Walter Crelewayt. | | |
| | Aug. | 30—Ross. | John Cresset. | The Bishop. | |
| | May | 12—Chantry of S. Calewe, Ross. | Hugh Ballard. | Henry Moton and Robert Carter. | |
| | Sept. | 14—Wellington. | William Grove. | The precentor. | |
| | ,, | 28—Stretton. | Alan Thorpe. | Thomas, earl of Arundel. | |
| | ,, | 29—Birch. | Edward Child. | Prior and conv. of Aconbury. | |
| | ,, | 30—Madley. | William Lorimere. | Dean and chapter. | |
| | Oct. | 3—Sollers Hope. | Thomas Stanford, chapl. | | |
| | ,, | 13—Churcham vic. | John Stevenes. | Bishop of Worcester. | |
| | ,, | 16—S. Tirioc chapel. | John Chandler. | The Crown (guardian of heir of Duke of Norfolk). | Vacated by John Prophete. |
| A.D. 1403. | Jan. | 7—Preb portion in Holgot. | Thos. Mordeford. | | Resigned by Wm. Sparke. |
| | Feb. | 1—Munsley. | Thos Alway, chapl. | Roger Hoore. | |
| | ,, | 28—Prebend of Cublington. | Thos. Busshebury. | The bishop. | |
| | ,, | 18—Flanesford priory. | John Walley. | The Crown (guardian of Gilbert Talbot). | |
| | Mar. | 4—Awre vic. | John Sharpe. | Prior and conv. of Llanthony by Glouc. | |
| | ,, | 12—English Bicknor. | Peter Whinemore. | | |
| | ,, | 23—Hope Mansel | Stephen Burghill. | | |
| | Apr. | 5—Edvin Ralph. | William Harry. | | |
| | May | 14—Staunton Long. | Roger Holgot, chapl. | Dean and chapter. | |
| | June | 11—Prebend of Pratum Minus. | John Gorewell. | The bishop. | |
| A.D. 1401. | Mar. | 23—Prebend of Eigne. | Gilbert Stone. | The bishop. | |
| A.D. 1402. | Apr. | 7—Welsh Bicknor. | Howell ap Meuret, chapl. | Prior and conv. of Monmouth. | |
| | ,, | 13—Eardesland (Erselone). | John Snade, chapl. | Prior of S. Guthlac. | |
| | July | 26—Onibury. | John Hewes, chapl. | Sir Hugh Burnell. | |
| | | | During Vacancy after Death of Trefnant. | | |
| A.D. 1404. | Apr. | 8—Madeley. | Richd. Leyghtfeld, chapl. | Prior and conv. of Wenlock. | |

| | DATE. | BENEFICE. | PRESENTEE. | PATRON. | CAUSE OF VACANCY. |
|---|---|---|---|---|---|
| A.D. 1404. | Apr. 11 | Munsterworth. | Robert Eggerley. | The Crown (vacancy of See). | |
| | ,, 16 | Westbury. | William Holte. | Thos. Thurgrym. | |
| | ,, 16 | Leintwardine vic. | Richard Merlaw, chapl. | Abbot and conv. of Wigmore. | |
| | ,, 16 | Hopton Wafer. | John Hopton, chapl. | Abbot and conv. of Wigmore. | |
| | ,, 18 | Llanwarne. | William Brooke. | Prior and conv. of Llanthony Prima. | |
| | ,, 19 | Mansel Gamage. | Walter Wodeway. | Abbot and conv. of Glouc. | |
| | June 18 | Eardisley vic. | Howell ap Jevan Pedestre. | Prior and conv. of Llanthony Prima. | |
| | ,, 27 | Mamble vic. | Ralph Wykkeley. | Abbot and conv. of Wigmore. | |
| | July 7 | Stoke Bliss | Richard Audeley, chapl. | Prioress and conv. of Lingbrook. | |
| | ,, 22 | Eardisley vic. | William Warde. | | |

## Exchanges of Benefices.

In the Exchanges given below the benefice which is first named was in the diocese of Hereford, for the second the local conditions are added.

A.D. 1390. Feb. 15—Between John Bodewynd, rector of Deuxhill, and John Godewynd, vicar of Aston Ruhant, Lincoln dioc.

,, 11— ,, William Algode, rector of Kyre Wyard, and William White, vicar of Glynde, Canterbury dioc.

Mar. 21— ,, William de Morfis, vicar of Lindridge, and Nicholas Abbot, vicar of Aumeney, Worcester dioc.

May 30— ,, Walter, vicar of Stoke Milburgh, and Richard, vicar of Woolhope, Hereford dioc.

July 1— ,, Thomas Atherton, rector of Old Radnor, and John Ingayn, rector of Aldenham, Lincoln dioc.

Aug. 15— ,, Ralph Gardener, rector of Little Bicknor, and William Carleton, vicar of Prumhill, Canterbury dioc.

—— — ,, Henry de Hopton, rector of Credenhill, and John Prendergast, chantry priest of Beweley, Worcester dioc.

Sept. 17— ,, William de Sturgesley, vicar of Preston-on-Wye, and Michael Ynge, vicar of Weston, Hereford dioc.

,, 27— ,, Reginald de Wolestone, preb. of Ledbury, and John Prophet, dean, rector of Worthyn, Hereford dioc.

Oct. 20— ,, William Stephens, of Croft chapel, and John Pollesworth, rector of Haggelay, Worcester dioc.

,, 28— ,, David fitz-Walter, rector of Stoke Lacy, and John Alfodys, rector of Llandinabo, Hereford dioc.

Nov. 23— ,, Henry Newman, vicar of Monmouth, and David Howell, vicar of Schulton, Lincoln dioc.

,, 23— ,, John Yong, vicar of Hughley, and Richard Odam, vicar of Stoke Milburgh, Hereford dioc.

| | | | |
|---|---|---|---|
| A.D. 1390. | Dec. | 2— | Between John Bulker, rector of Dowles, and Edward Dabeneye, vicar of Thorneton, Lincoln dioc. |
| A.D. 1391. | Jan. | 12— | ,, Hugh Davies, rector of Burwarton, and Thomas Crench, vicar of Penne, Lichfield dioc. |
| | Apr. | 15— | ,, William Buhgbryge, preb. of Church Withington, and John Chitterne, preb. of Swalehyne in coll. ch. of Heyghtesbury, Sarum dioc. |
| | July | 13— | ,, John Deyphull, rector of English Bicknor, and Thomas Gyldesfeld, rector of Estwell, Canterbury dioc. |
| | Aug. | 24— | ,, John Wygynton, rector of Ledewich, and John Rest al. Maxey, vicar of Beenham, Sarum dioc. |
| | Sept. | 10— | ,, Walter Drayton, rector of Knill, and John Pauntley, vicar of Leinthall, Hereford dioc. |
| | ,, | 19— | ,, John de Kynaston, rector of Stretford, and Samuel de Vye, rector of Llanpadarn, S. David's dioc. |
| | Nov. | 8— | ,, John Tamworthe, rector of Moccas, and Thomas Bristowe, of S. Martin's royal chapel, London. |
| | Dec. | 28— | ,, Griffin Fordone, rector of Lydom, and Roger Bromelowe, Machynllaith, S. Asaph dioc. |
| A.D 1392. | Mar. | 12— | ,, William Godcal, Montgomery, and William Wade, Little Chart, Canterbury dioc. |
| | May | 20— | ,, Thomas Bruggs, vicar of Tudenham, and John Stawell, Balcombe, Chichester dioc. |
| | June | 17— | ,, Reginald de Ticlewardyn, vicar of Bishop's Castle, and James de la Vennes, rector of Smithcote, Lichfield dioc. |
| | ,, | 30— | ,, Thomas Gybbe, S. Mary Montalt, in patronage of the bishop, and John Leyre, chantry priest in S James, Garlickhithe, London dioc. |
| | Sept. | 17— | ,, Thomas Bristowe, rector of Moccas, and John Knyhton, vicar of Wykewone, Worcester dioc. |
| | Nov. | 3— | ,, William Panter, rector of Coddington, and John Kynarton, rector of Llanpadarn, S. David's dioc. |
| | ,, | 24— | ,, Roger Croke, vicar of Newland, and Richard Wormebrugge, rector of S John's, Bristol, Worc. dioc. |
| A.D. 1393. | Jan. | 30— | ,, John Randolf, vicar of Tudenham, and John Butiler, vicar of S Nicholas, Thanet, Canterbury dioc. |
| | Feb. | 6— | ,, William Iron, vicar of Madley, and John Riley, vicar of Fownhope, Hereford dioc. |
| | Mar. | 9— | ,, William Baron, rector of Stretton, and Walter Clifford, rector of Boyton, Sarum dioc. |
| | June | 11— | ,, Griffin de Lyswen, rector of Little Cowarne, and Maurice ap Howel, rector of Aberleveny, S. David's dioc. |
| | July | 17— | ,, John Wyles, vicar of Tudenham, and Richard Jekell, vicar of a moiety of Lynton in Craven, York dioc. |
| | Aug. | 2— | ,, Richard Goderych, vicar of Scheldesley Beauchamp, and Robert Abbruggas, vicar of Momel, Worcester dioc. |
| | Nov. | 8— | ,, John Ely, rector of Winforton, and John Aungere, rector of Quenynley, Worc. dioc. |
| | Dec. | 9— | ,, Thomas Kollum, rector of Glazeley, and John Dyncher, vicar of Felton, Hereford dioc. |
| | ,, | 12— | ,, Reginald Clystone, rector of Newent, and Robert Hoke, rector of Aldermaston, Sarum dioc. |
| A.D. 1394. | Jan. | 13— | ,, William Wade, rector of Montgomery, and Robert Moyll, rector of Manavon, S. Asaph dioc. |

A.D. 1394. Feb. 13—Between Thomas Montague, prebendary of Asteley in Bromyard, and John Whitmore, vicar of Wymburgh free chapel, Sarum dioc.

,, 20— ,, John ap Howell, rector of Whitebourne, and Philip Dilks, rector of Llanwrin, S. Asaph dioc.

,, 25— ,, Robert Derby, chantry priest in Willey, and John Caysche, chantry priest in Milton, Lincoln dioc.

Mar. 11— ,, John Pomfreyt, warden of chapel of S. Tyryoc, and John Prophete, prebendary of Somerleigh in Chichester, Chich. dioc.

Apr. 5— ,, Richard Wormebrugges, vicar of Newland, and Henry Ffoulershurst, Llandaff, chancellor, Llandaff dioc.

May 9— ,, Adam de Trefele, rector of North Cleobury, and William Seyntiarge, rector of Moneford, Lichfield dioc.

,, 11— ,, Richard Jekel, vicar of Tudenham, and John Podenhall, rector of Bloxham, Lincoln dioc.

Aug. 20— ,, Robert Water, vicar of Bodenham, and Thomas Duynere, vicar of Bridge Sollers, Hereford dioc.

,, 26— ,, William de Horworth, rector of Colwall, and John Hampton, rector of Hawkeswell, York dioc.

Sept. 9— ,, Thomas Guldesfeld, rector of English Bicknor, and Samuel de Wykes, cursal prebendary in S. David's.

Oct. 1— ,, Thomas Ollyngton vicar of Churcham, and Thomas Exsale, rector of Bokelond, Worcester dioc.

,, 13— ,, Walter Bryde, penitenciary, and Nicholas Brydeport, prebendary in Pontesbury.

Nov. 26— ,, John Leyre, S. Mary Montealt, and Thomas Taylour, chapl., chantry of S. John, Andover, Winchester dioc.

A.D. 1395. Apr. 2— ,, Edward Crompe, rector of Mordiford, and John Mnnton, rector of Bladwynton, Worcester dioc.

May 28— ,, Robert de Wolvesdale, rector of Humber, and John Yrysche, vicar of Dorston, Hereford dioc.

July 4— ,, John Podenhale, rector of Tudenham, and John Collying, rector of Llansagheys, S. Asaph dioc.

,, 11— ,, Richard Haston, vicar of Cardington, and Adam Tresell, rector of Moneford, Lichfield dioc.

,, 29— ,, John Millereth, rector of Frome Castle, and William Clerk, rector of Colton, Lichfield dioc.

,, 31— ,, William Clerk, B.A., rector of Frome Castle, and William Bulkeley, rector of Dynerth, S. Asaph dioc.

Sept. 10— ,, Geoffrey White, rector of Bromfield, and Rober Kynnour, rector of Estynillewyne, Llandaff dioc.

Oct. 4— ,, Michael Inge, vicar of Preston, and John Pristitz, rector of Humber, Hereford dioc.

,, 21— ,, Samuel Wyke, rector of English Bicknor, and Thomas Guldesfeld, rector of Llaneven in Kedewyn, S. Asaph dioc.

,, 28— ,, Richard Griffon, rector of Eastham, and Richard Fernyhalg, vicar of Saltford, Worcester dioc.

Nov. 20— ,, Benedict Corner, rector of Eastnor, and John Kylfoddys, rector of Stoke Lacy, Hereford dioc.

,, 24— ,, Walter Clyfford, rector of Stretton le dale, and William Smythecote, rector of Hammere, Lichfield dioc.

Dec. 1— ,, Thomas Whytte, rector of Parke, and Richard Yonge, vicar of S. Martin's, Hereford dioc.

A.D. 1396. May 8— ,, Thomas Bernard, vicar of Monkland, and Hugh de Pontesbury, rector of Herforton, Worcester dioc.

A.D. 1396. Oct. 18—Between John Excetre, prebendary of Pratum Minus, and Walter Grote, prebendary in coll church of S. Cedde, Lichfield dioc.

Nov. 17— ,, Philip Clyffeld, vicar of Wolastone, and Wm. Clyve, dean of and prebendary of Bangor.

,, 12— ,, John Warrewyk, rector of Richards Castle, and John Asshford, rector of S. Olav in Southwark, Winchester dioc.

Dec. 14— ,, William Pychardyn, rector of Munslow, and William Cachepoll, rector of Newport, Lichfield dioc.

,, 21— ,, Walter Drayton, rector of Leinthall, and John Cokkes, rector of Bryngwyn, S. David's dioc.

A.D. 1397. Mar. 14— ,, Richard Haghmone, rector of Tasseley, and Richard Haston, Moneford, Lichfield dioc.

May 24— ,, William, vicar of Wollastone, and Philip Clyffeld, dean of Bangor.

,, 25— ,, John Whitemere, rector of Hope Bagot, and John Gotte, vicar of Llangadok, Llandaff dioc.

,, 31— ,, Wm. Bulkleghe, rector of Frome Castle, and John Prymygan, vicar of Sondon, Lichfield dioc.

June 19— ,, John Hervey, vicar of Mansel Gamage, and William Stregesley, rector of Weston, Hereford dioc.

,, 19— ,, Symon Hembury, vicar of Frome, and Philip Waete, vicar of Bedewardyn, Worcester dioc.

July 5— ,, John Getle, rector of Parke, and Richard Neweport, rector of Darywayn, S. Asaph dioc.

Aug. 29— ,, John Palmer, vicar of Hugley, and Hugh David, Holmer, Hereford dioc.

Oct. 4— ,, John Williams, rector of Hope Mansel, and Thomas Barwe, vicar of Dilwyn, Hereford dioc.

A.D. 1398. Apr. 30— ,, Adam Gressell, vicar of Cardington, and Philip Halgton, rector of Greete, Hereford dioc.

May 22— ,, John Peer, rector of Bradwardine, and William Pontesbury, priest of chantry in S. Cross (All Saints, Hereford), Hereford dioc.

,, 23— ,, Richard Martyn, vicar of Clifford, and John Symons, vicar of Chonoworth, Worcester dioc.

Sept. 25— ,, William Motte, rector of Hope Mansel, and William Pychard, rector of Birchcote, Canterbury diocese.

Nov. 6— ,, Philip ap Jevan, vicar of Wollaston, and John Stephen, rector of Brockley, Bath and Wells dioc.

Dec. 7— ,, John Greete, rector of Hope Bagot, and Nicholas Fitz-Henry de Eytoun, vicar of Botley, Lichfield dioc.

A.D. 1399. Jan. 27— ,, John Prover, rector of Hopton Wafers, and William Cheyney, rector of Bodington, Hereford dioc.

July 8— ,, Walter Jakes, prebendary of Morton and Whaddon, and Richard Winschcombe, prebendary of Llandogy in Algwyby-church.

,, 15— ,, John Cowley, vicar of Much Marcle, and John de Kyderminster, vicar of Hardepury, Worcester dioc.

Aug. 30— ,, John Brome, rector of Edvin Loach, and John Grete, chapl. of Lodington, Worcester dioc.

Oct. 1— ,, John Shorkettt, rector of Gorley, and William Seint Georges, rector of Cleobury North, Hereford dioc.

,, 27— ,, William Cheney, rector of Hopton Wafers, and Richard Dodynton, rector of Abburton, Worcester dioc.

Nov. 3— ,, John Steven, vicar of Wolaston, and John Wodecot, rector of Frenyngham, Canterbury dioc.

| | | | |
|---|---|---|---|
| A.D. 1399. | Nov. | 9— | Between Richard Brompton, vicar of Bokenhill, and Thomas Hill, vicar of Lebtwoton, Lichfield dioc. |
| | ,, | 29— | ,, John Whitemere, prebendary of Astley Bromyard, and Nicholas Godewyn, free chapel in Marlborough castle, Sarum dioc. |
| A.D. 1400. | Feb. | 8— | ,, Richard Peere, vicar of Newland, and Roger Stoke, vicar of Ambresdon, Lincoln dioc. |
| | — | — | ,, John de Pollesworth, rector of Croft, and Thomas Kyrkeby, rector of Beckbury, Hereford dioc. |
| | Apr. | 28— | ,, William Cachepoll, rector of Munslow, and Richard Leyntwardyn, rector of Dile, Canterbury dioc. |
| | May | 12— | ,, Adam Gresele, rector of Grete, and William de Toong, of S. Cross in church of Foriete Monachorum, Lichfield dioc. |
| | July | 1— | ,, John Robert, rector of Eastnor, and William Oldeford, rector of Sollers Hope, Hereford dioc. |
| A.D. 1401. | Feb. | 7— | ,, William Spark, rector of Wolstanton, and John de Besselowe, rector of Stircheley, Lichfield dioc. |
| | ,, | 12— | ,, David Fyscher, rector of Wentnor, and John Paunteley, rector of Knill, Hereford dioc. |
| | ,, | 9— | ,, John Harries, vicar of Hughley, and Richard Goderich, rector of Mamble, Hereford dioc. |
| | Nov. | 4— | ,, Richard de Arderne, rector of Thongelonde, and Henry Dearde, rector of Whitton, Hereford dioc. |
| A.D. 1402. | Jan. | 6— | ,, John ap Hoel, prebendary of Wythington, and Thomas Felde, prebendary of Altemeldyn, Lincoln dioc. |
| | Mar. | — | ,, Nicholas Godewyn, prebendary of Astley in Bromyard, and Thomas Eude, prebendary of Tideryngton, Sarnm dioc. |
| | June | 22— | ,, John de Kepstone, rector of Pembridge, and Walter Swan, rector of Aylestone, Linc. dioc. |
| A.D. 1400. | Oct | 3— | ,, John Kynaston, rector of Coddington, and John fitz-William Stephen, rector of Knossington, Linc. dioc. |
| A.D. 1401. | Nov. | 5— | ,, Thomas Albyn, rector of Much Dene, and John Milso, rector of Meslie, London dioc. |
| A.D. 1402. | Feb. | 5— | ,, David Whitbourne, rector of Stoke Lacy, and Richard Ewyas, rector of Dolgelly, Bangor dioc. |
| | Apr. | 14— | ,, John Collynge, vicar of Tudenham. and Walter Orelewayth, rector of Littleton, Worcester dioc. |
| | Aug. | 30— | ,, John ap Howell, rector of Ross, and John Cresset, rector of Llandrunnyo, S. Asaph dioc. |
| | Sept. | 30 – | ,, William Lorymere, rector of Stanton in Forest, and Henry Wodestock, vicar of Madley, Hereford dioc. |
| | Oct. | 3— | ,, John Robardes, rector of Sollers Hope, and Thomas Stanford, rector of Wallingford, Sarum dioc. |
| | ,, | 14— | ,, William Asheford, rector of Churcham, and John Stevenes, rector of Culne S Ailden, Worcester dioc. |
| A.D. 1403. | Mar. | 4— | ,, John Burgeys, vicar of Awre, and John Sharpe, rector of Choldestone, Sarum dioc. |
| | ,, | 12— | ,, Thomas Guldeford, rector of English Bicknor, and Peter Whitemon, chapl. of S. James de Lyseley, Hereford dioc. |
| | ,, | 23— | ,, William Pychard, rector of Hope Mansel, and Stephen de Burghill, rector of Caterham, Winchester dioc. |
| | Apr. | 5— | ,, John Tymell, rector of Edwin Ralph, and William Harry, rector of Kerbroke, Norwich dioc. |
| A.D. 1401. | Mar. | 20— | ,, John Symond, vicar of Clifford, and Thomas Haukesbury, portionist of Lymenhall in Lyghe, Worcester dioc. |

During Vacancy of the See.

A.D. 1404. July 2—Between Howel ap Jevan Pedestre, vicar of Eardisley, and William Warde, rector of Llanteglo in Eluell, S. David's dioc.

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## Resignation of Benefices.

A.D. 1392. Sept. 30—Reginald Braybrok, prebendary of Bertonesham ; no cause assigned.
A.D. 1393. July 31—William de Wolkebache, rector of Glaseley ; no cause assigned
A.D. 1395. Aug. 6—John Freen, vicar of King's Pyon ; old age.
Oct. 1—Henry Cotesmore, rector of Rushbury ; no cause assigned.
A.D. 1396. Feb. 4—William Smart, chantry priest of Pyryton do. do.
Aug. 3—William Moore, rector of New Radnor do. do.
Nov. 24—Thomas Redlyngtone, rector of Hopesay ; presented to Kemesyng, Roch.
A.D. 1397. Jan. 10—John Godemestone, rector of Ross ; no cause assigned.
Apr. 11—John Cresset, prebendary of Inkberrow do. do.
A.D. 1398. Aug. 7—John Myntone, rector of Mordiford do. do.

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## Appointment of Coadjutors.

A.D. 1390. Aug. 31—Not named, to Robert Cowern, vicar of Bromyard ; physical incapacity.
A.D. 1396. ,, 5—John Kule, chapl., to Richard Kynevord, vicar of Ocle Pichard ; paralysis.

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## Licences of Non-Residence.

A.D. 1390. Oct. 6—Richard Baker, rector of Hopton Wafer, one year.
A.D. 1391. May 11—Thomas Grene, rector of Ceynton, one year.
A.D. 1392. Apr. 23—Lewis ap Jevan, rector of Byford, three years for study.

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## Dispensations.

May 28, 1391, for marriage between Richard Longe and Johanna his wife, contracted in ignorance of the fourth degree of consanguinity, by direction of the papal chaplain.
Feb. 14, 1391, Thomas de Wolverslow and Margaret de Wynnesbury, do. do.
Jan. 2, 1393, Walter Frew, for birth *de presbytero et soluta*.
May 31, 1395, Wm. Lamprey do. do. do.

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## Indulgences.

A.D. 1390. Sept. 16—40 days for contribution to repairs of Whitbourne Church.
,, 18— ,, ,, ,, bridge of Burzchwyte in Whitbourne.

| | | | | |
|---|---|---|---|---|
| A.D. 1390. | Sept. | 18— | 40 days for | contributions to Walter Corle, of Acfortone, for losses from fire. |
| | Oct. | 7— | ,, ,, | redemption of a prisoner, John White. |
| | ,, | 7— | ,, ,, | the funds of the hospital of Holy Trinity and S. Thomas the Martyr at Rome. |
| | Nov. | 12— | ,, ,, | hosp. of S. Anthony in Vienne. |
| A.D. 1391. | Mar. | 20— | ,, ,, | repairs of S. Owen's church, Hereford. |
| | Apr. | 6— | ,, ,, | funds of hosp. of S. Mary of Bethlehem. |
| | May | 10— | ,, ,, | repairs of Gloucester bridge. |
| | ,, | 10— | ,, ,, | for saying the Lord's prayer for the soul of Mayor Broune, of Oxton. |

## Collation to Canonical Houses.

| | | | | |
|---|---|---|---|---|
| A.D. 1390. | Sept. | 25— | Reginald de Wolstone, | house vacated by Simon Beverley, deceased; induction by John Prart. |
| A.D. 1394. | | | —Nicholas Hereford. | |
| | June | 30— | Thos. Guldesfeld, | house vacated by John Mydelton, by bishop's porter. |
| | ,, | 24— | Nicholas Hereford, ,, | ,, John Abraham. |
| A.D. 1396. | Sept. | 8— | Thomas Guldesfeld, ,, | ,, David ap Jak. |
| | ,, | 8— | Edmund Royall, ,, | ,, Thomas Guldesfeld. |
| A.D. 1398. | Oct. | 24— | John Catesby, ,, | ,, Richard Chaundos. |

## ORDINATION LISTS.

To economize space the Ordination Lists are much abbreviated. It should be noted that—

(1) The name of the diocese is omitted for Hereford. When the candidates came from any other, the dimissory letters are indicated by (l. d.)

(2) The title is given at the end of each entry, thus: ti. pa. when private patrimony; ti. Roger Bard, when a pension from a patron; the *name* of church, chantry, sacristan's office, or religious house which gave the title.

(3) Friars with their different orders, are entered as Fr. Minor, Fr. Pr., Fr. Aust., etc.

### Ordination in the Church of Leominster by John, Bishop of Hereford, September 24, 1390.

#### Acolytes.

Thomas Nasshe.
William Grobe.
Richard Carpenter.
Roger Heynes.
Nicholas Trillek.
John David.
Walter Baker.
John Bokenhull.
John Frome.
John Lowe.
Geoffrey Laures.
Walter Lydom.
Thomas Chirbury.
Lewis ap Howel.
William Hopton.
Walter Morlowe.
Richard Chappell.
William Morlowe.
William Fyssher.
John Coburley.
John Webbe.
John Stretton.

#### Religious.

John Ledebrook, canon of Wigmore.
John Norton, canon of Wormesley.

John Harley de Wodechawe, Fr. Aust.

John Moos, John Morbs, William Thorghrym, canons of Llanthony Prima.

SUBDEACONS.

Thomas G. Lageman, Wigmore abbey.

Walter Hort, ti. Roger Bard.

John Mathewe, dean and chapter.

Roger Walters, ti. pa.

William Myntone, Lingbroke pr.

John Voel, ti. John Malhi and John ap Robyn.

Richard Rogers, Dore abb.

Richard Peator, Halesowayn abb.

RELIGIOUS.

William Dorgrewe, Llanthony pr., Fr. Aust.

Richard Meiler, Fr. Min., Glouc.

John Cheltenham, canon of S. Oswald's, Glouc.

John Crokestone, monk of Wodehall.

DEACONS.

John Colman, S. Kath. hosp., Ledbury.

John Bolher, rector of Doules.

Gervase Waterton, William Kyngeston, Wigmore abb.

Walter Walys, Dore abb.

John Pors, Wigmore abb.

John Gildeford, S. Kath. hosp., Ledbury.

John ap Rees, Dore abb.

RELIGIOUS.

John Worcestre, canon of Wormesley.

PRIESTS.

John Wert, David Cady, Wigmore abb., John Northwys, Thomas Malmeshull, John Log.

RELIGIOUS.

Richard Chirbury, William Herton.

Ordination in Ledbury Church by John, Bishop of Hereford, May 20, 1391.

Acolytes.

Richard Carpenter de Standon.
Wm. Wethere, of Great Dewchurch.
Thomas Wynnesbury.
Thomas Hager.
David Kedewyn.
William Tygelwardyn.
Robert Harriss.
Thomas Katlay.
Henry Hikkys.
John Hoppe.
John Crompe.
Thomas Katganyr.
John Berstone.
John Brass.
Howel ap David.
William Brutte.
Richard Bayly.
John Boure.
William Yong.
John Partryssh.
William Tomkyns.
Walter Bysshel
John Taellior.
Walter Helyon.
Johh Whyler.

Religious.

William Monkland, canon of Wormsley pr.
Walter Berlynham, Fr. Carm., Glouc.
Richard Kempley, monk of Flaxley.
John Weston, monk of Great Malvern.

Subdeacons.

Richard Mynton, ti. John Bapt. pr., Shrewsbury.
John Byrn, ti. Wormesley pr.
John Ymeyn, ti. Llanthony pr. by Glouc.
John Herbart, ti. Wormesley pr.
Henry Medemor, ti. John Preston de Wystanstowe.
William Baldon, ti. Lechlade hosp.
William Cosyn, ti. Sir John de Herle.
Roger Haryns de Sellac, ti. Great Malvern pr.
Thomas Holder, ti. Richard Maurdyn.
John Coburley, rector of Sutton.
John Bledelawe, ti. Evesham abb.

Religious.

John Nortone, canon of Wormesley.
William Pantley, Fr. Aust., Ludlow.
William de Wysshe, Fr. Aust., Wysshe.
John Barbour, Fr. Carm., Glouc.

DEACONS.

Walter Lydom, Dore abb.
John Voel, ti. John Mathi and John ap Robyn de Knygthon.
Thomas Partrysshe, ti. S. Kath. hosp., Ledbury.
Thomas Alwey, ti. William Hahnchyde.
Richard Poentok, ti. Halesowaen hosp.
Reginald ap David, ti. Rys ap Tudor, S. Asaph dioc. (l. d.)
John ap Gruff, Dore abb.
John ap Gruff, ti. S. David de Swynsay hosp.
Thomas of the Lee, dean and chapter.

RELIGIOUS.

John Garold, Fr. Min., Hereford.
John Harley, Fr. Aust., Ludlow.
Thomas de Box, Fr. Carm., Glouc.
John ap Madoc, monk of Kynner, S. David's.

PRIESTS.

Walter Merlaw, Wigmore abb., sacristan.
Richard Charpel, Wigmore abbey, sacristan in Bishop's Castle.
John Mathewe, dean and chapter.
Walter Houdys, Llanthony Prima pr.
Richard Rogers, Dore abb.
Richard Netherton, Flaxley abb.
Richard Paule, Merton pr.
William Jerwerth, ti. pa. S. David's dioc. (l. d.)
David ap Jevan ap David Stuckhull, ti. Henry Cachepoll.
Roppart ap David ap Avon, ti. Hugh le Yonge, precentor of Abergwyli, S. David's dioc. (l. d.)

RELIGIOUS.

John Wrchestre, canon of Ormesley.
William Hely, Fr. Min.
John Costone, Fr. Aust.
John Chestenham, canon of S. Oswald's, Glouc. (l. d.)
William Hyntone, Great Malvern pr.
Llewelin Duy, Llewelin Moch, canons of Talylhythe, S. David's dioc.
John Duy, Gruff ap Jevan, Jevan ap Madoc, canons of Cumhir, S. David's dioc. (l. d.)

Ordination (place and date omitted).

Acolytes.

William Mechewald, ti. Grenestude church, Chich. dioc.
David Maltehous, S. David's dioc. (l. d.)
Robert Drey, John Fewe, Thomas Bryde, David ap Jewerth, Richard ap Rys, Reginald Guldesfeld.

Religious.

Hugh de Bromfeld, John de Felton, William de Neweton, Fr. Carm.
Henry Iwardby, Fr. Pr.

Subdeacons.

William Vycher, Flaxley abb.
William Johns, dean and chapter.
John Poltere, Dore abb.
John Otteley, ti. his benefice.

Religious.

Walter Byrmyngham, Fr. Carm.
Nicholas Tynertone, Fr. Min.
John Longeford, S. Oswald's, Glouc.
William Calverhull, Fr. Min.
William Monkelone, Wormesley pr.
John Hopton, monk of S. Oswald's, Glouc.
Richard Howest, Wenlock pr.
Richard Kempeley, Flaxley abb.

Deacons.

Richard Muitone, S. John's hosp., Ludlow.
John Herbard, Wormesley pr.
William Cosy, ti. Sir John Herle.
William Watyes, Wigmore abb.
John Ymeyn, Llanthony pr. by Glouc.
John Bene, Wormesley pr.
Henry Medemore, ti. John de Preston.
Roger Heynes, Flaxley abb.
John Penk, dean and chapter.
Nicholas Trylley, Great Malvern pr.

Religious.

John Hulle, Thomas Langley, Ralph de Saxonia, Fr. Pr.
John Stokestone, Fr. Aust.
John Pemson, Fr. Min.
John Norton, Wormesley pr.
William Chadesley, Great Malvern pr.
Richard Opyntone, Wenlock pr.

Priests.

Walter Lydom, Dore abb.
Thomas Partryche, S. Kath. hosp., Ledbury.
John Heynes, S. John's hosp., Coventry.
John Hyethus, Wigmore abb.
John Voel, ti. John Matheo and John ap Robyn.
Thomas Ree, ti. Henry Cachepoll, Richard Faller, and Richard Palmer.
John ap Gruff, Llanthony pr. in Wales.
John ap Gruff, by grace of bishop of S. David's (l. d).
John ap Gruffuth, S. David's hosp., Swernesey (l. d.)
Reginald ap David, ti. Rys ap Tudure, S. Asaph dioc.
John ap Howel, S. David's dioc. (l. d )
Samuel de Wyt, rector of Llampadayn Vaur in Melenyth, S. David's dioc. (l. d.)

Religious.

Thomas de Box, Fr. Carm.
John Harley, Fr. Aust.
John Camel, John Hole, Fr. Min.
John Morte, William Thurgrym, Llanthony Prima in Wales.
John ap Mad, monk of Tallylyche, S. David's dioc.

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Ordination (place and date omitted).

Acolytes—Religious.

John ap Gruff, Strata Marcella pr., S. Asaph dioc.
John Stoke, Fr. Aust., Ludlow.

Secular.

Thomas Colyer.
Walter Kingeston.
John Pollerpage.
Richard Younge.
John Tylley.
John Shrawardin.

John Dynant.
John fitz-Richard.
Geoffrey of Bishop's Castle.
John Sweyn.
Robert Roke.
Richard Andrew.
Geoffrey Philip, Bishop's Castle.
David ap Jevan.
William Dedeston.
Richard de Leyntwardine.
Thomas Morton.

SUBDEACONS.—RELIGIOUS.

William Smale, Fr. Min.
John Lodebroke, canon of Wigmore.

SECULAR.

Thomas Hagar, Chirbury pr.
John Shelne, ti. Fr. Pr.
Robert Bray, ti. John Hunte.
John Brase, ti. Henry Brase.
John Boure, Wrexhale pr.
William Habet, chantry of S. Mary, Tenbury church.
Gruffuth ap Philip, Cumhir abb., S. David's dioc. (l. d).
Robert Fyssher, ti. John Hereford, Ludlow (l. d).

DEACONS.—RELIGIOUS.

William Merstone, Fr. Min.
William Monkelon, canon of Wormesley.
John Frekylton, William Salverhale, Fr. Min.
William Wyche, Fr. Aust., Ludlow.

SECULAR.

William Wyther, Flaxley abb.
Geoffrey Lawrens, S. Kath hosp., Ledbury.
John Coburley, rector of Sutton S. Nicholas.
Thomas Holder, ti. Richard de Maurdyn.
John Potter, Dore abb.
William ap Madoc, Strata Marcella abb.

PRIESTS.—RELIGIOUS.

John Nortone, canon of Wormesley.
William Stoke, Fr. Min.
Thomas Astelyf, monk of Wigmore.
Richard Pelle, William Chadesley, Great Malvern pr.
John de Vesalia.

Ordination in Bromyard Church by John, Bishop of Hereford, June 8, 1392.

Acolytes.—Religious.

John Holywade, Philip de Whitchurch, William Bromfelde, Fr. Pr., Ludlow.

Secular.

John Yngewardyn, Philip Doune, Jevan ap Jevan, Roger Horsemon, Robert Masson.

Llewellyn ap Moed, Lewellyn ap Jevan, John ap Jevan, S. David's dioc.

Subdeacons.—Religious.

John Stoke, Fr. Pr., Ludlow.

John ap Gruff, monk of Strata Marcella.

Secular.

Thomas Hereford, vicar of Weobley.

Richard Prik, ti. John Coburley, rector of Sutton S. Nicholas.

John Cokkes, ti. Sir John Chaundos.

John Denam, ti. John Erleche de Stanton.

Gruffuth ap Gwilim Uort, Chirbury pr.

Deacons.—Religious

Walter Neuton, John Pauntley, monks of Gloucester.

Secular.

John Brace, dean and chapter.

Thomas Hagyr, Chirbury pr.

Robert Bray, ti. John Hunte.

Robert Fyssher, ti. John Hereford de Ludlow.

William Habet, chantry of S. Mary, Tenbury.

John Boure, Wroxhale pr.

John fitz-David de Shelne, Chirbury pr.

Richard Fuste, Haclys abb., Worc. dioc. (l. d.)

Thomas Dene, S. Barth. hosp., Glouc. (l. d.).

Priests.—Religious.

William Wyche, Fr. Pr.

John Frekyltone, Fr. Min.

Thomas Broghtone, monk of Worc. pr.

Thomas Southwode, John Alan, Thomas Berkeley, monks of Glouc. abb.

Secular.

William Wythyr, Flaxley abb.
Geoffrey Laurens, S. Kath. hosp., Ledbury.
William ap Madoc, Strata Marcella abb. (l. d).
Richard Yonge, grace of the bishop of S. Asaph (l. d.)
Henry Stoke de Longebarthe, S. Mary de Butra abb. (l. d.)

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Ordination in Churcham by John, Bishop of Hereford, Sept. 21, 1392.

Acolytes.—Religious.

Howel Cadley, Thomas Dene, Fr. Pr.
John Asteley, Fr. Carm.
William Teukesbury, Thomas Newent, John Newent, Thomas Thornbury, monks of Glouc. abb.

Secular.

Lawrence ap David, William Agydon, William Rogers, John Walker, William Taelle, Walter Roghton, Richard Roghton.
Richard Schyrebourn, Roch. dioc. (l. d.)
Richard Belers, Worc. dioc. (l. d.)
Symon Sydenham, rector of Faerstead, London.

Subdeacons.—Religious.

William Dene.
Henry Almodesbury, John Wyche, Richard de Aure, canons of Llanthony by Glouc.
John Hely, Fr. Carm., Glouc.
John Felton, William Neweton, Fr. Carm., Ludlow.
William Coubridge de Teukesbury, Richard Eldefeld de Teukesbury.
Robert Bygot, Fr. Pr.

Secular.

William Grobe, Flaxley abb.
Alexander Kemerton, S. Barth. hosp., Glouc. (l. d.)
Richard de Ashton, Coubhill pr. (l. d.)
Symon Sydenham, rector of Fairstead (l. d.)
John Lowe, ti. William Orleton.

Deacons.—Religious.

John Wychewell, Richard Woyk, Teukesbury abb.
Richard Kemperley, Flaxley abb.
Richard Herdewyk, John Hereford, Dore abb.

Secular.

Thomas Hereford, vicar of Weobley.
Richard White, ti. John Dovedale (l. d.), Armacan dioc.
Richard Prik, ti. John Coburley.
William Heynes, Cold Norton pr.
John Schlaiter, Bruern abb.
Thomas Dorsynton, rector of Hullecomb, Worc. dioc. (l. d.)
John Cokkes, chantry of S. Mary in Fownhope.
John Dynham, ti. John Erleche of Stanton Lacy.

Priests.—Religious.

David Lambard, Fr. Pr.
John Horne, John Longeford, Walter Bulyngham, canons of S. Oswald's, Glouc.
Thomas Motelowe, John Paunteley, Glouc. abb.
John Bulch, Fr. Pr.
John Wyggemore, John Gerald, Fr. Min., Glouc.
Richard Oxenford, Llanthony pr. by Glouc. (l. d.)

Secular.

Robert Bray, ti. John Hunte.
John Brace, dean and chapter.
William Haket, chantry of S. Mary, Tenbury.
Robert Fysshere, ti. John Hereford de Ludlow.
Thomas Hagyr, Thomas Schelne, Chirbury pr.
John Pelter, dean and chapter.
David ap Jevan, ti. Howel Kyffyn, S. Asaph dioc. (l. d.)
Henry Stoke, William Stebenes, Bruern abb. (l. d.)
Robert Everard, Studley pr. (l. d.)
Thomas Denes, S. Barth. hosp., Glouc. (l. d.)

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Ordination in Bromyard Church by John, Bishop of Hereford, March 22, 1393.

Acolytes—Religious.

John Forest, Brecon pr.
John ap David, Griffith ap Madoc, Cumhir abb.

Philip Seys. Fr. Min.
Roger Leyntwardyn, Fr. Aust.
Madoc ap Jevan, Gruff ap David, Cumhir abb.
William Dounsture, Fr. Aust., S. David's dioc. (l. d.)
John Cokeley of Malvern.

SECULAR.

John Lewys of Much Dean.
John Hull.
John Shermon.
John Waleys.
John Breo.
Thomas Taelour.
John Gruff of Bokenhill.
John Castell of Bromyard.
John Doune.
William Bugre.
William Ree.
Philip Cliftone.
William Attefortone.

Rys ap Gwylim, John ap Jevan, S. David's dioc. (l. d.)
Richard Clanfeld, Linc. dioc. (l. d.)
David ap Jevan, S. David's dioc. (l. d.)
Madoc ap David, S. Asaph dioc. (l. d.)
John ap David, Llandaff dioc. (l. d.)
William ap Jevan ap David, S. Asaph dioc. (l. d.)
Howel ap Eigne, Thomas fil. Jevan Lloyt, Geoffrey Lewys, Walter Hardi, S. David's dioc. (l. d.)

SUBDEACONS.—RELIGIOUS.

Roger Leyntwardyn, William Dury, Fr. Aust., S. David's.
John Holywode, William Bromfeld, Fr. Aust., Ludlow.
Hugh Forest, Fr. Pr.
Geoffrey Pollard, Richard Sy, Fr. Min.
John Westone, Great Malvern pr.
Willam Teukesbury, Thomas Newent, John Marwent, Thomas Thornbury, Glouc. abb.
John ap David, Madoc ap Jevan, Gruff ap David, Gruffuth ap Madoc, Cumhir abb.
John Sockeley, Great Malvern pr.
Richard Castell, Roger Wolmere, Fr. Min., Worc.

SECULAR.

John Hamond, rector of Eastnor.
Richard Carpenter, John le Smyth de Bybord, Wormesley pr.
John Stued de Bokenhull, sacristan of Chelmarsh.
Richard le Yonge, S. Giles' hosp., Shrewsbury.

John Pruch, Wormesley pr.
Richard Calverhull, Crasswell pr.
Rys ap Tudor, Basinwork abb. (l. d.), S. Asaph dioc.
Eynyen ap David, Strata Marcella abb., S. Asaph dioc. (l. d.)
Lewis ap Moed, Cumhir abb. (l. d).
Thomas ap Eynyen, ti. Thomas Kedenor de Mylton.
Llewelyn ap Jevan, Cumhir abb. (l. d).
John Kywe, Margam abb., Llandaff dioc.

Deacons.—Religious.

John Skyse, Fr. Carm., Glouc.
Robert Bygot, Fr. Pr., Glouc.
John Ludebrok, canon of Wigmore.

Secular.

William Grobe, Flaxley abb.
John Lowe, ti. William de Orleton.
Hugh Clifford, rector of Hadesco, Norwich dioc.
Thomas Bost, Muchelney abb.
John Smith, Canonlegh pr.
Lewis ap Philip, Cumhir abb.
John ap Eynon, Tallim abb., S. David's dioc.
Adam Bemeys, ti. pa., S. David's.

Priests.—Religious.

Mathew de Whitton, Fr. Aust., Ludlow.
Maurice Buelt, Walter Cadlan, Fr. Pr., Brecon.
John Wynt, Fr. Pr., Cardiff.
Philip Walysshe, Fr. Min., Hereford.
Richard Clifford, John Hafod, Dore abb.

Secular.

John ——, ti. Sir John Chaundos.
John Dynam, ti. John Erleche de Stanton Lacy.
John Teukesbury, vicar of Marfield, Worc. dioc.
William Wylby, Rewley abb., Linc. dioc.
John Reynald, Bristellesham pr., Bath and Wells dioc.

Ordination in Ledbury Church by John, Bishop of Hereford, May 31, 1393.

Acolytes.

John Mason, Richard Caspy, William Mury, Thomas Smyth, Thomas de la Feld.

Subdeacons.

Richard Wiggemor, canon of Wigmore.

John Castell of Bromyard, Wigmore abb.

David ap Eynon, ti. Adda ap Ywain and David Lloyt ap Jevan ap Madoc.

John Scherman of Much Dean, Flaxley abb.

Walter ap Ich, Aconbury pr.

William Brown, Dore Abbey.

Lewis ap David, Cumhir abb.

Madoc ap David, ti. Jevan ap Howell ap Moed.

David ap Jevan, Basynwork abb., S. Asaph dioc.

William Rogers, Tintern abb., Llandaff dioc.

John ap David ap Ych, ti. Adam ap Philip, Llandaff dioc..

William fitz William Phillipes, Wigmore abb.

John Yonge, dean and chapter.

Deacons.—Religious.

John ap David, Madoc ap Jevan, Gruffuth ap David, monks of Cumhir abb.

John Cokkeley, John Weston, monks of Great Malvern.

Philip Says, Fr. Min.

Secular.

Magr. Edmund Ryal, canon and prebendary of Preston.

Richard Carpenter, John le Smyth, Wormesley pr.

Richard Clement, ti. pa., S. David's dioc.

Thomas Eynan, ti. Thomas Kedebore, S. David's dioc.

Richard Calnhull, Crasswell pr.

John Kywe, Margam abb., Llandaff dioc.

John Partruch, chantry in Winforton.

Eigne ap David, Strata Marcella abb , S. David's dioc.

John Vychan, S. John Evang. pr., Caermarthen.

Llewellin ap Moed, Llewellin ap Jevan, Cumhir abb.

Richard le Yonge, S. Giles' hosp., Shrewsbury.

Walter Hardy, ti. Mereduth ap Jevan ap Kynvyn.

Lewis ap Roppt, rector of Kilredyn.
John Snede, Wigmore abb.
Gruffuth ap Gwilim, Chirbury pr.
David ap Jevan, ti. Mereduth ap Gwilim.

PRIESTS.—RELIGIOUS.

Robert Bygot, Gregory Grenesone, Fr. Pr., Glouc.
John Elys, Fr. Carm., Glouc.
John Lodebrok, canon of Wigmore.

SECULAR.

William Grove, Flaxley abb.
Adam Kemeys, ti. pa.
John ap Eynon, Talyllychev abb., S. David's dioc.
Hugh Clifford, rector of Hadesto, Norwich dioc.
Lewellyn ap Philip, Cumhir abb.
John Lloyt, Howel ap Gwilim, ti. pa., S. David's dioc.
John Lyde, ti. John ap Eynon, S. David's dioc.
John Lowe, ti. William and Isabelle Orleton
Lewis Bugeilon, Rewley abb.
Maurice ap Llewellyn, rector of Bledbach.
Gruffuth ap Jevan ap Henry, ti. archd. of Cardigan.
William Gower, rector of Clynton, S. David's dioc.
David ap David ap Jevan, ti. pa., S. David's dioc.
David Ormond, vicar choral of Abergwily, S. David's dioc.
Richard Pryk, rector of Sutton.

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ORDINATION IN BROMYARD CHURCH BY JOHN TREFNANT, BISHOP, SEPTEMBER 20, 1393.

ACOLYTES.—RELIGIOUS.

John Glastum, Hugh David, Fr. Min., Hereford.
John Minterne, Fr. Min., Glouc.
Robert Walsall, Fr. Aust., Ludlow.
John Newent, William Glasley, Flaxley abb.
Hugh Montgomery, Strata Marcella abb.
—— Stokes, Fr. Carm., Ludlow.

SECULAR.

John ap Howel, Thomas Strettone, Thomas Wontone, John Saundre, William Bodelere.
Madoc ap David, S. David's dioc.

SUBDEACONS.—RELIGIOUS.

John Stokes, Hugh Bromfeld, Fr. Carm., Ludlow.
John Newent, William Clenteley, Flaxley abb.
John Glastum, Fr. Min., Hereford.
John Myntone, Fr. Min., Glouc.

SECULAR.

Thomas de la Felde, rector of Llanwuwst, S. Asaph dioc.
John ap Howel, rector of Whitbourne.
Llewis ap Gruffuth, rector of Machynllarth, S. Asaph, dioc.
William Kyngeston, ti. Roger Berde.
Philip ap Gwilim, Uske pr., Lland. dioc.
John Saundre, dean and chapter.
Thomas Priour, Flaxley abb.
Robert Role, Monmouth pr.

DEACONS—RELIGIOUS.

William Teukesbury, Thomas Newent, John Marwent, Thomas Thornbury, Glouc. abb.
John Ey, Fr. Min., Hereford.
Griffin ap Madoc, Cumhir abb.
John Stoke, Fr. Aust., Ludlow.

SECULAR.

Walter ap Ichel, Aconbury pr.
Lewis ap David, Cumhir abb.
John Chermon, Flaxley abb.
William fitz William Phippes, Wigmore abb.
William Rogers, Tintern abb.
John Castell, Wigmore abb.
John Yonge, dean and chapter.
David ap Eynon, ti. Adda ap Owain Lloyt.

PRIESTS.—RELIGIOUS.

Nicholas Gevertone, Fr. Min., Glouc.
John ap David, Madoc ap Jevan, Griffin ap David, Cumhir abb.
Richard Kympeley, Flaxley abb.
John ap Gruffuth, Pool pr.

SECULAR.

Mag. Edmund Rooyal, can. and preb. of Preston.
Richard Yonge, S. Giles' hosp., Shrewsbury.
John Snede, Wigmore abb.
Eynon ap David, Strata Marcella abb.
Richard Clement, ti. pa., S. David's dioc.
Thomas Eynon, ti. Thomas Kedibore de Mylton, S. David's dioc.
John Vychan, ti. pa., S. David's dioc.
Lewis ap Robert, rector of Kilredyn, S. David's dioc.
Richd. Carpenter, John Smith de Byford, John Partrych, Wormesley pr.
Lewis ap Mereduth, Cumhir abb.
David ap Jevan, ti. Mereduth ap Gwilim, S. Asaph dioc.
Richard Caluhull, Craswell pr.
John Guy, Morgam abb., Landaff dioc.
William Barton, dean and chapter.
Walter Hardy, ti. Mereduth ap Jevan ap Kynvyn, S. David's dioc.

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ORDINATION IN BROMYARD CHURCH BY JOHN TREFNANT, BISHOP OF HEREFORD, SEPTEMBER 19, 1394.

ACOLYTES.

Henry Waet, Walter Howell, William Boge.

SUBDEACONS.—RELIGIOUS.

William Attefortone, canon of Llanthony prima (l. d.)

SECULAR.

Thomas Webbe, Flaxley abb.
Richard Gofry, ti. archd. of Salop.
William Danys, Monmouth pr.
Thomas Cornys, Reading abb.
William Hopton, Wigmore abb.
Robert Harris, ti. Richard Avenel.
Howel ap David, ti. Gruffuth Fordon.
Robert Crokker, Buckfast abb., Exeter dioc.
Willliam Taelour, Great Malvern pr.
Joce Blakkiller, S. Nicholas' pr., Exeter.
William Thomkenes, ti. William Scholle de Schoit.

Deacons.—Religious.

Hugh Bromfeld, John Felton, William Neweton, Fr. Carm., Ludlow.

Secular.

Robert Skynner, ti. pa.
William ap Jevan ap David, Roger Yve de Letton, Strata Marcella abb.
Roger Serles, Wigmore abb.
Walter Kingeston, ti. Roger Berde.
Richard Andrews, Wormesley pr.

Priests.—Religious.

Roger Leyntwardyn, canon of Llanthony prima (l. d.)

Secular.

Roger Poydras, ti. Ralph Maylot, proctor of Lyre.
John Waley, Wormesley pr.
John Bussart, Dore abb.
William Bowdeley, S. John Bapt. hosp., Shrewsbury.
William Rogers, Dore abb.

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Ordination in Bromyard Church by John, Bishop of Hereford, Dec. 19, 1394.

Acolytes.—Secular.

David Stradyl, Richard Smyth, John Abraham.

Subdeacons.—Secular.

Roger Horsimon, ti. William Rede.
Henry Waete, Dore abb.
John Abraham, rector of Spectbury, Sarum dioc.
Philip Watyes, Goldcliff pr., Llandaff dioc.

Deacons.—Religious.

William Broun, Fr. Pr., Worcester.

Secular.

Thomas Webbe, Flaxley abb.
Richard Gospy, ti. John Hoore, archd. of Salop.
Thomas Harris, ti. Richard Avenell.

Joce Blakkiller, S. Nicholas pr., Exeter (l. d.)
William Taelour, Little Malvern pr.
Thomas Geynes, Reading abb.

PRIESTS.—RELIGIOUS.

John Sy and John Seymour, Fr. Min., Hereford.
Hugh Bromfeld and William Neweton, Fr. Carm., Ludlow.

PRIESTS.—SECULAR.

Richard Andrew, Wormesley pr.
Roger Gyles, Wigmore abb.
Walter Kyngestone, ti. Hugh Berde.

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ORDINATION IN BROMYARD CHURCH BY JOHN, BISHOP OF HEREFORD, MARCH 27, 1395.

ACOLYTES.—RELIGIOUS AND SECULAR.

William Pobworx, Fr. Pr., Hereford.
William Eibynfeld and William Power, clerks.

SUBDEACONS.—RELIGIOUS.

Richard Janys, monk of Glouc. abb.
William Pobworx, Fr. Pr.

SECULAR.

Richard Kymber, chantry in Wynforton, ti. Wormesley pr.
David Lloyt, Dore abb.
Richard Sayne, Tintern abb.
John Smyth, ti. pa.
John Berston de Dymok, Flaxley abb.
Thomas Fissh, dean and chapter.
William Brut, Great Malvern pr.
John Donne, S. Giles hosp., Shrewsbury.
John le Hop, S. Giles' pr., Hereford.
Richard Bayliff, ti. Philip Bayliff.

DEACON.—RELIGIOUS.

Mathew More, Fr. Pr., Hereford.

Secular.

Henry Wayte, Dore abb.
William David, Monmouth pr.
Roger Horsimon, ti. William Rede.
John Abraham, rector of Spectbury, Sarum dioc.
William Hopton, Wigmore abb.
William Corley, rector of Hasiwych, Linc. dioc. (l. d).

Priests.—Religious.

Walter Neweton, William Senkesbury, Thomas Newent, John Newent, Thomas Thornbury, monks of Glouc. abb.
John Bromyord, canon of Woodhouse.

Secular.

Robert Harryes, ti. Richard Havenek.
William Tomkenes, ti. Richard Schott.
John Abraham, rector of Spectbury, Sarum dioc.
Thomas Webbe, Flaxley abb.
Richard Cofry, ti. archd. of Salop.
William Hopton, Wigmore abb.

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Ordination in Bromyard Church by John, Bishop of Hereford, September 18, 1395.

Acolytes.

Nicholas Kedewelly, Fr. Carm., Ludlow.
Hugh Baldewin, John Haynes, William Hoesgynes, John Dilewe, Richard Smith de Monketon, Thomas Broun.
Benedict Gomme, rector of Eastnor.

Subdeacons.

Richard Everton, Fr. Aust., Ludlow.
John Marfield, Selby abb. (l. d.)

Deacons.

William Bromfield, Fr. Aust., Ludlow.
John Newent, William Charley, monks of Flaxley abb.
William Atteforton, canon of Llanthony pr. in Wales.
Richard Holwaye, canon of Wigmore abb.

John Smyth, Wormesley pr.
John Donne, John de Hope Bowdler, S. Giles' hosp., Shrewsbury.
Richard Kymber, Wormesley pr.
William Lamprey, chantry in Kinlet, ti. Wigmore abb.

PRIESTS.

John Myntern and John Glascombe, Fr. Min., Hereford.
William Lodelawe, canon of Llanthony pr. in Wales (l. d.)
John Marston, Holy Trinity pr., London.
Roger Horsimon de Temedebury, ti. William Rede.
Richard Bayly, ti. Philip Bayly.
Thomas Geynes, Reading abb.
Henry Wayte, Dore abb.
Thomas Nasshe, dean and chapter.
William Brut, Great Malvern pr.
John Berston, Flaxley abb.
Richard Serney, Tintern abb.
David Lloyt, Dore abb.
Richard Felton, Strata Marcella abb. (l. d.)
David ap Jevan ap Griffin, ti. pa. S. Asaph dioc. (l. d.)
Llewis ap Jevan ap David, Kymmer abb., Bangor dioc. (l. d.)
Howel ap Sweyn, ti. Meurice Lloyt de Merioneth, S. Asaph dioc.
David ap Jevan, ti. David ap Llewis, S. Asaph dioc. (l. d.)

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Oct. 20.—Letters dimissory granted to Walter Freen for all orders.

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ORDINATION IN BROMYARD CHURCH BY JOHN, BISHOP OF HEREFORD, DECEMBER 18, 1395.

ACOLYTES.

William Asteley, Hugh Gatyr, Mathew Cloune, David Druwe, David de Knyghton, Thomas Smyth, John Hereford, John Rudyng, William Walter.

Walter Monslewe, of Worcester dioc. (l. d.)

SUBDEACONS.—RELIGIOUS.

John Stokkewode, Fr. Min., Glouc.
Nicholas Kedewelly, Fr. Carm., Ludlow.

SECULAR.

John Schuwe, ti. John Fenmore.
John fitz Walter Richard de Wildurley, S. John's, Shrewsbury.
Philip le Tylere de Huley, Reginald le Cokes de Huweley, Buildwas abb.
Nicholas Marlowe, Ederos pr., Sarum dioc. (l. d).
John de Ingwardyn, Chirbury pr.
Hugh Gatyr, Wigmore abb.
Richard Betterley, ti. pa., Lichfield dioc.
Thomas Parkhull, grace of bishop.
Benedict Gomme, rector of Stoke Lacy.

DEACONS.—RELIGIOUS.

Richard Everton, Fr. Aust., Ludlow.
Howel ap Rys, John Bowefyte, Roger Juli, Fr. Min., Glouc.

SECULAR.

John de Shirburne, Alcester abb., Durham dioc.
John Merfeld, Selby abb.

PRIESTS.—RELIGIOUS.

Thomas Charmyster, Fr. Min., Hereford.
Reginald de Deen, Richard de Bristoll, monks of Tintern abb.

SECULAR.

John Donne, S. Giles' hosp., Shrewsbury.
Kichard Kymber, John Smyth, Wormesley pr.
William Laumprey, sacristan in Kinlet, ti. Wigmore abb.

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ORDINATION IN BROMYARD CHURCH BY JOHN, BISHOP OF HEREFORD, FEBRUARY 26, 1396.

ACOLYTES.

John ap Llewellyn, David ap Llewellyn, S. David's dioc.
John Ferour de Monmouth, William Brugge de Weston, Richard Clerke de Standone, William Stowe, Roger Mohant, Thomas Cokyn.
Gervase ap Philip ap Jevan, S. David's dioc.

### Subdeacons.

Jevan ap Jevan, Rys ap Gwilim, Cumhir abb.
Richard Pekok, ti. Edmund Pekok.
John Gruffuth de Bokenhull, S. John Bapt. hosp., Ludlow.
Mathew Sauyr de Clonne, Wigmore abb.
John Drayton, ti. John Hereford.
Walter Coppa, Aconbury pr.
John Haynes de Clubury Mortimer, sacristan in Presteign.
Roger Arobart, S. Mary's chantry in Clubury.
John Pennyrth, Strata Marcella abb.
Madoc ap David, Cumhir abb.
Thomas Monkes de Wroxton, Wroxton pr., Lincoln dioc.
Walter Monslowe, rector of Knytwyk, Worc. dioc.

### Deacons.—Religious.

Philip Whyttechurche, Fr. Aust., Ludlow.
Robert Brustowe, William Langeley, Richard Gloucester, Richard Janys, monks of S. Peter's, Glouc.

### Secular.

John Dihiwe, ti. John Fenmore.
Thomas Zarker, grace of bishop.
John fitz Walter Richard, S. John Baptist, Shrewsbury.
John fitz John de Yngwardyn, Chirbury pr.
Richard Cook de Huwley, Philip Tyler de Huwley, Buildwas abb.
Hugh Gatyr, Wigmore abb.
Benedict Gomme, rector of Stoke Lacy.
Thomas Smyth, ti. pa. Llandaff dioc.
Nicholas Merlowe, Ederos abb., Sarum dioc.
Lewis Whytton, Cumhir abb.
John Smert, S. August. abb., Bristol.

### Priests.

Richard Olkorton, Fr. Aust., Ludlow.
John Shirborn, Alcester abb., Durham dioc.
Philip David de Kaermiddyn, ti. pa. S. David's.
John Merfeld de Rychall, Selby abb.
Ancell de Hexton, Littlemore priory, Linc. dioc.
Thomas Riche, S. Mark pr., Bristol.

Ordination in Bromyard Church by John, Bishop of Hereford, May 27, 1396.

Acolytes.

Jevan ap David, Maurice ap Gwalder, Geoffrey Stenynton, Richard Ley, Jevan ap Phylippe, Philip Credenhull, John Engell, John Martyn.

William Everdon, Linc. dioc.

Subdeacons.

Hugh David, Fr. Min, Hereford.

William Makley, Goyfley pr., Lichfield dioc.

William Brugg, dean and chapter.

John Mortmore, S. John's hosp., Shrewsbury.

Maurice ap Gwaldere, dean and chapter.

William Everdon, Littlemore pr., Linc. dioc.

Geoffrey Stenington, Palmer's Guild, Ludlow.

William Power, dean and chapter.

Deacons.—Religious and Secular.

Nicholas Kedewelly, Fr. Carm., Ludlow.

William Winborn, monk of Grace Dieu.

Philip ap Rune, ti. John Paunswode, S. David's dioc.

Rys ap Gwilim, Cumhir abb.

John Gruffurth de Bokenhull, William Williames de Asturley, S. John Bapt. hosp., Ludlow.

Richard Pekoke, ti. Edmund Pekoke.

David Druwe, Wigmore abb.

Mathew Saer de Cloune, Wigmore abb.

David ap Ll., Cumhir abb.

John Pennyrch, Strata Marcella abb.

John Drayton, ti. John Hereford.

Roger Mobard, chantry in Cleobury Mortimer.

John Hayns, sacristan in Presteign.

Walter Coppa, Walter Gatyr, Aconbury pr.

Gervase ap Jevan, Cumhir abb.

Priests.—Religious.

Reginald David, Fr. Min., Hereford.

John Parys, John Graunte, William Culpek, Fr. Carm., Glouc.

Mathew ap Jevan, monk of Talley.
John Newent, William Charley, monks of Flaxley.
Richard Holebay, canon of Wigmore.
William Attefortone, canon of Llanthony in Wales.

SECULAR.

John Jevan, Lewis ap David, Cumhir abb. (l. d).
John ap David Vaghan, ti. Thomas Reed, S. David's dioc.
Thomas Zarker, grace of bishop.
John de Diluwe, ti. John Fenimore.
John fitz Walter Richard, ti. S. John Bapt. hosp., Shrewsbury.
Roger ap Jevan, ti John ap Rys.
John Magot, ti. pa.
Madoc ap David, Cumhir abb.
Hugh Gatyr, Wigmore abb.
John Yngwardyn, Chirbury pr.
Richard Bethy, Hulton abb., Lichfield dioc.
Reginald Cooke, Philip Tyler, Buildwas abb.
Benedict Gomme, rector of Stoke Lacy.
Lewis ap Jevan, Cumhir abb. (l. d.), S. David's dioc.

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ORDINATION IN BROMYARD CHURCH BY JOHN, BISHOP OF HEREFORD, SEPTEMBER 23, 1396.

ACOLYTES.—RELIGIOUS AND SECULAR.

John David, Fr. Pr., Hereford.
Hugh Bolestone, Fr. Aust., Woodhouse pr.
Thomas Sadler, John Martyn, Reginald Clerk.

SUBDEACONS.

John David, Fr. Pr., Hereford.
David ap Jevan, ti propr. de Trefygnen, S. Asaph dioc.
Hugh Baldewyn, ti. Roger de Ree.
Thomas Smyth de Pembrugge, ti. Roger Gowr.
Philip Corfdale, Wenlock pr.
David ap Kynwrit, the bishop's grace, S. Asaph dioc.
Thomas Sadler, ti. Roger Sompnour.
Edward Draper, Buildwas abb.

Deacons.

Richard Burcetre, Fr. Carm., Glouc.
David ap Jevan ap Madoc, ti Jevan Kemys, Llandaff dioc.
Maurice Walter, dean and chapter.
William Makley, Gresley pr., Lichfield dioc.
William Everdon, Littlemore pr., Lincoln dioc.
Geoffrey Stenyntone, Palmers' Guild, Ludlow.
William ap David ap Gwilim, ti. William Flemmyng, Llandaff dioc.
John Morton, S. John Bapt. hosp., Shrewsbury.
John Gruffuth, vicar of Penarth, Llandaff dioc.
William Power, dean and chapter.
Thomas Monk, Wroxton pr., Linc. dioc.

Priests.—Religious.

Philip Whytechurch, Fr. Aust., Ludlow.
Mathew More, Fr. Pr., Hereford.
William Smale, Geoffrey Pollard, Fr. Min., Hereford.
Hugh ap David, Strata Marcella abb.
John Brugg, Fr. Aust., Woodhouse.

Secular.

David ap Ll., Rys ap Gwilym, Cumhir abb.
Walter Coppe, Aconbury pr.
John Gruffuth, S. John Bapt. pr., Ludlow.
David ap Jerworth, ti. David ap Jevan, Bangor dioc.
William Asturley, S. John Bapt., Ludlow.
John Drayton, ti. Philip Hereford de Ludlow.
John ap Jevan, ti. John Sergeaunt de Monmouth, Llandaff dioc.
David ap Howel, Karlyon abb., Landaff dioc.
John Pennyrth, Strata Marcella abb.
David Druwe, Wigmore abb.
John Lloyt, ti. Jo. Wychan, Bangor dioc.
Roger Mobart, chantry in Cleobury Mortimer.
John Heynes, sacristan of Presteign.

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Ordination in Bromyard Church by John, Bishop of Hereford, April 20, 1397.

Acolytes.

John Wilkyns, Walter Kynley, Roger Stedeman, Richard Alewey.
Thomas Hereford, canon of Wigmore.

SUBDEACONS.—RELIGIOUS.

John Dore, Fr. Pr., Hereford.
Thomas Hereford, canon of Wigmore.

SECULAR.

John Crompe, Little Malvern pr.
Resus ap Addi, Rewley abb., Linc. dioc.
John Martyn, Great Malvern pr.
Roger Stedeman, ti. pa.
Robert Mattestone, John Danys, dean and chapter.
John Duyn, S. David's hosp., Swynsey, S. David's dioc.
John Cunchull, S. Wolstan's hosp., Worc.
William Cresege, Buildwas abb.

DEACONS.—RELIGIOUS.

William Olwyn, Fr. Pr., Hereford.
Hugh David, Fr. Min., Hereford.
Richard Hertelond, William Clyve, Robert Brydeport, John Stanley, monks of S. Peter's, Glouc.

DEACONS.—SECULAR.

Alan Lanystly, S. German's pr., Exeter dioc.
John Carder, Rewley abb., Linc. dioc. (l. d.)
John Saunders, dean and chapter.
Edward Draper, Buildwas abb.
John ap Philip, dean and chapter.
John Trevenezek, Bodmin pr., Exeter dioc. (l. d.)
Roger Oulmere, Wombridge pr., Lichfield dioc. (l. d.)
Thomas Smyth de Penbrugge, ti. Walter Grym.
John Nok, dean and chapter.
John Hereford, Wenlock pr.

PRIESTS.—RELIGIOUS.

John Danys, Fr. Pr., Hereford.
Walter Eton, monk of S. Peter's, Glouc.

SECULAR.

Henry Gyles, Lacock abb., Sarum dioc.
Henry Rovell, rector of Elnestead, Chich. dioc.
John Bunte, Tavistock abb., Exeter dioc.
John Corfdale, sacristan in Lydbury North.

Ordination in Bromyard Church by John, Bishop of Hereford, Sept. 22, 1397.

Acolytes.—Religious.

Thomas Martin, Fr. Min., Hereford.
John Russhley, Fr. Carm., Ludlow.

Secular.

William Webbe.
Lawrence ap Howel.
William Hole.
John Waters.
John Combere.
Richard Lewis.
Richard Pleyley.
John Sergeaunt.
Reginald Laciwent.
Philip ap Howel.
Richard Taelour.

Subdeacons.—Religious.

David Pentraeth, Fr. Min., Bridgnorth.
Thomas Martyn, Fr. Min., Hereford.
John Russhley, Fr. Carm., Ludlow.

Secular.

Richard Tylare, Flaxley abb.
Thomas Wych, dean and chapter.
William Walker, sacristan in Cheylesmerssh.
William Marsher, sacristan in Meole Brace.
William Webbe, chantry in Winforton.
Thomas Wycherly, Burcester pr., Lichfield dioc.
Philip ap Howel, Llanthony pr. in Wales.
John Comber, sacristan in King's Pyon.
Richard Eyton, Walter Kynley, chantry in Winforton.
John Pyry, Dore abb.
William Hoke, S. Barth. hosp., Glouc.
Lawrence ap Howel, Cumhir abb.

Deacons.—Religious.

William Corff, Fr. Min., Hereford.
William Burcetre, Fr. Min., Bridgnorth.

Secular.

Thomas Epperstone, S. Barth. hosp., Glouc
John Martyn, John Crompe, Great Malvern pr.

John Euchall, S. Wolstan's, Worc.
John Pokk, S. David's dioc., ti. John ap Rys.
Roger Stedeman, ti. pa.

PRIESTS.—RELIGIOUS.

Richard Pecok, John Stokewode, Fr. Min., Hereford.
John Cardigan, Fr. Min., Bridgnorth.
Nicholas de Kedewelly, Fr. Carm., Ludlow.

SECULAR.

Jevan ap Jevan ap David, Landaff dioc., Usk pr.
Thomas fitz William Smyth de Penbrugg, ti. Walter Grym, vicar of Ereston.
John Danys, John Nok, dean and chapter.
John Wilkyns, S. James' hosp., Bridgnorth.

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ORDINATION IN BROMYARD (date omitted).

ACOLYTES.—SECULAR.

William Birches, Walter Wilkokes, Walter Littelby, James Stretton, John Balyngham.
Roger Saundres, Lond. dioc.

SUBDEACONS.—SECULAR.

John Pullerbach, Rewley abb.
Reginald Caerwent, S. Barth. hosp., Glouc.
John Richardes de Shrawardyn, S. Giles' hosp., Shrewsbury.
Roger Taelour, dean and chapter.
John Game, John Waters, ti. pa.
John Bonde, Exeter dioc., S. Wolstan's hosp., Worc.
John Sergeaunt, Monmouth pr.
Walter Wilkokes, Flaxley abb.

DEACONS.—RELIGIOUS.

John Byseley, Fr. Carm., Ludlow.
John Malvern, Henry Stultone, monks of Great Malvern.
Thomas Hereford, canon of Wigmore.

SECULAR.

William Marssher, York dioc., S. Barth. hosp., Glouc.

John Mayewe, Bath and Wells dioc., Margam abb.
Lawrence ap Howel, Cumhir abb.
Walter Kynley, chantry in Wynforton.
Reginald Tyler, Flaxley abb.
William Walker, sacristan in Cheylemersch.
William Hoke, S. Barth. hosp., Glouc.
Richard Eton, chantry in Wynforton.
Robert Mateston, dean and chapter.

PRIEST.—RELIGIOUS.

Thomas Evesham, monk of Evesham.

SECULAR.

John Combere, chantry in King's Pyon.
John Pele, S. David's dioc., ti. John ap Rys.
William Marchale, S. David's dioc., ti. Robert Rede.
Philip ap Howel, Llanthony pr. in Wales.
John Cuchull, S. Wolfstan hosp., Worc.
William Webbe de Prestenede, chantry in Wynforton,
Thomas Wycherley, Lichfield dioc., Burcetre pr.
Thomas Epperston, York dioc., S. Barth. hosp., Glouc.
John Pyry, Dore abb.
John ap Ll., S. David's dioc., Cumhir abb.

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ORDINATION IN BROMYARD CHURCH BY JOHN, BISHOP OF HEREFORD, DEC. 21, 1398.

ACOLYTES—SECULAR.

Mereduth ap David, John Clyfford de Monemuth, John Hunte de Ey, Edmund Webbley, William Knote, William Lyndyng, John Justyne, Walter Brugg.

John Pontam, S. David's dioc.

RELIGIOUS.

John Brytesmurk, Fr. Pr., Hereford.

SUBDEACONS.—RELIGIOUS.

Mathew April, Morgan ap David, canons of Talley.

SECULAR.

Henry de Harrisfeld, Keynsham abb.
Hugh Jones de Kylforthes, ti. pa.
John Clyfford de Monemuth, Monmouth pr.
Richard Newport, Wormesley pr.
Edmund Webbley, ti. pa.
Mereduth ap David, dean and chapter.

SUBDEACON.—RELIGIOUS.

Rys ap Morgan, Fr. Pr., Hereford.

DEACONS.—SECULAR.

John fitz Walter de Norton, sacristan in Bishop's Castle.
John Game, Wigmore abb.

PRIESTS.—RELIGIOUS.

John Stanley, monk of S. Peter's, Glouc.
John Salyngton, monk of Brecon.

SECULAR.

William Walker, sacristan in Schelmersh.
William le Marsher, York dioc., sacristan in Meole Brace.
Roger Cademon, ti. pa.

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ORDINATION AT BROMYARD BY JOHN, BISHOP OF HEREFORD, FEBRUARY 22, 1399.

ACOLYTES.

James Thrappestone, Fr. Carm., Ludlow.
William Marsh, John Anty, Howel ap David.
John Howel, Llandaff dioc.
Robert fitz Hugh, Lichfield dioc.

SUBDEACONS.

Llewelyn ap Thomas, Fr. Pr., Brecon.
Richard Yonge, S. Kath. hosp., Ledbury.
John Howell, Kaerlyon abb.
Roger Pullerbage, ti. John de Eyton.
William Marsh, S. Kath. hosp., Ledbury.

John Lloyt de Knyghton, Cumhir abb.
William Hardyng, Flaxley abb.
Richard fitz Hugh, Cov. and Lich. dioc., rector of Mottram.
John Geffrey, S. David's dioc., rector of Portrachan.
Richard Playley, S. Giles' hosp., Shrewsbury.
Howel ap David, ti. Thomas Holcote.
James Seriton, Buildwas abb.

Deacons.

Morgan ap David, Mathew ap Llewelyn, David ap Jevan, Jevan ap Joy, canons of Talelour.
John Teukesbury, Richard Northombe, Fr. Min.
John Smyth, S. David's dioc., Hereford pr.
John Clyfford, Monmouth pr.
William Jones de Bellinghop, dean and chapter.
Richard Newport, rector of Thurlestone.
John Pontam, S. David's dioc., Talley abb.
Edmund Webbley, ti. pa.
Henry Harrisfield, Keynsham abb.

Priests.

John Bond, S. Wolstan's hosp., Worc.
John fitz Walter de Neuton, sacristan in Bishop's Castle.
John Penk, dean and chapter.
John Gowker, Wigmore abb.

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Ordination in Bromyard Church by John, Bishop of Hereford, May 24, 1399.

Acolytes.

Stephen Dymock, William Baker, monks of Flaxley abb.
Thomas Hasselwode, John Hory de Ludeford, Clement ap John de Hereford, John Dudlese, Richard Taelour de Asperton.
Henry Wude, Bangor dioc.
Roger Revell, Madoc ap Gruffuth, S. David's dioc.
Laurence Malet, Linc. dioc.

Subdeacons.

Stephen Dymok, William Baker, monks of Flaxley abb.
Howel ap Gruffuth, monk of Caerlyon.

Henry Wade, Exeter dioc., S. Fredeswide pr.
Roger Revell, S. David's dioc., ti. William Brace.
Thomas Broun de Bromyord, S. Kath. hosp., Ledbury.
Thomas Smyth, Flaxley abb.
Thomas Nichol, Exeter dioc., S. Wolstan's hosp., Worc.
John Hory, S. John Bapt. hosp., Ludlow.
Lawrence Malet, Linc. dioc., Llanthony by Glouc. pr.
Walter Howel de Almeley, dean and chapter.

DEACONS.

William Brown, Fr. Min., Hereford.
William Lindrugge, Flaxley abb.
Roger Pullerbach, ti. John de Eytone.
Howel ap David, ti. Thomas Holgot.
Jevan ap Howel, S. Asaph dioc , ti. Jevan ap Mereduth.
John Lloyt, Cumhir abb.
Richard Playley, S. Giles' hosp , Shrewsbury.
James Stretton, Buildwas abb.

PRIESTS.

Morgan ap David, Mathew ap Llewellin, David ap Jevan, Jevan ap Joram, monks of Talley abb.
John Martyn, Great Malvern pr.
John Clyfford, Monmouth pr.
Henry de Harrisfield, Keynsham abb.
Jevan ap David, David ap Madoc, S. Asaph dioc., Strata Marcella abb.
Edmund Webbley, ti. pa.
Richard Newport, rector of Thurkeston.
Hugh Jones, ti. pa.

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ORDINATION IN THE CATHEDRAL, HEREFORD, APRIL 3, 1400, BY JOHN, BISHOP OF HEREFORD.

ACOLYTES.

Henry Ryall, Fr. Min., Hereford.
Henry de Deen, monk of Flaxley abb.
Thomas Ballard, Morgan Credwy, Fr. Pr., Hereford.

Thomas Dobell.
Richard Hereford.
Thomas Skynner.
John Ornell.
Roger Pyryton.
John Nichol.
Richard ap Gwilim.
John Taelour.
John Abbat.
John Granage.
Thomas Tyler.
John Battory.
Richard Wodeward.
Nicholas Chamberleyn.
Stephen Balle.
Richard Gamme.
Lewis ap Howel.
William Cadogan.
Resus ap Howell.

David ap Llewellyn ap Jevan, David ap Jevan, Robert ap Madoc, Trahayan ap Gron Vichan, Jevan ap Meurick, Gwilim ap Llewelin, Thomas ap Joy, Gwilim ap David Vychan, Llandaff dioc. (l. d).

John ap Eynon, Jevan ap Gruffuth, Cadogan ap Philip, S. David's dioc. (l. d.)

William Schoborne, Durham dioc. (l. d.)

Richard Schadesley, John Aston, Henry Whittyngton, canons of Marton.

### Subdeacons.

Henry de Deen, monk of Flaxley.
Thomas Longe, Fr. Pr.
Thomas Hunte de Orleton, ti. Alice Wormbrugg de Elton.
William Schoborn, Durham dioc., Bishopgate hosp., Lond.
Richard fitz William, Palmer's Guild, Ludlow.
David fitz Lawrence ap Jevan, ti. John Wallewayn de Stoke Edith.
Tryhayam ap Gron Vychan, Llandaff dioc., Caerlyon abb.
John ap Meuric, Llandaff dioc., ti. Robert Walsh.
David ap Jevan ap Gruffuth, Llandaff dioc., ti. Abergavenny pr.
Jevan ap Eynon, S. David's dioc., Cumhir abb.
Gwilim ap Llewellyn Wyllt, Llandaff dioc., Llanternam by Caerlyon.
Robert fitz Madoc Kyne, Adam ap Jovam, Llandaff dioc., Usk pr.
Thomas ap Joram, Llandaff dioc., ti. Jevan de Aven.
Richard ap Gwilim ap Philip, ti. pa.
Gwilim ap David Vychan, Llandaff dioc., ti. Thomas Sergeaunt de Duxton.
Thomas Tyler, S. Barth. hosp., Glouc.
Richard Burgeys, Sarum dioc., Poughley pr.
Magr. Maurice Park, S. David's dioc., Llanleyr abb.
William Burch, James Ornell, Monmouth pr.

John Tredles, Little Malvern pr.
Roger Pyryton, dean and chapter.
Stephen Balle, ti. magr. Roger Andrewe.
Richard Wodeward, ti. Roger Andrewe.
William Knote, ti. Roger Sompnour.
Thomas Dobel, ti. Walter Coykyn.
Cadogan ap Philip, S. David's dioc., Cumhir abb.
John Pelle, Thomas Jones, dean and chapter.

Deacons.

Stephen Dymmok, William Baker, monks of Flaxley abb.
John Hory, S. John Bapt., Ludlow.
Gruffin ap David, S. David's dioc., Cumhir abb.
Thomas Nichol, Exeter dioc., S. Wolstan's hosp., Worc.
Thomas Burgeys, Wigmore abb.
Thomas Broun de Bromyard, S. Kath. hosp., Ledbury.
John ap Gruffuth, S. David's dioc., Cumhir abb.
Thomas Sadler, ti. William Parys de Ludlow, Palmer's Guild, Ludlow.

? Priests (title omitted in Register).

Thomas Wych, dean and chapter.
Denys Sarneffeld, Fr. Min., Hereford.
Maurice ap David, rector of Welsh Bicknor.
Walter Ryall, monk of S. Guthlac, Hereford.
John Gourda, canon of S. Thomas Martyr, S. David's dioc.
James Stretton, Buildwas abb.
Madoc ap Gruffuth, Cumhir abb., S. David's dioc.
Geoffrey Stynygton, Palmers' Guild, Ludlow.
Gruffin ap Jevan, Landaff dioc., Morgan abb.
Thomas le Smyth de Upton, Flaxley abb.

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Ordination in the Cathedral by John, Bishop of Hereford, April 17, 1400.

(No Acolytes or Subdeacons).

Deacons.

Henry Deen, monk of Flaxley abb.
Richard Westbury, Richard Chadesley, John Aston, Henry Wyntyngham, monks of S. Oswald's, Glouc.

Stephen Balle, ti. magr. Roger Andrewe.
William Schobborn, Durham dioc , Bishopsgate hosp., London.
Thomas Doble, S. David's dioc., Llanleyr abb.
John Ornell, Monmouth pr.
Roger Pyryton, dean and chapter.
Thomas Tyler, S. Barth. hosp., Glouc.
William Burch, Monmouth pr.
Richard ap Gwilim ap Philip, ti. pa.
John Hunte, ti. Alice Wormbrugg de Elton.
Jevan ap Eynon, Cadogan ap Philip, S. David's dioc., Cumhir abb.
John Pelle, S. Kath. hosp., Ledbury.

Priests.

Stephen Dymmok, William Baker, monks of Flaxley abb.
Griffin ap David, S. David's dioc., ti. David Lloyt.
Jevan ap Gruffuth, S. David's dioc., Cumhir abb.
Maurice ap David, rector of Welsh Bicknor.
Thomas Nichol, Exeter dioc., S. Wolstan's hosp., Worc.
Thomas Broun de Bromyord, S. Kath. hosp., Ledbury.
Thomas Wych, Walter Howel, dean and chapter.
Thomas Burgeys, Wigmore abb.

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Ordination in the Cathedral by John, Bishop of Hereford, June 12, 1400.

Acolytes.

David Ruge, Philip Llanwaryn, Fr. Min., Caermarthen.
David Chirbury, Fr. Carm., Ludlow.
Robert Chirbury, John Sturmy, Robert Sugwas, Thomas Dunkles.
David ap Jevan Gerhym, Madoc ap Gruffuth, S. David's dioc.

Subdeacons.

David Ruge, Philip Lanwaryn, Fr. Min., Caermarthen.
James Thrappeston, David Chirbury, Fr. Carm., Ludlow.

Deacons.

John Gwynba de Methem Uwch Coat, S. Asaph dioc., Strata Marcella abb.
Philip Justetes, ti. Hugh Hacklute.

Richard Hereford, Palmers' Guild, Ludlow.
John Tredles, Great Malvern pr.
Richard Burgeys, Sarum dioc., Poughley pr.

PRIESTS.

Richard Westbury, Richard Chaddesley, canons of S. Oswald's, Glouc.
Thomas Dudle, ti. Walter Corkyn.
Stephen Balle, ti. Roger Andrewe.
Roger Pyryton, dean and chapter.
John Hunte, ti. Alice Wormbrugge.
Richard ap Gwilim, ti. pa.
Jevan ap Eynon, S. David's dioc., Cumhir abb.
John Hory, S. John Bapt., Ludlow.
Thomas Sidler, Palmers' Guild, Ludlow.
Maurice Park, S. David's dioc., Llanleyr pr.
Cadogan ap Philip, S. David's dioc., Cumhir abb.
Jevan ap David Kydyn, S. Asaph dioc., Strata Marcella abb.
Willam Burch, John Ornell, Monmouth pr.

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Note that magr. ap Kynwrik, of S. Asaph's dioc., was ordained by letters dimissory subdeacon to the title of the bishop of Hereford, by Gwilim, bishop of Basle, in the conventual church of Holy Trinity, London, by licence of the bishop of London, September 22, 1397.

Also that magr. John Trefnant al. ap Howell, rector of Whiteborn, was ordained subdeacon by the bishop September 23, 1393.

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ORDINATION IN HIS PRIVATE CHAPEL IN LONDON BY THE BISHOP, SEPTEMBER 23, 1402.

SUBDEACONS.

William Norman, John Smyth, dean and chapter.

DEACONS.

John Smyth, dean and chapter. (Noted as not the same as the subdeacon above).
Walter Helyon, ti. John Hoor, archd. of Salop.
Richard Doly, Goldcliff pr.

John Vaghan, Dore abb.
John Kay, dean and chapter.

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Ordination in chapel of manor of Prestbury, by John, Bishop of Hereford, by special licence of the Bishop of Worcester. (No date).

Subdeacon.

John Coryngham, Linc. dioc., rector of Dean.

Deacons.

Walter Stanley, Walter Preston, William Malverne, Richard Hertehull, monks of S. Peter's, Glouc.
William Mortimer, ti. Walter Wattes.
Richard Hulle, Great Malvern pr.
Hugh Wowyere, Sopwell pr.
Thomas Halywell, of jurisdiction of archbishop of Canterbury, ti. chapel of S. Peter, Tower of London.

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Ordination in his chapel at Prestbury, December 22, 1402, by the Bishop of Hereford.

Acolyte.

Reginald Saye, S. David's dioc.

Subdeacon.

Reginald Saye, ti. Thomas fitz Nicholas, Worc. dioc.

Priest.

William Mortmere, ti. Walter Wattes.

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Ordination of Richard Ewyas, acolyte, by Nicholas, bishop of Dunkeld, ti. Palmers' Guild, Ludlow, December 22, 1403, as also subdeacon and deacon by the same, February 23, 1404.

# THE TRIAL OF WILLIAM SWYNDERBY.

A.D. 1389. *Feb. 10.—Before the bishop of Lincoln.*

Fol. 97. PROCESSUS HABITUS PER REVERENDUM IN CHRISTO PATREM ET DOMINUM, DOMINUM JOHANNEM, DEI GRACIA EPISCOPUM LINCOLNIENSEM, CONTRA QUEMDAM WILLELMUM SWYNDERBY, HERETICUM PRETENDENTEM SE PRESBYTERUM LINCOLNIENSIS DIOCESIS, SEQUITUR IN HEC VERBA :

Universis, etc., Johannes, permissione divina Lincolniensis episcopus, etc., universitati vestre notum facimus per presentes quod nos scrutatis nostris registris actisque et actitatis habitis et factis in eisdem inter cetera comperimus contineri ea que secuntur in hec verba.

Johannes, etc., Lincolniensis episcopus, universis sancte matris ecclesie filiis, salutem in Domino sempiternam. Ad extirpandum, etc.* Datum, etc. In cuius scrutacionis et comparacionis testimonium sigillum nostrum presentibus apposuimus. Datum apud vetus templum Londoniis, x° die mensis Februarii, anno Domini millesimo CCC° octagesimo nono, etc.

*June 30.—Proceedings before bishop Trefnant against William Swynderby.*

ol. 97b. Sequitur processus reverendi patris, domini Johannis Trefnant, etc., contra Willelmum Swynderby in causa heretice pravitatis habitus.

Principis pacis glorioso nomine eiusque consilio cuius nemo consiliarius existet, cuius providencia in sui disposicione non fallitur, invocatis, omnibus et singulis Christi fidelibus infrascriptum nostrum processum visuris vel audituris Johannes, etc., salutem, etc. Quoniam creator omnium rerum, Deus servator iusticie, amator rectitudinis et malicie detestator, ex alta sue providencie specula respiciens filios hominum iam propter primi parentis lapsum ad inhonesta et turpia ac detestanda facinora pronos et declinantes,

* Fasciculi Zizaniorum, pp 334—340 (Rolls Ser.)

A.D. 1389. et ad ipsorum cohibendam maliciam quam nephanda transgressio propagarat, diversos statuit presidentes orbis terre diversis gradibus stabilitos, per quos eorumque providenciam circumspectam humana cohibeatur audacia, tuta sit inter probos innocencia, et ipsis improbis formidine supplicii nocendi facultas et insolencia refrenetur; et cum inter diversa curarum genera que cogitacionibus nostris occurrunt, precipue ut fides catholica nostris prosperetur temporibus et pravitas heretica de finibus fidelium extirpetur, ex commissi nobis officii debito vires nostras extendere maxime obligamur. Quamplurimum igitur fide dignorum Christi fidelium nostre diocesis informacione excitati ad succidendos palmites pestiferos, tanquam oves morbidas incurabili morbo gregem sanum inficere conantes de ipsius gregis medio pastorali cura tollendas, predicatores videlicet, quia verius prevaricatores execrabilis nove secte, Lollardos vulgariter nuncupatos, qui sub simulata quadam sanctitatis specie per loca varia nostre diocesis discurrentes, molientesque scindere tunicam Domini inconsutilem, ecclesie videlicet sancte, et fidei catholice unitatem naviculamque sancti Petri procellosis flatibus lacerare, status videlicet et gradus ecclesiasticos eiusdemque sancte ecclesie determinacionem enervare nitentes, nonnulla heretica, blasphemia, scismatica, ac diffamatoria, sacris canonibus et decretis sanctorum patrum repugnancia, dicere, docere, manutenere, et (quod nephandius est) publice predicare nequiter presumpserunt et presumunt, de die in diem nescientes in semitis iusticie et veritatis dirigere gressus suos, exponendo videlicet sacram scripturam populo ad litteram more moderno aliter quam spiritus sanctus flagitat, ubi vocabula a propriis significacionibus peregrinantur et novas divinari videntur, ubi non sunt iudicanda verba ex sensu quem faciunt sed ex sensu ex quo fiunt, ubi construccio non subjacet legibus Donati, ubi fides remota a racionis argumento sed suis principiis, doctrinis, et dogmatibus publicis et occultis virus scismatum inter clerum et populum ebullire: contra et adversus huiusmodi predicatores, ymmo verius deceptores et nephandos in populo seductores, ex parte Dei et sancte matris ecclesie spirituali gladio insurgentes qui ipsos prudenter feriat et vulneret medicinaliter ad salutem, et presertim Willelmum Swynderby, presbiterum se pretendentem tamquam informatorem huiusmodi perverse doctrine nephandeque in populo seductorem; cui coram nobis personaliter comparenti die Mercurii, videlicet xiiii$^{ta}$ mensis Junii, in ecclesia parochiali de Kyngtone nostre diocesis, anno Domini millesimo trecentesimo nonagesimo primo,

A. D. 1389. nonnullas posiciones et articulos fidem catholicam concernentes apud nos de heresi scismatica et perversis doctrinis suis publicis et occultis vehementer diffamato fecimus ministrari congruis sibi die et loco ad respondendum eisdem de sua eleccione et spontanea voluntate, videlicet die Veneris ultimo eiusdem mensis Junii tunc sequenti apud ecclesiam de Bodenham assignatis. Quorum quidem posicionum et articulorum per nonnullos Christi fideles fideique catholice zelatores ad informandum officium nostrum nobis exhibitorum et ut premittitur, eidem Willelmo Swynderby per nos ministratorum tenor sequitur et est talis.

*Charges against Swynderby laid before the bishop.*

Reverende pater, etc., Johannes, etc., ex parte Christi fidelium, etc., vestre Herefordensis diocesis paternitati vestre dolenter exponitur quod non obstante perfidia plurimorum Lollardorum hic in diocesi vestra nimis diu pullulante noviter supervenit quidam iniquitatis filius, nomine Willelmus Swynderby, qui suis nephandis persuasionibus ac sceleratis conatibus totum statum ecclesiasticum quatenus in eo est, pervertit, et scisma inter clerum et populum suscitat toto posse, et ut vestra reverenda paternitas plenius informetur quis et qualis est idem Willelmus Swynderby, ex parte eorundem Christi fidelium contra eundem Willelmum infrascripti posiciones et articuli eidem paternitati vestre proponuntur et exhibentur, quos si negaverit idem Willelmus, contra ipsum per fide dignos testes et alia legitima documenta iidem posiciones et articuli clarissime probabuntur, ut eadem vestra paternitas hiis probatis faciat et ordinet que vestro incumbunt officio pastorali.

In primis idem Willelmus Swynderby, presbyterum se pretendens, de ceteris articulis et conclusionibus erroneis, scismaticis, et hereticis per ipsum diversis locis et temporibus coram multitudine Christi fidelium predicatis convictus fuit palam et publice, ipsos articulos et conclusiones iuris necessitate revocavit, et abjuravit aliquas ut hereticas et aliquas ut erroneas atque falsas et tales eas fore asseruit, ac credidit quod nullam earundum conclusionum extunc unquam predicaret, doceret, vel affirmaret publice vel occulte, et si contrarium presumeret predicando vel asserendo severitati canonice subjaceret, prout iudicialiter ad sancta Dei evangelia corporale prestitit iuramentum.

A.D. 1389. Fol. 98.

Conclusiones quoque per ipsum Willelmus primo publice dicte et predicate et postea abjurate, ut premittitur, et revocate, continentur superius in processu domini Lincolniensis prout scribuntur ibidem de verbo ad verbum. Exhibite fuerunt subsequenter per prefatos Christi fideles contra dictum Willelmum Swynderby una cum conclusionibus supradictis infrascripte posiciones et articuli quorum tenor talis est:

Item idem Willelmus, non obstantibus premissis revocacione et abjuracione, ad cor non convertens sed de malo in peius pervertens et in sensum reprobum datus ad vestram diocesim divertit et per loca varia discurrendo propria temeritate nonnulla heretica, erronea, blasfemia, et alia diffamatoria sacris canonibus et sancte determinacioni ecclesie catholice contraria et repugnancia predicare et dogmatizare presumpsit que, ubi, et quando inferius magis specifice declarabitur.

Item idem Willelmus, non obstantibus mandatis et monicionibus vestris sigillo vestro sigillatis ac omnibus curatis vestre diocesis directis, continentibus inter cetera quod nullus, cuiuscumque status, gradus, vel condicionis existeret presumeret predicare vel dogmatizare, sacram scripturam populo exponere, in locis sacris vel prophanis infra diocesim vestram sine auctoritate sufficienti, quovis quesito colore, prout in iisdem litteris vestris monitoriis et inhibitoriis, quarum tenor inferius est inscriptus, plenius continetur; quas quidam litteras idem Willelmus recepit ad manus ipsasque legit et de verbo ad verbum in villa de Monemutha de anno Domini M°CCC^mo^ nonagesimo, et sic huiusmodi littere vestre et contente in eis ad veram et indubitatam noticiam eiusdem Willelmi pervenerunt. Idem tamen Willelmus diversis locis et temporibus infra eandem diocesim vestram presumpsit predicare post et contra mandata vestra predicta.

Tenor vero earundem litterarum de quibus supra fit mencio sequitur et est talis:

Johannes, etc., decano et capitulo, etc., abbatibus, prioribus, etc., salutem, etc. Quum aureola doctorilis indifferenter omnibus desuper non paratur nec officium predicandi aliis quam vocatis et specialiter per ecclesiam admissis conceditur, vos omnes et singulos clericos antedictos monemus et requirimus ac vobis omnibus in virtute sancte obediencie firmiter injungimus ne vos

A.D 1389. admittatis quemquam ad predicandum seu ad dogmatizandum fidem catholicam nisi cum auctoritate apostolica vel ab episcopo vestro huiusmodi officium predicandi specialiter fuerit commissum, sed contrarium volentes verbo et facto impedire quantum in vobis erit laboretis, vosque dominos et dominas, milites, domicellos, scutiferos ac omnes infra civitatem et diocesim Herefordensem moram trahentes, cuiuscumque status, gradus est aut preeminencie vel condicionis, rogamus et hortamur in Domino quod verba sequentes Salvatoris caveatis a fermento Phariesorum. Item iuxta
Heb. xiii, 9. apostolum dicentem, *doctrinis variis et peregrinis nolite abduci.* Et iterum secundum apostolum, non moveamini a sensu sanctorum
Rom. xv, 6. patrum antiquorum ne quis vos ullo modo seducat, sed *unanimes uno hore honorificetis Deum.* Sed si qui vos in fidem catholicam informare aut in hac media vita dirigere, quibus id specialiter, ut premittitur, non est commissum, temptaverint, eis audienciam denegetis, eorumque conventiculis interesse recusetis, ac ipsorum dogmata quia prava sunt et perversa evitetis. Contrarium vero in facientes iuxta sacros canones et sanctorum precepta procedere non evitemus. Datum Londoniis in domo habitacionis nostre sub sigillo nostro, penultimo die Decembris, anno Domini M°CCC°lxxxix°.

A.D. 1390. *Heretical statements of Swynderby.*

Item idem Willelmus die Lune, kalendis Augusti, anno Domini M°CCC°xc°, in ecclesia de Whiteney predicando populo tenuit et affirmavit quod nullus prelatus mundi cuiuscumque status, etc., habens curam animarum, existens in mortali peccato audiensque confessionem subditi sui ipsum absolvendo, nichil agit nec ipsum absolvit a peccato suo, vel eciam ipsum subditum publice peccantem corrigendo et propter sua demerita excommunicando non ligat sua sentencia, nisi prelatus ipse fuerit immunis a mortali peccato sicut fuit beatus Petrus cui dedit dominus potestatem ligandi atque solvendi.

Item idem Willelmus in pluribus locis dixit et affirmavit coram pluribus Christi fidelibus quod post verba sacramentalia prolata a sacerdote habente intencionem consecrandi non fit verum corpus Christi in sacramento Eucharistie.

Item quod accidencia non possunt esse in sacramento altaris sine subiecto, et quod panis materialis remanet ibidem communicanti cum corpore Christi in eodem sacramento.

A.D. 1390. Item quod sacerdos existens in mortali peccato non poterit vi verborum sacramentalium corpus Christi conficere, seu aliud quodcumque sacramentum ecclesie perficere nec ecclesie membris ministrare.

Item quod omnes sacerdotes sunt equalis potestatis in omnibus non obstante quod aliqui sint in hoc mundo altioris dignitatis, gradus, vel preeminencie.

Item quod sola contricio delet peccatum, si homo fuerit debite contritus, et omnis vocalis confessio et exterior est superflua et de necessitate salutis non requisita.

Fol. 98b. Item curati inferiores suam potestatem ligandi et solvendi non habent mediante papa vel episcopo sed immediate a Christo et ideo nec papa nec episcopus potest huiusmodi potestatem revocare pro tempore seu loco ad libitum et beneplacitum suum.

Item quod papa non potest huiusmodi indulgencias annuales concedere quia non erunt tot anni usque ad diem iudicii quot continentur in bullis seu indulgenciis papalibus: ex quibus sequitur quod indulgencie non tantum valent quantum sonant et predicantur.

Item quod non est in potestate pape remissionem a pena nec a culpa alicui penitenti concedere.

Item quod conferens elemosinam alicui secundum iudicium suum necessitatem non pacienti peccat sic conferendo.

Item quod non stat in potestate alicuius prelati cuiuscumque religionis private litteras de beneficiis ordinis concedere, nec huiusmodi beneficia concessa prosunt illis quibus conceduntur ad salutem anime.

Item quod idem Willelmus proprie salutis immemor multociens et sepius accessit ad quoddam desertum nemus vocatum Dervaldewode, vestre diocesis, et ibidem in quadam capella non sacra, ymmo prophano tigurio, celebrare, quin verius prophanare, in contemptum clavium propria temeritate presumpsit.

Item idem Willelmus talia eciam presumpsit in quadam capella prophana situata in parco de Neutone juxta villam de Leyntwardyn eiusdem vestre diocesis.

A D 1390. *June 30.—Swynderby appeared before the bishop in Bodenham church and presented certain articles, and retired under a safe-conduct granted to him.*

Die Veneris ultimo mensis Junii, anno supradicto, hora quasi sexta, in dicta ecclesia parochiali de Bodenham, dictus Willelmus Swynderby comparuit personaliter coram nobis, et volens satisfacere termino sibi ut premittitur assignato nonnullas responsiones in quodam papireo quaterno ad dictos articulos per ipsum Willelmum factas et ordinatas coram multitudine Christi fidelium de verbo ad verbum perlegit, nobisque eas pro sufficientibus responsionibus realiter exhibuit asserendo eas fore consonas legi Christi. Quo facto idem Willelmus sine pluri a presencia nostra recessit eo quod promiseramus eidem Willelmo ad instanciam quorundam nobilium liberum accessum, videlicet illo die pro huiusmodi responsionibus exhibendis, ac eciam liberum regressum sine prefixione alicuius termini vel citacione seu aliqua alia offensa in corpore vel in rebus. Tenor vero huiusmodi responsionum per ipsum Willelmum ut premittitur nobis exhibitarum de verbo ad verbum sequitur et est talis.

*The articles presented by Swynderby.*

In ye name of God, Amen. I, William Swynderby, prust unworthy, coveytyng and purposing holy wyth al my herte to be a triewe cristen man, wyth open confession enowelechynge myne open defawtes and unwyse dedes, makyng openly this protestacyon, clepyng God to recorde here byfore oure worschypful bysshoppe John, thurgh the sufferance of God byschoppe of Hereford, with wytnesse of al this puple that it is not myne entente any thinge to say or afferme, to meyntene or defende, that is contrary to holy Wrytte, agens the belefe of holy churche, or that chulde offende the holy determinacyon of Cryste's church or the trewe sentences of holy doctours; and gif I have here byfore thurgh myne unconnyng or dryde or yvel consail ben deceyfed or any thinge seyde, preschyd, holden, meyntened, or taughte contrary to the lawe of God, holy and fully for that tyme forth nowe and efer with fulle wille I revoke it and wyth drawe it as evereyche crysten man schulde, prayinge and byseching to yche cristen man to [whom] this wrytynge schal come to, that gif I oughte erry, as God forbede that I do, or ever errid in any poente contrary to holy Wrytte, that it be hadde and holden of hem as for thinge nohte seyde, and alle the trouyis that I hafe seyde

A D. 1390. accordynge wyth the law of God that thei meyntene hem and stonde by hem for lyfe or deth to Godde's worschyppe as trewe cristen man schulde, submytyng me mekely to the correccion of our byschoppe that here is, or of any other cristen man aftere Criste's lawes and holy Wrytte, in wille efer redy to by amended. And wyth this protestacyon I sey and answere to this conclusyons and artycles that here followe aftur, the wyche ben put to my to answer to.

Ye first is this, that I, William of Swynderby, pretendyng, he seys, myselfe a preste, was judycyally covettyng of certeyne artycles and conclusiones of erroure, false, scismatyke, and heresye by me in diverse places and tymes prechid, he sais, byfore multitude of trewe cristen mene, and the same articles and conclusyons, be nede of lawe revoked and forswore, sum as heresyes and sum as erroures and false, and suche I affermed and belefed hem to by, and that none of hem from that tyme forth I schulde preche, teche, or afferme openly or pryvelye, ne that I schulde make no sermon to the puple, ny preche, but by laweful lefe asked and gotten; and gif I wolde presume ye contrary or affermyng to ye conclues of ye lawe I schulde be buxom as by nede of the lawe I swore. To this I say, wytnessyng God that is in hefen, to my wytte and understondyng that I never preschyd, held, ny taught the conclusiones and articles the whyche falsly of freres were put upon me, and of lecherouse prestes to the bysschoppe of Lincoln. For I was ordeyned be process, thei seyde, of here lawe by ye byschoppe and hysse commyssaryes, so as I deneyd hem, to brynge my purgacion of xiii prestes of gode fame, and so I dyde with a letter and twelfe seles thereby frome the meyre of Leycetre and from trewe burgeyses and thrytty men to wyttenes with me, as
Fol. 99. the duke of Lancastre knywe and herde, the erle of Derby, and other mony grete that weren that tyme [in] the tone, that I never seyd hem, tauhte heme, ny preschyd hem. Bot when I schulde hafe made my purgacyon ther stoden forthe fyfe freres or mo, that sum of hem never sawe me byfore ny herde me, and thre lecheres prestes openly knowen, sum lyfynge in heire lechery twenty yere, men seyden, or more, as by heire childer wes openly knowen, sum of this thei cleppydden denunciatours, and sum weren clepped comprobatours, that weren there falsly forsworne poursyewyng bysyle and cryinge, with many and other frere with great instance, to gif ye dome upon my, to berne my, and

A.D. 1390. bouhten dry wode byfore, as men tolden in that towne, and this sleyhtes and swerynge and money giffynge, as men seyden, with favore of ye byschoppe, be what lawe I wot not, but sothly not by Godes lawe. Thei seyden thi hilde my as convictyd, and myhte nohte hafe forth my purgacyone. So as I fully forsoke hem and never graunted that I seyde hem, over this they maden me to swere nevere to holde heme, teche hem, ne preche hem, priveyly ne apertly, and that I schulde go to certeyn churches to revoke tho conclusions that I never seyde in sclander of me selfe, by gret instaunce of the freres. And so for dryde of deth and fleyschly consail that I hadde I assented, and so I dyd. And also thei maden my to swere that I schuld not preche, by instaunce of the freres, within dyocese withouten licence axid and grauntyd, and never sethen I dyd. And nowe ye same conclusions ben rehersid to me ageyn, whethey by freres conseil I wol not deme, God wot, but in selaunder of me it is, and therefor I wyl answer nowe with Goddys helpe to tho conclusions of the whiche the fyrste ys thys. That men mowen axen heire dettes by charyty, bot in no maner for dette to enprison any man, and that he so emprisonynge is acursyd. Seyd I not but thus. I hafe seyde, and yit sey with protestacion put by fore, that whoso persues his brother with malice pursoues him cruely for dette withoute mercy that faen wolde paye him yef hi might, he synnes agayns Cristes techyng. *Estote misericordes sicut pater vester misericors est.*

S. Luke vi, 36.

The secunde conclusion that fals freres and lecherous prestes puten upon me was this, that yif the parochiens knowen hor curat to ben a lechour, incontinent, and an yvel man, thai owen to withdrawe from hym teithes and elles thai ben fantoures of his synne. Thus I saide noght, but on this wise, and yet I say with protestacion put before; that yef hit be knowen openly to the puple that persones or curates comme to hor benefys be symonye and lyven in notory fornicacioun and dou noght thaire office and hor dewetees to hor parochiens by gode ensample of holy lyf in trewe preschying, levyng, resydence, wendyng away from his cure, occupiet in seculer office; he owes noght to have of the parochians teithes nor offerynges, ny hem owes noght to hold hym for hor curat, ny hem owes noght to geven him teithes, lest thai ben gulty to God of consente and maynteynyng of

A.D. 1390. II Tim. ii, 4. Q. vi, Dist. lxxx.

hore open synne. *Nemo militans Deo implicat se negotiis secularibus*, et q. vi. *Quicumque per pecuniam*, et Dist. lxxx, c. *Siquis.*

Ye thryt conclusion wes this, that freres and prestes puten upon me that tewyes peurly ben almesses and in case that curates ben yvel men, thei mowen leffully be gieffen to other men by temporal lordes, and other temporaltees be done awey from men of the churche actually and openly trespassing. This I seyd not in this termes, but thus I sey with protestacyon made byfore, that hit were mydeful and lyfful to seculer lordes by wey of charyty and power giffen to them of God in defaute of prelates that amenden not by Goddes law cursyd curates that openly mysusen the godes of holy chyrche that ben pore mennes godes and customabully ageyn the lawe of God, the which pore men lordes ben holden to meyntene and defende, to take away and withdrawe from such curates pore mennes godes, the whiche they wrongfuly holden, in helpe of thee pore and heire owen wilful offurrynges and heire bodily almesdedes of worledy godes, and gife them to suche that duwely serfen God in the churche and ben nedy in upberying of that charge that prelates schulden do and don it not: *Alter alterius onera portate et sic adimplebitis legem Christi.* And as anentes taken away by temporalties, I say thus with protestacyon made byfore, that it is lyvefull to kinges, princes, and lordes of the world to take away fro popes, cardinales, fro byschoppes and prelates possessiouns in the chyrche, hore temporalties and hore almes that thai have geven hem upon condicion that thai schulden serve God the better when thai vraly seen that hore gevyngs and hore takyng ben contrary to ye lawe of God, to Cristes lyvyng and his apostels, and namely in that thai taken upon hem, that schulden be next folowers of Crist and his apostels in poreness and mekenesse, to be seculer lordes agaynes the teching of Crist and seint Petre, Luc xxii, *Reges gencium:* et prima Petra v, *neque dominantes in clero.* And namenly when suche temporaltees maken heme the more proude bothe in herte and in aray than thai schulden ben elles, more in strif and debat agayn pees and charytee and evel ensampyl to the world more to by occupiet in worldly byssines. *Omnem sollicitudinem procientes in eum.* And drawes hem from the service of God, from edifying of Cristes chyrche, in empourisshing and makyng las the stat and poyair of kynges, princes, dukes, and lordes that God has sette hem yn, in wrongful oppressyng of

Gal. vi, 2.

I Pet. v, 3.

I Pet. v, 7.

A.D. 1390. comens for unmyghtfulneesse of roialmes, for Paule sais to men of the chyrche whose lore prelates schulden sovamly folewen:
I Tim., vi, 8. *habentes victum et vestitum hiis contenti simus.*

The iiii conclusion is this, that freres puten upon me falsly that an evel curat cursing his sogette for witholdyng of teithes is noght elles bot to take with extorcion wykedly and undewely money from hem. This seid I noght: but thus I seide and yet do with protestacyon mad bifore—that an yvel curat cursing his parochiens unmyghty to pay hore teything with vengeaunce, withoute pitee for his singuler worldly wynning, agayn charytee and noght for hele of hore saules, that hi is holden by his
Fol. 99b. poair resonabely to helpe his nedy parochiens and dos noght of the godes of the chyrche, wykedly and undewely he withholds
S. Luke vi, 38. from hem that is dewe to hem by the lawe of God, *Dimittite*
Rom. xii, 19. *et dimittetur vobis: date et dabitur vobis; michi vindicta; et ego retribuam, dicit Dominus.*

The v conclusion is this, that freres and prestes falsly puten upon my, that no man may curse any man, but yef he wite him curset of God, ne the commers with hym rennen noght yn to sentence of cursyng in any maner. Thus said I noght, bot this I saide, and say with protestacion put byfore, that no man owes to curse any man but for charitee and with charitee:
1 Cor. xvi, 14. *Omnia vestra cum caritate fiant.* And sikerly, I sai that no wrongfull cursyng of pope or any prelat in erthe byndes anentes God. But when thai wrongfully and wytyngly cursen men for that men wil noght do hore singuler wille unresonabely bydding, with hieness of harte and crueltee, stondyng pacience and charitee in him that thai cursen wrongfully, he is blessid of almighty God and thai hemself been curset, Matt. v.: *Beati eritis cum vos*
Ps. cix, 28. *maledixerint homines*, etc., et in psalmo, *Maledicent illi et tu benedices*, et Augustinus, xi, q. iii capitulo *illud.*

The vi conclusion is this, that freres and prestes puten upon my falsly that iche preste may assoil hym that synnes, contricion had, and noghtwithstonding forbeding of the bysshoppe, is holden to preche to the poeple the gospell. Thus I said noght but thus I seide, and yet say with a protestacyon I made byfore, that iche truwe preste may consaile synneful men that shewen to him hore synnes after the witte and connyng that God has geven him to turne fro synne to vertuouse lif: And as touching preching

A D. 1390. of the gospel, I sai that no byshope owes to lette a trewe preste that God has geven grace, witte, and connyng to do that office: for both prestes and deacons that God has ordenet deacon or pruste ben holden by poyair geven hem of God to preche to the poeple the gospell and nomely and sonernly popes, byshoppes, prelates and curates, for this is dewe the people and the parochiens for to have and axe of hem and thai dewely and frely owen to don hit. *Ite: ecce ego mitto vos.* Et Mk. xvi: *Euntes in mundum universum.* Et *Euntes autem predicate.* Et Ysidorus de summo Bono, xliv^to^. Et Chrisostomus, Dist. xxxiiii, cap. *Nolite.* Et Augustinus, Dist. xxxxiiii, cap. *Quisquis.* Et Gregorius in suo pastorali, cap. xxxviii^o^. Et in Tollitano consilio, cap. *Ignorancia.* Et Jeronimus, Dist. lxxxxv, cap. *Ecce ego.*

Luke x. 3.
Matt x. 7.

The vii conclusion is this, that freres and prestes falsly puten upon me that a preste takyng any thing for annuel thorgh covenant, in that he is scismatik and curset. This said I never in this termes. But thus I said, and say with protestacyon put byfore: that no preste owes to selle by bargaynyng and covenant his gostly travail, ne hys masses, ne Godes word, ne halywynges, baptisme, ne conferming, orders yevyng, for weddynges, for shrifte, for housel, or for enoytyng, any worldly mennes rewarde to axe or take for thise or for any of thise, or for any gostly thyng, he erres and does simonie. Ut patet primo ii, cap. *Nullus.* Et ex consilio Triburenti, cap. *Dictum est.* Et Christus in evangelio *Vendentes et ementes ejecit de templo.*

Matt. xxi. 12.

The viii conclusion is this, that freres and prestes puten unto me falsly, saying that I bileve sadely, as my sel says that iche preste being in dedly synne yef [he] put hym to mak Cristes body, rather he does ydolatrie than makes it. Thus saide I noght, but thus I said and yet say with a protestacyon put byfore, that what preste that puttes hymselfe presumptuously and unworthyly in dedly synne wyttyngly to ministre and to receyve that holy sacrament and so recordes hit cursedly and dampnabely, he receives his damnacion: *Qui manducat et bibit indigne judicium sibi manducat et bibit.*

1 Cor. xi. 29.

The ix conclusion ys this, that freres and prestes falsly putten upon me, that no preste entres into any hous but evel for to trete the wif, the doughter, or the wenche, and therfore thai saiden that I preyede the people that housbondes schulden

A.D. 1390. bewar that thai soeffre no preste to enter into hore house. And yef I halde ysait thus, then hadde I prayet agayn myself, for I comme often into mennes houses. But thus I seide, and yet I do, praying cristen men to bewar that thai norisshe ne maintene no lecherous preste in hore synnes, for ther be yer, as men well knowen, thai ben maintenet in moni plas, continuing homly with hore wymmyn. And iche yer men sayn that thai payen therefore a certein to the bysehoppes almes. Et ideo (ait Isydorus) xi, iiii: *Qui consentit peccantibus et defendit alium deliquentem maledictus erit apud Deum et homines.*

The x conclusion is this, that freres and prestes puten upon me falsly, that a child is noght verily baptizet yef the prest that baptizeth, the godfadur, or the godmodur ben in dedly synne. God wote in hefne thai saide ful fals. But this I saide, and yet I say, that the prayers that an evel preste prayes, livyng in lechery or open dedly synne, over the schild when hit schal be folewet ben noght so acceptable to God as ben the prayers of a gode preste, and evere the better and clenner the preste is, the godfadur and godmodur, the more graciously God wil here hem, ef al thai ben noght grettest ni most riche in this world. Unde Gregorius prima, q. vii cap. *In gravibus: Cum is qui displicet ad intercedendum peccator admittitur irati animus procul dubio ad deteriora provocatur.*

The xi conclusion ys this, that freres and prestes puten upon me falsly, that no man livyng agayn the lawe of God is a preste, howe ever hi were ordinet preste of any byschoppe. Certes this is fals: for I saide never this in this termes. But thus I saide, and thus I say with a protestacyon put before, that what evere pope or cardinal, bysshope, preste, or any prelat of the chyrche comes to his stat or dignitee be symoniee and in symonye occupes that office and holy chyrche godes, I say that he is a theof that he the dome of God comes but to stele and
S. John x. kulle. *Fur non venit nisi ut furetur et mactet et perdat.* And forther more I say that what pope, cardinal, bysshop, prelate, or preste in maner of livyng or teching or lawe making contraries Cristes livyng and his lawes, or any other grounde puten in rewelyng of the chyrche of Criste, but Crist and his lawe, is veray
Fol. 100. antichrist, adversare of Jesus Crist and his apostles. *Aliud fundamentum nemo potest ponere praeter id quod positum est quod*

A.D. 1390. *est Cristus.* Et prima q. iii in cap. *Siquis.* Et p. q. vi cap. *Quicumque.*

But this worschipful fadur, bishoppe of Hereford, that here is, sais thus in his wryting, that I, William of Swynderby, noghtwithstonding the foresaide revocacion and abjuracion, noght settyng atte herte, but from evel to worse, he sais, periltyng to his diocese, hi sais, I come rennying aboute to divers places, and bi myn owne folie, hi sais, that I have presumet to preche mony heresies, erroures, blasphemes, scismes, and other diffames and to holy canons and determinacyons of holy chyrche contrarie and repugnante, wheche, where, and whenne withynne forth more speciale hit schall be schewete that ye ben enformet that I have presumet in divers places in youre diocise to preche heresies, erroures, blasphemes, scismes, and other diffames. And, sire, al the contree knowes whether this be sothe or noght: for, sire, I presumede noght, sethen hit is the office of prieste be the lawe of Criste to preche the gospell. In noght I dede hit for presumpcyon, but for the charge that I have of God by presthode, yef al I be unworthy, and to the worchippe of God and help of cristen soules freely withoute gedering of hore godes for my presching, yef I erred in this I wil be emendet; and, sire, touching your mandement that ye senden to me was sende non. And, sire, I made nevere yet disobedience unto yowe in to youre ministres, and yef al I hadde, me owes more to obeische to God than to yowe, in that ye bidden contrary to Crist is bydding. And, sire, as ye sayn that I hadde no mind of my hele hit is to lightly demet, for God forbede, but yef [I] thurghly hele more than in your biddynges, for God wot for hele I dede hit of my and of the people, and that was in my mynde. But, sire, hit semes me that ye chorge noght be evidence of the punyschyng, so gretley the brekyng of God is hestes as ye don of youre owne. And sire, yif it be youre wille in defaute that the puple wanted yowe to teche them, and hore curates dede noght be the desir of the people that wern hongry and firsty afture Goddes word, ich on to bere up others charge as Goddes lawe biddes, I presched noghte for the . . . . sire in fulfullyng of the obedience that Goddes lawe beddes me do. In excusyng of meselfe to yow of that ye blame me of, in open schewyng to holy chyrche, with the protestacyon that I furst made, I enswer thus to the articles that ye have pute to me:

A.D. 1390. The first is this, that I, William of Swynderby, the Monday the kalende of August, the yer of our lord MCCClxxxix, presching to the people in the chirche of Witteney of youre diocise helde and affermede, as ye sayn, that no prelayd of the world, of what stade or degree that he be, havyng cure of soules, beying in dedly synne, and herying confession of his suget, dos nought in assoylyng him ne he assoiles him noght of his synne. And also in emendyng suget openly synnyng and him for his desertes cursyng, his sentence byndes noght. But yef that prelat be as clene out of dedly synne as was seint Petre, to whom our lord gaf poair of byndyng and unbyndyng. I never thoughte this, ny spak this, ne preched this, ne herde this, to the tyme that I saghe hit writen in our bok, and that wil witnesse the lord of the toun that has the same sermon writen, and mony gentiles and other that herden me that day. But thus I sayde, and thus I with protestacyon mad bifore, that ther is no mon, pope, ne bysshope, prelat, ne curat that byndes sothely, verayly, and gostly, but in as myche as his byndyng or unbyndyng accordes with the lawes of heven that God gaf to Petre. And as sanct Gregory sais, that poair han thai only that hold togeder the ensample of the apostles with hore teching. *Illi soli in hac carne positi ligandi atque solvendi potestatem habent, sicut sancti apostoli qui eorum exempla simul cum doctrina tenent.* Gregorius libro quarto sententiarum.

The secunde article that is put upon me is this, that I schulde have saide, presched, and affermed in mony places before mony trewe men of Crist, that aftur the sacramental wordes said of the prust havyng entencion of consecracion, that in the sacrament of Goddes body is not verray Goddes body. This said I never, God wot, and trewe men that have herde me.

The third article is this, that our bysshope puttes upon me that I schulde have said in mony places and affirmed that accidentes mowe noght be in the sacrament of the auter withoute subicit, and that material bred leves ther with Goddes body in the same sacrament. This conclusion have I nought holden ne taught ne preschyde, for I have noght medled my of that matier, me wytte suffiseth noght therto. But here I telle me believe with protestacion put byfore, that the sacrament of the auter mad be vertue of hevenly wordes that Crist himselfe saide in the cene when hi made this sacrament, that hit is brede and

A.D. 1390. Cristes body, so as Crist himselfe sais in the gospell, and as seint Paule sais, and as doctores in the commen lawe have determinet to this sentence. Mt. xxvi. Mk. xiv. Luc xxii. Prima ad Cor. x and xi de conseer. Dist. ii *panis et de conseer.* Dist. ii *corpus* Johannis vi *verus panis.*

The iv article is this, that our bysshope accuseth [me] of that I schuld have preched aboute and saide that a prest beying in dedly synne may noght by the strengeth of the sacramental wordes make Gode's body, or non other sacrament of the chyrche performe ne ministre hem to members of the [chyrche]. Thus I said never, thoughte hit, preched hit, ne taughte hit, for wel I wot the wykednesse of the prust may appaire no verry sacrament, but ye wykednesse of the pruste appaires himselven and all that for boldenes and ensample of his synne liven the werse agayn Goddes lawe. Unde Greg. Et *si sacerdos in peccatis fuerit totus populus ad peccandum convertitur.*

The v article it this, that oure bysshope puts unto me that all prestes ben of even poair in all thynges, noghtwithstondyng that summe in this world ben of hier dignitee or more passing in hienesse of digree. Certes no mon wold say thus, as I suppose, no more dede I, ne never herde it that I wot of. But thus I say withprotestacion made byfore, that what preste lyves most holily next folwyng the lawe of God, he is moste lovet of God and most profitable to the chirche, yef men speken of worldly poair and lordschippes and worldly worschyppes with other vices that regnen therynne. What prest that desires and hast most
Fol. 100b. hereof, in what degree so he be hi, is most antichrist of all the prestes that ben in erthe. Unde Augustinus ad Valerium scribens ait. *Nichil est in hac vita et maxime hoc tempore et facilius et levius et hominibus acceptabilius episcopi, presbiteri, aut decani officiis: sed si perfunctorie aut adulatorie, nichil apud Deum miserabilius aut tristius aut dampnabilius.*

The vi article is this, that only contricion does away synne, yef a man be dewely contrit, and all outeward confession bi worde is superfluc and noght required of nede of helth. This conclusion saide I never that I knowe of. But this I say with protestacion put before, that verray contricion of hert that is never withoute charitee and grace dos away all synnes befor don of that mon that is verraily contrite, and al trew confession

A D. 1390. mad be mouthe outewarde to a wise preste and gode profites moch to mon, and hit is nedefull and helping that men schewe thaire lif to suche, tristyng fully to Godes mercy, and that he forgeves thi synne. Unde Augustinus de confessione, Dist. iiii^ta. *Nemo tollit peccata mundi nisi solus Christus, qui est agnus tollens peccata mundi.*

The vii article is this, that I schuld sai that lower curates have noght here poyare of byndyng and assoyling by mene of pope and byschope, but of Crist without mene. And therefore nether pope ne byschope mae revoke suche maner poaire for tyme or place at hore wille. Thus said I noght, but noght for thy hit semes me thus that no mon schulde graunte anything afture his owne wille gostly ne bodely, but everiche mon schuld be wel aviset that hi graunte nothing, but yif hit be ye wille of God that I so graunte it, and hit is no doute that ne God grauntes poair on mony wise be mene persons as he dos antichrist to torment Cristes people. Unde S. Johannes xix, ait Pilatus *nescis quia potestatem habeo dimittere te; et Cristus, non haberes in me potestatem adversum me ullam nisi esset tibi datum desuper.*

The viii article that oure bysshope putes to me is this, that I schuld say that the pope may noght graunte suche maner indulgence of yeres, for ther schul not be so mony yeres unto the day of doom as been contenet in his bulles, or in the popes indulgences whereof hit folwes that indulgens ben noght so myche worth, as thai sonnen and ben presched. This article I saide not thus. But I sai that the pope may graunte indulgens writen in his letter of yeres al so for sooth as hi may graunte him in Goddes lawe so far to graunte and ferther noght, yeres may hi graunte no mo than God has set, yef indulgence ben forgevenes of synne I wot wel only God forgeves synne, yef hit be relessyng of peynes in purgatorie ordenet of God, yef God haf bedon him relese so mony or ordenet that he shul relesse so mony, he may thenne relese hem, yef hit be in his owne disposing to relese as him likes and how mych, than may he destruy purgatorie and late none comen thier and relese his own payne as charitee. Wel, so hit symes hi may be siker to be sauet yif himself liste. Yef any go to purgatorie then it symes he failles charitee. Yef bulles ben the indulgens that men bringen from the courte than ben thai noght so myche worth as thai costen

A D. 1390. there, for lyghtly thai myghte be lost, drenchede, or brende, or a rat myghte eten hem, his indulgence then were lost. Therfor, syre, have me excuset. I know noght thys termes. Tage me this termes by Goddes lawe and trewely I wel lern hem.

The ix article is this, that I schuld av saet that hit is not in the pope's poair to graunte to any mon doyng penance remission from payne ne from blame. Lewed I am, but this article said I noght thus lewedly. But thus I say that, sethen hit is only dewe to God to geve and to graunte *plenam remissionem* from peynes and from blame, that whatever he by pope or other that presumptuously mistakes upon hem that poyar that is only dewe to God, in that in as myche as in hym is hi makes himself Cryst, and blasphemeth God as Lucifer dede when he said: *Ascendam et ero filius Altissimi.* Forther I say, yef the pope hold men of armes in maynteynyng his temporaltees and lordschippe to venge him on hem that gylten and offenden him and gives remissione to feghte and to sle hem that contrarien hem, as men saiden he dede by the bysshope of Northwyche, noght putyng his swerd into his schethe
John xviii, 11. as God comaundede Petre, *Mitte*, etc., he is Antecristus: for he dos contrary to the maundementes of Jesu that bad Petre forgeve to his brother seventy sithes seven sithes. *Si peccaverit in*
Matt. xviii, 22. *me frater meus quociens dimittam ei? septies.* Et Cristus: *Non dico tibi septies sed septuagesies septies.*

The x article is this, that our bysschope puttes to me that I schuld have said that a mon gevyng his almes to any mon aftur his dome, noght havyng nede, synnes so gevyng. This article sothely I sayd noght in this termes. But of this mater I have spoken, and wil with protestacion made byfore on this wise, that hit is medefull to yeve almes to yche mon that axeth hit bodyli or gostly, but noght to yeve to ich schameles beggar strong and myghty of body to gete his lyflode levefull and wil noght, in what degree so he be, men owen noght to yeve to suche on that he onresoneble axeth for, yef he geve hit to hym wytyngly
Ecclus. xii, 1. he synnes as fautour of his ydelnesshe. Unde Sap. xii: *Si benefeceris scito cui benefeceris et erit gracia in bonis tuis multa.*

The xi article is this that is put to me, that I schuld have sayde that hit is not in the poair of any prelate of whatever private religion to graunte lettres of the gode dedes of hore order, ne such benefices grauntet profites noght to hel of soules

A D 1390. to hem that thay ben graunted to. I saide never thus in this termes. But thus I say with protestacyon, that prelates of private religion mowen graunte lettres of the gode dedes of hore ordre, but the gostly mede that comes of gode dedes thai mowe
Fol. 101. noght graunte for this is only propret to God, and yef thai blynde the poeple in misbileve for hor worldly wynnyng, wytyngly bi hetyng hem of hore awne graunte gostly medes in heven be hore lettres and hore seal, uncertein who schal be dampnet, but make the people bolder to synne be truste of hore prayeres, hit is non hele to the soules but harmes to that one and to that
Rom. ii, 6 other, for God schal yelde to ichon aftur hore werkes: *Ipse reddet unicumque secundum opera sua.*

The xii article is this, that oure byschoppe putes to me that I mony tymes and ofte have comen, he sais, to a desert wode cleped Derwaldeswode of his diocese, and there in a chapell noght halwed but a curset schepherdeshutte be myne owne foly, he says, have presumet to syng but rather to curse in contempte off the keyes. Hereto I say that this is falsely put upon me of hem that tolde yow this—for hit is a chapel where a prest synges certain dayes in the yere with great solempnitee, and certes I song never thereynne sethen I was borne ynto this world.

The xiii article is this, that I should also presume to syng in an unhallwet chapel that stondes in the park of Neuton besides the toun of Leintwardy of his same diocese. Trwely I wot not where that place stondes.

The xiiii article is this, that I schuld say that no mon owes to swere for any thing, but simplely withoughten othe to afferme or to denye, and yef hi swere he synnes. This article sayd I noght thot I have mynde of in this maner. But oft I haf said, and yet wil, that men schuld not swere be any creature be ye lawe of God, and that no mon schuld swere in ydel, as wilnygh all the poeple useth. And therefore, me thinkes, hit is no nede to conforte the poeple in swering, for from the olde unto the yonge and namely men of holy churche breken this heste and fewe byshopes pursuen hem byfore.

The xv article is this, that I schuld have taught to trewe men of Crist that on no maner thai schuld worschipe the ymage

A D. 1390. of him that was don on the croys, or the ymage of the blesset maide his moder, or of other santes, ynto honor and worschipe of the same ordenet in the mynde of hem. And ofte sithes the worscheper of suche ymages he has reprovet, sayng and strongly affermyng that churchemen synnen and don ydolatrie. This conclusion have I not said in this termes. But this I say with protestacyon, that God comandes in his lawe in diverse places: Exod. xx^m^, Levit. xix^o^ and xxvi^to^, Deut. v^o^ and vii^to^, Thobie primo, Baruc vi^ti^, II Corinth x^o^, Ysod. xlv, Jer. ii, vi^o^, viii, et x, xxii, et ulterius, Sap. xiii and xiiii and xx, Mt. v, and Chron. iiii^to^ et in primo, that mon schal noght worschipen graven ymages that ben the werkes of monnes hondes. And also he byddes that mon schuld noght mak to him graven ymages ny likenes of the thinkes that ben in hevene, to that ende to worschipen hem sethen nether God, ny Crist be his monhede, gafe never comandement to make this ymages ne expresse consail, ne his apostuls in al his lawe no to worschippe suche that ben mad. But wel I wot that be mennes owne relacion that have misbilevet in hem that mony men synnen in maumetrie worschypyng suche dede ymages: noght forthi, to tho men ben ymages goode to wham thai ben bot kalenders and thurgh the sight of him thai knowen the better and worschypen ofte God and his saintes. And to suche men thai don harme that setten hor hope and truste in hem or don any worschyppe to hem agaynes Goddes lawe and his heste: S. Gregorius in Registro suo libro x^o^ in Epistola ad Serenum Episcopum: *Siquis ymagines facere voluerit minime prohibe; adorare omnino vita. Sed hoc sollicite fraternitas tua admoneat ut ex visione rei geste ardorem compunctionis percipiant ut in adoracione totius Trinitatis prosternantur.*

This conclusions, pointes, and articles that I have onder protestacyon in this bok affermet I will stond be hem and maentyne hem with the grace of almyghty God to the tyme that the contrary be provet verayly be Goddes lawe, and this protestacyon I mak for my fayth and me beleve as I dede at the begynnyng, that whenever this worchipful fadur or any other true cristen mon schewes me verayly be Goddes lawe the contrury of this or any of this, I wil holly forsak hem and tak me to the verray trouthe and better onderstondyng of wiser men, evermor redy to be amendet be the lawe of Jesus Crist, and be a trewe

A.D. 1390. cristen mon and faithfull sone of holy church. And of thise I bysyche yow all to bere wittenesse where ye comen.

*Swynderby concealed himself to avoid a citation from the bishop.*

Subsequenter vero quia fidedignorum relacione recepimus quod idem Willelmus Swynderby latitabat quominus posset in propria persona citari ipsum Willelmum viis et modis per edictum publicum ad instar albi pictoris in ecclesia nostra cathedrali Herefordensi et parochialibus ecclesiis de Kyngtone, Crofte, et Whitney nostre diocesis, ubi idem Willelmus solebat commorari, citari fecimus prout et quemadmodum in nostro citatorio continetur. Cuius tenor sequitur in hec verba.

A.D. 1391 *July 5.—Form of citation to Swynderby issued through the parochial clergy.*

Johannes, dilectis filiis, decano nostro de Leomestre, et rectoribus de Crofte et Almaly et Whyteney, necnon vicariis de Kyngtone, Yardesley, et Monemonth, Clyfford, ac altaris sancti Johannis in ecclesia nostra cathedrali Herefordensis, ceterisque decanis rectoribus, vicariis, etc., salutem, etc. Vobis committimus, etc., quatinus Willelmum Swynderby presbiterum se pretendentem citetis seu citari faciatis peremptorie et sub excommunicacionis pena quod compareat coram nobis etc., vicesimo die instantis mensis Julii apud Ledebury North cum continuacione dierum sequentium eciam in aliis locis sibi forte assignandis si expediat usque ad plenariam discussionem sibi oppositorum et opponendorum ad sufficiencius respondendum nonnullis posicionibus et articulis fidem catholicam et sancte matris ecclesie determinacionem continentibus eidem Willelmo exhibitis et ministratis, necnon ad videndum et audiendum nonnullas per ipsum publice iudicialiter coram nobis et magna multitudine Christi fidelium confessatas eciam in scriptis tanquam heretica, falsa, scismatica, et erronea dampnari, et ad videndum et audiendum posiciones et articulos per ipsum Willelmum negatos et per testes fide dignos et alias legitimas probaciones contra eundem Willelmum probari, et ad subeundum propter sua falsa dogmata etc., quod iusticia suadebit vel dicendum causam quare premissa minime fieri debeant.

Fol. 101b. Et si idem Willelmus latitaverit vel aliter in propria persona non poterit sic citari volumus quod in ecclesiis vestris, cum maior

A.D. 1391. multitudo populi ibidem convenerit ad divina, et publice alta et intelligibili voce ipsum Willelmum peremptorie ad premissa citari curetis certificando eundem Willelmum quod, sive predictis die et loco comparere curaverit sive non, nos tamen ad premissa contra eundem Willelmum procedemus iuxta legitimas sancciones, iusticia mediante, ipsius Willelmi absencia seu contumacia non obstante. Volumus insuper si idem Willelmus comparuerit eisdem die et loco ut premittitur coram vobis ipsum benigne audire ipsumque honeste et favorabiliter, quantum cum Deo poterimus, tractare cum libera licencia accedendi et recedendi ad sui naturalem libertatem sine ulla offensa in corpore vel in rebus. Et de hiis que feceritis, etc. Datum apud Temdebury sub sigillo nostro, quinto die mensis Julii, anno Domini M°CCC^mo^xc° primo, etc.

*July 20.—Swynderby, cited to appear in the church of Ledbury North, sends a written document only, and is further cited to Pontesbury church.*

Die Jovis xx^mo^ mensis Julii, anno Domini supradicto nos in ecclesia parochiali de Lydbury North supradicta hora quasi sexta sedentes facta nobis relacione qualiter prefatus Willelmus fuerat personaliter apprehensus et legitime citatus, eundem Willelmum publice in iudicio tunc ibidem fecimus evocari ad audiendum, etc., ea ad que fuerat superius citatus et alia facienda que iusticia suaderet. Qui quidem Willelmus per se vel per procuratorem minime comparere curavit sed per nudum ministrum cuius nomen ignoramus quandam cedulam papiream in modum indenture dentatam ad excusandum se nobis transmisit, cuius tenor inferius subsequetur, qua quidem cedula visa, lecta, etc., ipsum Willelmum sepius vocatum et diucius usque ad horam debitam expectatum, nullo modo comparentem decrevimus merito contumacem et in ipsius contumaciam assignavimus sibi xxix diem eiusdem mensis Julii in ecclesia de Ponsbury ad comparendum coram nobis cum securitate premissa ad videndum sufficiencius huiusmodi articulos et alias audiendum etc., prout superius annotatur.

*The contents of the document sent by Swynderby.*

Al maner of reverences and of worchippes that a symple preste oweth to don to his worschypfull byschope and curat of his soule. It is, I do me to understonde, that ye have sende owte

A.D. 1391. letters to sommone me for to appere byfor yow at Ledebury, the xx day of Julye, to answer to certeynes materes that touchen my feyth: of the whych letters I merveyle myche, for ye wyten wel that I hafe comme to yow when ye sende not aftur me, as to Pembrugge and to other places where that ye have ben to hafe conversed with yow of suche maters and to hafe ben enfourmed of hem by you yif that I hadde any thinge erred; I come also at yowre owen byddyng withouten somnes and knowelechid openly what I had sayde and what I foled in such maters and sayde pleynly rihte, as I say now, that I am redy to ben amendyd thrugh youre informacyon be Goddes lawe yif I hafe in any thinge erred, and sithen ye han founden no rebelnesse in me I merveyle why ye han sende owte so scharpe letters for me, and sith ye han the cure of my soule and as I hope ye willen confourme yow to Criste that was schepperd of us alle that come not to rewlen us with sterneschippe ne with seculer power, but put his life for our soules, I bysyche yow mekely that ye hafe me excused of me commyng to Ledebury: for it is certifiede me be me frendes that I hafe many enemeyes that liggen in awayte for me, and also yt is told me that the kynges commyssion is ycommen for me and cried in townes, and baylefes charged to tak me yif thai mowen and puten me in prisone. And I knowe the freleness of myselfe and seynge how Petre, that muche lofed Crist, forsok him for drede, and many gret clerkes for durese of prison han fallen away from trowye, and summe welny lost heire wytes, and herefor also I dryde to come into the schire or owte of the schyre ther as I am not knowen, and sithen that ye knowen that a schephierdes office is to vysyten his schepe and to seche hem that ben wente owte of the wey and to hele hem that ben seke, I pray yow takey kepe to youre owen godenesse, youre offyce and youre charge to my uncomyngnesse, myn unmyhte, and my frelenesse, and hafey pyte on me, and, yif ye comen nyh me there as I durste wel come to yow, I wold by redy to come to yow withouten somnes to taken youre informacyon after Cristes love, or yif ye han founden in my confession any many erroure ageyn Cristes techynge I wold byseche you mekely to send it me wryten, as I sende yow at youre comandidment my confession writen, and yif I se that I hafe erred ageyn Goddes lawe I wil be amendeyd be yow as I have saide yow herbyfor. Criste, that is prynce of schepherdes, kepe yow from yuele and brynge yow to blysse.

A. D. 1391. *July 29.—W. Swynderby, not appearing before the bishop at Pontesbury is further cited to present himself at Cleobury Mortimer.*

Die sabbati, videlicet xxix° mensis Julii, anno Domini supradicto, nos Johannes, etc., in ecclesia de Pontesbury, hora sexta vel quasi pro tribunali sedentes, prefatum Willelmum Swynderby fecimus publice evocari ut iuxta eiusdem termini assignacionem compareret coram nobis ad respondendum predictis articulis sufficiencius et ad declarandum eosdem articulos, prout obscuritas ipsius responsionum merito exigebat. Et quia idem Willelmus preconizatus et diucius usque ad horam debitam expectatus
Fol. 102. nullo modo comparere curavit, ipsum pronunciavimus contumacem et in ipsius contumacia ad convincendam eius maliciam et ex superhabundanti, viii diem mensis Augusti proxime tunc sequentis, apud Cleobury Mortimere eiusdem nostre diocesis eidem Willelmo ad idem duximus assignandam et assignavimus.

*Aug. 8.—In his absence at Cleobury Mortimer he is further cited to appear at Whitbourne.*

Die Martis, videlicet viii° Augusti, anno supradicto, nos Johannes, etc., in ecclesia de Cleobury Mortimere, hora quasi vi^ta^ pro tribunali sedentes, supradictum Willelmum Swynderby sepius publice evocari fecimus ad facienda et recipienda circa premissa iuxta eiusdem diei assignacionem quod iusticia suaderet, qui quidem Willelmus nullo modo comparere curavit; unde nos ipsum Willelmum vocatum, etc., nullo modo comparentem reputavimus merito contumacem et in ipsius contumaciam xvi diem eiusdem mensis Augusti proximo tunc sequentem in ecclesia parochiali de Whiteborne assignavimus ad producenda et produci videnda omnia iura, munimenta et alia genera probacionum eciam testes produci, admitti et iurare videnda, per quos et que intendimus probare articulos supradictos vel saltem aliquos ex eisdem.

*Aug. 16.—On his non-appearance at Whitbourne, certain evidence was produced, and the 2nd September was fixed for Swynderby to bring forward his defence.*

Die mensis xvi mensis Augusti, anno supradicto, nos Johannes, episcopus, in ecclesia parochiali de Whyteborne, pro tribunali sedentes supradictum Willelmum Swynderby sepius evocari fecimus,

A.D. 1391. qui nullo modo comparere curavit, quem propterea sic vocatum, etc., nullo modo comparentem pronunciavimus contumacem, quendam processum coram reverendo, etc. Johanne, episcopo Lincolniensi, contra eundem Willelmum aliter factum, appensione sigilli eiusdem patris roboratum, cuius tenor de verbo ad verbum superius continetur, per nonnullos Christi fideles fideique catholice zelatores nostre diocesis recepimus. Qui quidem Christi fideles produxerunt discretos viros, dominos Willelmum Lebyot, rectorem ecclesie parochialis de Kynarsley, necnon Edwardum Waterden, capellanum parochialem capelle de Bettus, ac Rogerum Newtone, et Hugonem Schappert, layeos, nostre diocesis, petendo per nos cum instancia ipsos in testes admitti ad probandum aliquos de predictis articulis, quos et eorum iuramenta, etc., in ipsius Willelmi Sywnderby contumaciam admisimus et in propria persona ipsos, etc., examinavimus, quorum dicta et deposiciones inferius inseruntur. Et ad instanciam eorundem secundum diem mensis Septembris proximi tunc sequentis eidem Willelmo Swynderby ad dicendum, etc., in eadem ecclesia de Whiteborne assignavimus, copiam huiusmodi productorum et deposicionum testium sibi fieri decernentes.

Attestaciones et dicta testium superius nominatorum sequuntur in hec verba.

*Aug. 26.—The evidence of William Lebyot, rector of Kinnersley.*

Die xxvi° mensis Augusti, anno supradicto, in ecclesia de Whiteborne, venerabilis et discretus vir, dominus Willelmus Lebyot, rector parochialis ecclesie de Kynardesley, testis pro parte nonnullorum Christi fidelium contra Willelmum Swynderby productus et per reverendum, etc., Johannem episcopum admissus et iuratus de perhibendo testimonium veritati super articulis ut premittitur contra eundem Willelmum datis, postpositis prece, precio, amore, timore, odio, et favore, deposuit ut sequitur et super articulo qui sic incipit, *item idem Willelmus die Lune, videlicet kalendis Augusti*, etc., dixit quod contenta in articulo sunt vera, videlicet quod idem Willelmus Swynderby predicando tenuit et affirmavit in omnibus et per omnia in effectu, excepto quod idem Willelmus predicavit in Anglicis verbis et articulus est in Latinis, causam sciencie reddens qui tunc ibidem interfuit et sermonem dicti Willelmi prout articulatur a principio usque ad finem audivit.

A.D. 1391 *And Edward Waterden, chaplain.*

Item eidem die et loco dominus Edwardus Waterden, capellanus, testis productus, iuratus et ut premittitur examinatus deposuit et dixit concorditer in effectu cum predicto domino Willelmo conteste suo supradicto.

*And Roger Newton.*

Item Rogerus Newton, laycus, etatis xl annorum, ut dixit, et ut ex eius aspectu verisimiliter apparebat, libere condicionis ut asseruit, testis ut supra productus, iuratus, etc., super articulo sic incipiente, *item idem Willelmus talia eciam presumpsit, etc.*, dixit quod pluries interfuit in capella de Newton, et audivit missas dicti Willelmi Swynderby, diversis diebus, videlicet in festo beate Marie, anno Domini M°CCC°xc°, et aliis diebus in presencia multorum de quorum nominibus non recordatur; interrogatus utrum illa capella sit sacrata vel non, dicit quod ignorat sed bene scit quod antequam idem Willelmus veniret ad celebrandum in eadem et post recessum eiusdem porci solebant pernoctare et in estu dierum jacere in eadem.

*And Hugh Scheppert.*

Item Hugh Scheppert de Newton, xxvi annorum etatis sue, et verisimiliter libere condicionis, etc., super eodem articulo concordat in deponendo in omnibus cum suo conteste supra proxime.

*On September 2 Swynderby failed to appear at Whitborne, and was cited for the 3rd of October.*

Die sabbati, secunda mensis Septembris, anno Domini supradicto, nos Johannes in ecclesia de Whiteborne, hora sexta pro tribunali sedentes, prefatum Willelmum Swynderby, publice vocari et preconizari fecimus quod compareret coram nobis ad dicendum, etc. Qui quidem Willelmus comparere non curavit nec aliquid verbo vel in scriptis proposuit nec exhibuit: unde nos ipsum Willelmum licet preconizatum, etc., pronunciavimus prout erat merito contumacem, et in eius contumaciam terciam diem mensis
Fol. 102b. Octobris proximi sequentis in ecclesia nostra Herefordensi ad audiendum sentenciam in hoc negocio heretice pravitatis, etc., duximus assignandam. Et ex habundanti litteras nostras ad

A.D. 1391. citandum dictum Willelmum ad prefatum diem, locum et actum direximus in hec verba.

*Mandate to the clergy to cite Swynderby.*

Johannes, etc., dilectis filiis, decano de Leomestre ac rectoribus de Crofte, et Almaly ac Whytney, et vicariis de Kyngtone, Erdesley, Wyggemor, Monemuthe, Clyfford, et altaris sancti Johannis in ecclesia nostra cathedrali ceterisque, etc., salutem, etc. Vobis committimus, etc., quatinus Willelmum Swynderby, presbiterum, etc., pretendentem, citetis, etc., quod compareat coram nobis seu commissariis nostris personaliter tercio die mensis Octobris proxime futuro in ecclesia nostra cathedrali cum continuacione, etc., ad audiendum sentenciam ferri, etc., in causa fidei contra Willelmum coram nobis aliquamdiu agitata, vel dicendum causam quare premissa minime fieri debeant: et si idem Willelmus latitaverit vel aliter in propria persona non poterit sic citari volumus quod in ecclesiis vestris, etc., publice ipsum Willelmum ad premissa peremptorie citare curetis certificando eundem Willelmum quod sive predictis die et loco comparere curaverit sive non nos tamen ad premissa procedemus, etc., ipsius Willelmi absencia seu contumacia non obstante: nolentes tamen culpas per vindictam deleri in quibus vigorem possimus temperamento clemencie mitigare, sed ardenti pocius desiderio cupientes eundem Willelmum per omnem primo mansuetudinis benignitatem a suis perniciosis excessibus ad veram revocare salutem et a tam periculoso erroris devio ad quod dampnabilis cecitas ipsum duxit ad veram ortodoxe fidei recognicionem et callem reducere veritatis, volumus quod si idem Willelmus compareat aliqua die vel hora ante diem terciam mensis Octobris interim coram nobis ipsum benigne audiemus ipsumque honeste et favorabiliter quantum in Deo poterimus tractabimus cum libera licencia accedendi et recedendi ad sui naturalem libertatem sine ulla offensa in corpore vel in rebus. Et de hiis que feceritis, etc., certificare curetis copiam presentis nostri mandati eidem Willelmo vel eius legitimo procuratori si petierit fideliter ministrando. In cuius rei, etc. Datum ut supra.

*Pleas adduced by Swynderby and his adherents in favour of their freedom of action.*

Allegaciones Willelmi Swynderby et suorum sequacium exhibite et ministrate extra iudicium, per quas voluerunt probare

A. D. 1391. quod licitum est cuilibet sacerdoti predicare in qualibet diocesi eciam episcopis invitis et prohibentibus, sequunter et sunt tales.

Dominus Jesus Christus precepit suis apostolis et septuaginta duobus discipulis ut irent et predicarent dicens: *Euntes in mundum universum predicate evangelium*, etc. Et iterum: *Ite docete omnes gentes*, Mt. x. *Euntes autum predicate*, et Marci vi, etc. *Messis quidem multa, operarii autem pauci.* Unde Gregorius super illud: *Ecce mundus iste sacerdotibus plenus est; sed cum in messe Dei rarus valde invenitur operator quoniam officium pastorale quidem suscepimus sed opus officii non implemus:* et beatus Beda in omilia sua super idem evangelium dicit: *Sicut in apostolis forma est episcoporum, sic in lxxii discipulis forma est presbiterorum, secundi ordinis septuaginta duo miltuntur qui totidem linguarum gentibus evangelium predicarent. Messis est turba credencium, operarii apostoli et eorum sequaces: Sed quia pauci sunt rogandus est dominus messis ut ipse cooperetur in predicatoribus*, etc., dicit enim Diacletus, papa, Dist. xxi, in loco apostolorum surrexerunt episcopi sed videntes apostoli messem esse multam et operarios esse paucos rogabant dominum messis ut mitteret operarios in messem suam: unde ab eis electi sunt lxii discipuli quorum typum gerunt presbiteri, atque in eorum loco sunt constituti in ecclesia. Ait ergo Gregorius super predictum evangelium et consequenter de tam necessarii operis amissione, *sunt qui verbum Dei audiant et desunt qui dicant;* pauci sacerdotes verbum Dei predicant; multi tacent; alii ex ignorancia, alia ex negligencia: sed nec isti nec illi poterunt in conspectu Dei de culpa taciturnitatis excusari cum nec illi preesse debent qui predicare nesciunt. Vocat eciam Augustinus in omilia super illud *homo quidem peregrinus* eos falsos christianos qui habent scienciam divinitus et alii predicare et docere atque honorem Dei multiplicare parvipendunt, erubescunt, et contempnunt; sic dicens servum qui pecuniam domini in terra abscondit signat falsos christianos qui acceptum ingenium in rebus terrenis et transitoriis expendunt. Et ideo dicit non solum ab illis quibus graciam operandi et predicandi tribui fructum operis predicacionis requiro, sed et illos quibus nichil gracie contuli pro infructuositate et sterilitate condempno quia pignicia tua a bono cessasti per maliciam tuam qua malum fecisti et dampnum michi non solum iustificacionis tue sed aliene intulisti. Et ideo de malicia et pignicia tua iuste te arguo et condempno. Et ita

Mat. xxviii. 19.

Mat. ix. 37.

A.D. 1391. Augustinus, *Nemo ideo dicat sufficit mihi ipsi intendere, mihi soli providere : reddituras sum racionem non solum eruditus in scripturis nec expeditus in verbis : quot et cum quibuscumque hominibus quantum ad se pertinet prodesse puta verbo, de tot Deo dampnum facit ex silencio et de tot non iniuste reddituras est racionem in iudicio.* Qui ergo multa sciunt, multa dicant, et qui pauca sciant pauca dicunt ad laudem Christi : qui scit unum evangelium vel unum veritatis exemplum, quicquid scit per cognicionem, aliis tribuat per predicacionem, non consideret sexum, personam, tempus,
Fol. 103. locum, sed predicet omnibus semper ubique masculis et feminis, senibus junioribus, ditissimis pauperibus, in prosperitate in adversitate, die nocte, mane meridie ac vespere, in ecclesia, in platea, in via, in agro, in terra, in mari, omnibus bonum quod novit dicat, si assit qui audire possit, omnibus modis denique quibus possumus nosmet ipsos emendari vel alios adiuvare debemus, verbum domini erogare et erogandum multiplicare de quo in districto iudicio reddituri sumus racionem. Item ait Augustinus et ponitur in canone xxiii. q. iiii, *debet homo diligere proximum tanquam seipsum ut quem potuerit hominem beneficiencie consolacione vel informacione doctrine vel discipline cohercione adducat ad consulendem Deum.* Et eciam dicit Beda super idem : *pastores loquebantur adinvicem, non celavere pastores silencio archana que divinitus agnoverunt, sed et quibuscumque poterant dicebant quia et spirituales ecclesie pastores in hoc maxime sunt ordinati ut verbi Dei ministeria predicent et mira que in scripturis didicerunt miranda suis auditoribus ostendebant.* Nec solum pastores episcopi, presbiteri, et diacones vel rectores monasteriorum sunt intelligendi, sed eciam omnes fideles qui vel parvule sue domus custodiam gerunt pastores recte vocantur in quantum eidem Domino vigilancia profuit et quicumque vestrum saltem uni vel duobus fratribus cotidiano regimine preest, pastoris eisdem debet officium, quia in quantum sufficit pascere hos verbi dapibus iubetur : ymmo unusquisque vestrum fratres, qui et privatus vivere creditur, pastoris officium tenet et spirituali verbo pascit gregem vigiliasque noctis custodit super illum, qui bonorum actuum cogitacionumque mundanarum sibi aggregans multitudinem, hic iusto moderamine gubernare celestibus scripturarum pascuis initurus, et vigili solercia contra immundorum spirituum insidias servare contendit. Et in Tollitano consilio scribitur quod *ignorancia mater est cunctorum errorum, maxime in sacerdotibus Dei evitanda est qui* docendi officium in populo susceperunt. Sacerdotes enim

A.D. 1391. legere sanctas scripturas moneantur Paulo dicente apostolo ad
1 Tim., iv. 13. Thymotheum: *Attende lectioni, exhortacioni, doctrine, semper permane in hiis.* Sciant ergo sacerdotes scripturas sacras et canones, et omne opus eorum in predicacione et doctrina consistat. Dicit eciam Johannes Chrisostomus et Dist. xxxiiii. *Nolite timere eos qui occidunt corpus, nec forte propter timorem mortis non libere dicatis quod audistis, nec fiducialiter non predicetis omnibus quod in aure solum audistis.* Sic ergo ex hiis verbis ostenditur quod non solum ille proditor est veritatis qui transgrediens veritatem pro veritate mendacium loquitur, sed eciam ille qui non libere veritatem pronunciat quam libere pronunciare oportet aut non libere veritatem defendit quam libere defendere convenit, proditor est veritatis. Nam sicut sacerdos debitor est ut veritatem quam audivit a Deo libere predicat, sic layeus debitor est ut veritatem quam audivit a sacerdotibus prolatam de scripturis defendat fiducialiter; quod si non fecerit, prodit veritatem. Et hoc Gregorius et ponitur in canone, Dist. xliii. Preconis quippe officium suscipit quisquis ad sacerdotem accedit, ut ante adventum iudicis qui terribiliter sequitur ipse clamando "graditur," sacerdos quippe sanctuarium ingrediens moritur si de eo sonitus non auditur quoniam iram contra se occulti iudicis exigit sine predicacionis sonitu incedit. Et ait Isodorus de summo bono: *Sacerdotes apostolorum in iniquitate dampnantur si eos aut ignorantes non erudiant aut*
Ezk. xxxiii. 7. *peccantes non arguant,* teste Domino per prophetam: "*Speculatorum dedi te domui Israel: si non fueris locutus ut se custodiat impius a via sua mala, ille in iniquitate sua morietur, sanguinem vero eius de manu tua requiram.*" Et Hieronimus in canone Dist. lxxxxv, etc. *Ecce ego dico,* etc., et eciam Augustinus, Dist. xxiv, etc., *Qui omnium proximorum,* etc. Iste auctoritates sufficiunt ad probandum quod sacerdotes debent et tenentur ex officio sibi iniuncto populo predicare. Sed forte dicant aliqui veritatis inimici obicientes id in epistola Pauli, *Quomodo predicabunt nisi mittantur?* non recitantes: *Quomodo credunt sine predicante,* quod huiusmodi prelati curatique sacerdotes qui in hoc debito officio deficiunt adquirunt sibi excusacionem in peccatis quorum defectum dixit Christus in evangelio Marc. vi, *Ecce ego mitto vos sicut agnos inter lupos.* Ecce a quo missi sunt sacerdotes secundi ordinis sicut superius declaratur. Augustinus ait, xi q. iii. *Qui resistit potestati Dei ordinacioni resistit.* Sed quid si illud iubeat quod non debeas facere, hic sane contempne potestatem. Et Ysodorus: *Si is qui*

A D. 1391. *preest fecerit aut cuicumque quod a Domino prohibitum est facere iusserit vel quod preceptum est preterierit, aut preterire mandaverit sancti Pauli, apostoli, sentencia ingerenda est dicentis, Si nos aut angelus de celo evangelizaverit vobis preter quod vobis evangelizabamus, anathema sit.* Item dicit sanctus Thomas de Aquino in libro de veritate theologie lib. vii. Nota quod Antecristus quatuor cornibus armabitur scilicet callida persuasione, miraculorum operacione, donorum largicione et tormentorum exhibicione. Primo enim callide persuadebit novam legem malam et legem Christi pro posse destruet, predicatores quoque sui discurrent per universas partes mundi impedientque apostoli Antecristi ne scriptura secundum veritatem exponatur a catholicis doctoribus vel a fidelibus audiatur. Ipsi autem bonos simulabunt et mala suadebunt: 2°. Per falsa miracula decipiet. Jactabunt eciam se meliores esse apostolis Cristi qui spiritum sanctum acceperunt in conclavi. 3°. Decipiet per munera. 4^to^. Per minas et tormenta compellet quos aliter vincere non poterit, tanta vero erit tunc tribulacio ut in errorem ducantur si fieri possit, eciam electi, fideles vero illo tempore non predicabunt quia tanquam excommunicati habebuntur boni, aurum non vendetur neque emetur ab eis nisi habeant caracterem vel signum aliquod aut litteram nec adherentes sibi agnoscantur et alii interficientur aut nomen bestie in confessionem oris aut numerum novum eius vel multiplicacionem operis.

*March 3.—The bishop in the Cathedral summons Swynderby, who again hands in a written statement of his defence.*

Die Martis, tercio mensis Octobris, anno Domini supradicto, nos Johannes, etc., in ecclesia nostra Herefordensi pro tribunali sedentes quampluribus magistris et doctoribus in sacra theologia ac utroque iure canonico et civili ob hanc causam specialiter vocatis, volentes uti mansuetudine pocius quam rigore, fecimus eundem Willelmum ad eosdem locum et actum personaliter accedentem, primo privatim postea publice, caritative requiri ut a suis perniciosis excessibus desisteret et mandatis ecclesie se submitteret. Ipse nichilominus indurato corde malens permanere in tam periculoso erroris devio, ad quod dampnabilis cecitas ipsum duxit, quam bonam fidem agnoscendo ad cor converti huiusmodi mandatis ecclesie se submittere pertinaciter recusavit. Nos tamen
Fol. 103b. nichilominus ad eius maliciam huiusmodi actum et terminum usque ad horam immediatam post prandium seu horam nonam

A D. 1391. continuavimus et eidem Willelmo tunc presenti, audienti et intelligentias signavimus peremptorie ad audiendum voluntatem nostram in promissis, quibus quidem hora et loco ut supra idem Willelmus comparuit coram nobis exhibens in scriptis quandam materiam prout in quodam quaterno papireo continetur cuius tenor sequitur et est talis.

*Swynderby's defence.*

Ps. lxxi. 16. "Quoniam non cognovi litteraturam introibo in potencias domini, *Domine memorabor iusticie tue solus.*" For I am bot sympully lettered, I wil entere into the rihtefulnes of Goddes lawe and lerne thierin whyche is trouth and whiche is erroure. For the autour thereoffe is endeles trewe, endeles wytty, and most lovyng his disciples that he techith. Wherfor that the begynnyng of my speche I belefe fullyche in his lore and say utterly and pleynly that yt ys trewe ande not false, yif al that sum men han a false understondyng thereof. For Criste is trewe and he hymself say: than mote nydes his wordes be trewe and so thai ben. For his wordes ben spyryte and lyfe; and yif al that heven an yerthe schulden passe, his wordes schull not passen. And Cristes wordes ben nouht his owen, but his faders that sende hym, and the worde that he have spoken schal deme us in the last day. And therfor fully I put me to the ingement of Goddes worde and al maner thechyng that is contrary thereto fully and holly I forsak it, and no lore wil I lefe were an angel of hefen . . . For as I bylefe that Criste is endeles myhty and ylike myhty with hys fader yef al that he were some tyme under synful mennes power that deden hym to the dethe; so is Criste endeles wytty and endeles trewe, yef al his lore were sum tyme dampned for heresy and for erroure. Ande for he is endeles myhty I wil be bold to knowleche his wordes byfor men. For theire power rechith no ferrer bot for to slee the body, but he has power to put bothe body and soule to payne withouten ende. And for he is endeles wytty and endeles trewe in his techyng: for, as Petre sayth, *there was no gil founden in his mouthe;* therfor am I not aschamed to knowleche his wordes byfor al the world. And therfor I byseche yow that han cure of my soule that ye ben noght abowte to drawe me from his lore to mennes lore that is contrary therto. For sory myhte I then bee esei when I thouhte theron. And as touchyng certeyn conclusions that I

A.D. 1391. toke yow writen, of the whiche ye seyden to my that sume werre erroures and heresy, trewely I can see non errour in hem; yef al thai semen to many men that thei sownen ageyn theire profyte and theire worldly worschyppe, and I tak God to my wyttenesse that I say hem fully for his worschippe and for prophete of his puple and for no mannes harme. And yef thai connen schewe me that thai ben ageyns Christes lore I wil mekely put me under yowr correccion. And as touchyng thoo conclusions that ye sayden were erroures and heresies, I will telle yow pleynly the auctoritees that mewfet me to spek hem.

The furst conclusion touche the mater of tewthes and offeryngges that men giffen to prestes. And the conclusion is this, that if it knowen openly to the puple that persons or curates come to theire benefice be symony and lyfen in notorie fornicacion and done not thaire office and heire dewetees to heire paryschenes be gode ensample of holy life, in trewe preschying, lefynge, residence, wendyng away from his cure occupyed in seculer office, he owith not to have of that paryschene tewthes ny offerynges, ne hem owen not to holden hym for heire curate, ny hym owith nohte, that is to say be Goddes lawe, to gif him tewthes, lest thei ben gulty to God of consent and mayntenyng of heire open sinne.

To this conclusion I saye trewely I can no sophymes, ne I kepe not to use hem, gif al I couthe, for the wise man saythe that God hatith sophystical wordes, and therefore my wille is to sey pleynly and openly to my wytte the treuthe of this maters. And I say that tewthes of the lewed puple in the olde lawe weren ordered to fynde dekens that weren serfauntes to prestes and hadden non other lyfelode amonge theire bretherne, and prymytyfes and partyes of sacryfyses and other offeryngges and
Heb. vii. 12. avowes weren ordeyned to prestes. But as Poule sayeth: *Translato sacerdocio necesse est ut legis translacio fiat.* Thai sayen the presthode of Aaron is translated into the presthode of Melchissedec; nydely the lawe mot be translated: and therefor Criste that was prence of presthode in this newe testamente axed no worldly mede for his presthode ne byhyghte hyse presthode no mede here.
S. Mark x. 28. For when Criste sayde [S. Peter]: "*Ecce nos reliquimus omnia et secuti sumus te: quid ergo erit nobis?*" he answered an sayde that theire mede schulde be in hefen. So by nowther of Goddes

A.D. 1391. lawes mowen prestes axe tewthes of the puple. Bot the bryngynge in of tewthes to prestes was of the devocyon of the puple that thei hadden to fynde here prestes that weren gode men in lyfynge and occupyed hem in preschynge of Goddes word. Then yif prestes ben viciouse of heire lyfynge as symonyentes and lecheroures and lefen their preschyng and occupyen hem in worldly offyces, I can not se be Godes lawe what tytel thai hafe to asken hem, ne how the puple owen to gyf hem tewthes. Never the lasse, to eschiwe strife and plee, I wil not bydde men uterly to leffen
S. Matt. v, 40. theire tewthyng, bot consail hem as Criste saith: "*Qui voluerit tecum iudicio contendere et tunicam tuam tollere dimitte ei et pallium.*" For the comune lawe say thusse, P° q. vi, Ex. vii° synodo: *Quicumque per pecuniam ordinavit aliquem vel ordinatus est ab omni sacerdocio alienus sit. Quicumque per pecuniam ordinaverunt vel ordinati sunt episcopi vel presbiteri vel diaconi quilibet de numero sacerdotum, repellantur omnino a sacerdocio sicut Symon Magus a Petro. Quicumque per pecuniam dispensacionem vel curam sortiti sunt monasteriorum vel ecclesiarum vel religiosarum domorum cum deposicione expellantur a dispensacione illa et cura.*
Dist. 80. Et Alexander, papa, Dist. lxxx dicit, *Si quis amodo episcopus, presbiterus, pecuniam acceperit vel acceptam tenuerit a proprio gradu decidit usque dum ad satisfaccionem veniet nec in choro psallencium maneat nec aliquam porcionem de rebus ecclesiasticis habeat.* And mony suche chapyters ben set in the lawe canon. And Criste saythe in the gospell that hi that enterith not into the folde of the schepe be the dore but wendith uppe on other halfe, he is a nyhte thefe and a day thefe. And ther he tellith
Fol. 104. that he that fleeth from the flokke is not the schepperd bot a hyred man, and it pertyneth not to hem of the schepe.

To the seconde conclusion that ye sayyen is erroure or heresy, that touching takynge awey of the temporaltees and of lordeseyppes of prestes that ben yvel lyfars, I say, me seemeth that the conclusion is trewe, and is this, that it were medeful and leful to secular lordes by way of charitee and be power giffen to hem of God in defawte of prelates that amenden noght be Goddes lawe cursyt curates that openly mysusith the godes of holy churche, that ben pore mennes godes and custimable, agens the lawe of God, the wuche pore mene lordes ben holden to mayntene and to defende, to take away and to drawe from such curates pore mennes godes in help of the pore and heire owne wilful

A.D. 1391. offeryngges and heire bodly almesdedes of worldly godes, and gif hem to suche that dewely serven God in the churche and ben nedy in up beryng of that charges that prelates schulden do and don it noght. And as anentes takyng away of temporaltees I say thus, that it is lefful to kynges and prynces, to dukes and lordes of the worlde, to tak awey from popes, from cardinales, from byschoppes, and from prelates possessioners in the churche heire temporalitees and heire almes that thai have giffen hem upon condicion that thay schulden serven God the beter when thai verrayly seen that heire giffyng and heire takyng ben contrary to the lawe of God, contrary to Cristes lyfyng and his apostels, and namely in this, that thei taken upon hem that schulden [be] nexte folwers of Crist and his apostels in poreness and mekeness to be secular lordes agens the techynge of Crist and of seint Petre. Tryeuly me semeth that alle cristen mene, and namely prestes, schulden tak kepe that theire doynge were accordyng with the lawe of God, either the old other the nyewe. The prestes of the old law weren forboden to have lordschypes amonge theire brythern: for God sayd that he wold be thaire parte and thaire herytage: and Criste, that was the hyest preste of this nyewe testamente, forsok worldly lorschippe and was here in fourme of a servaunte and forbat his prestes such lordschippe, and sayde: *Reges gencium dominantur eorum vos autem non sic.* And Petre sayde: *Neque dominantes in clero*, etc. So it semeth me that it is agens bothe lawes of God that thei han suche lordeschippes and that heire tytil to suche lordeschippes is [not] ful gode, and so it semethe me that gif thei ben thereto of yvel lyfynge it is not grete peril to take awey fro heme suche lordeschippes, but rather nedeful gif the takyng away were in charitee and not for singuler covetise ne wrathe. And I suppose that freres that ben bounden be theire foundours to lyfe in povertee wold brek thaere rewle and take worldly lorschippes ne . . . . . myhte not men lawefulle take from hem suche lordeschippes and make hem to lyfe in poverte, as theire rewle wold. Ande forsothe yt semeth me that prestes auhten alsoo wel to kepe Cristes rewle as freres owen kepe their rewle of theire foundoure. Jeremy wytnesse howe God comended Racabes schildren; for thei wolde not breke theire faders byddyng in drynkyng of wine, and yit Jeremy propherd hem wyne to drynke. And so I trowe that Gode wolde comende his prestes yif thae wolden

Luke xxii. 25.
I Pet. v. 3.

Jer. xxxv. 18, 19.

A D. 1391 forsake wordely lordeschippes and holden them apayed with lyflot and with kloddyng and byssye them faste abowt ther herytage of
Num. xviii, 20. hefen. And God sayth: *In terra eorum nichil possidebitis nec habebitis partem inter eos. Ego pars et hereditas vestra in medio*
Deut. xviii. *filiorum Israel*, etc. Et *Non habebitis sacerdotes et levite et omnes qui de eadem tribu sunt partem et hereditatem cum reliquo Israel quia sacrificia domini et oblaciones eius comedent, et nichil accipient de possessione fratrum suorum: Dominus enim ipse est hereditas*
S Luke xiv. *eorum sicut locutus est ille.* Et *Sic ergo omnis ex vobis qui non renunciat omnibus que possidet non potest meus esse discipulus.* Et Jeronimus in ep. xxxiiii[ta]: et Bernardus libro 2° ad Eugenium, papam: et Hugo de Sacramentis, parte ii libri ii, cap° vii°, et xii, 5, p° cap°, *duo sunt*: et cap° *clericus*: et Bernardus in sermone de apostolis super illud "*Ecce nos reliquimus omnia*": et Crysostomus super Matheum et vetus testamentum.

The threde conclusion touche the matter of preschynge of prestes withouten leefe of byschoppes, and is this, that yche trewe pruste mae consayl symfull men that schewen to hym their synnes after the witte and conyng that God have giffen hym to tourne hym from synne to vertuose lyfe. And as touching preschyng of the gospell, I say that no byschop owith to latte a trewe preste that God hathe giffen grace, wytte, and conynge to do that office, for both prestes and dekens that God have ordeyned dekens or prestes ben holden be power giffen to hem of God to presche to the puple the gospel; and namely and severeully popes, byschopes, prelates, and curates, for this [is] dieue to the puple and the paryschenes for to hafe it and ax it. And hereto semeth me that Criste sayt generally to his disciples: *Ite et predicate evangelium omni creature.* Alsowel as he sayde: *Ite et baptizate omnes gentes*, that is, alsso wel longeth preschyng to prestes [withouten] lefe of a byschoppe. Whei may he not presche Goddes word withouten a byschoppes lefe. And sithen Criste bad hise prestes preschen, who schulde forbeden hem preschynge. The apostuls weren forboden of a byshop at Jerusalem to spek more
Acts iv, 10. of the name Jesus. Bot Petre sayde: *Si iustius est in conspectu Dei vos pocius audire quam Deum iudicate.* A byschoppe may not let a preste of giffyng bodeliche almes in his diocese: myche more may he not let the doying of spiritual almes in his diocise by Goddes law; a preste may say his matynes withouten the byschopes leefe. For the pope that is abowe the byschoppe

A D. 1391. hath charged prestes that use, so me thingith that Cristes bydyng schulden be allso myche charged as the popes: Matthei x^mo. *Euntes autem predicate. Ite ecce ego mitto vos*, etc., Marc. xvi. *Euntes in mundum universum*, etc., Luc. x^mo. Et Anacletus, papa, Dist. xxi. Dist. xxi, ca°: *In novo testamento.* Et Beda super illud: *Messis quidem multa.* Et Isodorus: *De summo bono*, ca° xlviiii. Et Greg., Dist. xliii. Gregorius, in canone Dist. xliii: *Preconis quippe officium suscipit*, etc. Et Crisostomus, Dist. xxxiiii: *Nolite timere.* Et Augustinus, Dist. xxxiiii ca°: *Quisquis.* Et Gregorius: *In suo pastorali*, ca° xxxviiii°: *Qui enim est.* Et Crisostomus, orn^a xxxi. Et in Tollitano consilio; *Ignorancia.* Et Augustinus; In prologio sermonum suorum Fol. 104b. Et Jeronimus, Dist. vii: *Ecce ego.* Et Augustinus: Super illud, *homo quidem peregre.*

Fyere conclusion touchith the sacramente of the auter, and is this: that wholly I belefe that the sacrament of the auter, made be virtu of hevenly wordes, is bre le an Cristes body so as Criste hymselfe saith in the gospel, and as seynt Poule saith, and as doctoures in the commune lawe han determinede to this John vi, 32. sentence: *Moyses non dedit vobis panem de celo; sed pater meus dat vobis panem verum. Panem enim Dei verus est qui de celo descendit et dat vitam mundo. Ego sum panis vite; panis quem ego dabo, caro mea est.* Et in canone misse: *Panem sanctum vite* I Cor. x, 16. *eterne.* Et Paulus ad Corinth. prima: *Panis quem frangimus nonne participacio corporis Domini est.* Et *de consecracione*, Dist. ii, sub auctoritate Hillarii, pape: *Corpus Cristi quod sumitur de altari*, etc. Et Augustinus, di. *predicta.* Ex hiis namque sentenciis aperte datur intelligi quia panis ille et iste non duo sed unus panis et vera caro; notate verba quod dicit caro et panis. Et Augustinus in libro de remedio penitencie: *Ut quidem paras dentes*, etc. Et Ambrosius de sacramentis, de consecracione, Dist. ii: *Revera mirabile est*, etc. *Ista autem esca quam accipitis iste panis vivus qui de celo descendit vite eterne substanciam ministrat, et quicumque eum manducaverit non morietur in eternum, et corpus est Cristi.* Notate quomodo dicat, *et corpus est Cristi.*

The fyfte article tellith of forgifness o synnes, and is this; that verrey contricion withowten charyte and grace do away alle synnes byfore done of that man that is verreyly contryte, and al trew confession made be mouthe withoute worde to a wise preste and a gode profitith myche to man, and it is nedeful

A.D. 1391. and helpyng that men schewe theire lyfe to suche, trustynge fully to Goddes mercy that he forgiffeth thi synne. And herto I sey that ther ben two remissions of synnes: one that longeth only to God, and that remission is the clansynge the soule of synne; and other remission and certifying that on man certifieth an other that hyse synes ben forgiffen of God, gif he be sory with al hys herte for hem and is in fulle wille to lefen hem for ever; and this maner of forgifnes longeth to prestes. Of the furste manere
Ps. xxxii, 5. of forgifnes David saith: *Dixi, confitebor adversum me iniusticiam meam Domino et tu remisisti impietatem peccati mei.* And Zachary
Luke i, 76. sayde: *Et tu, puer, propheta Altissimi vocaberis*, etc. *Ad dandam scienciam salutis plebi eius in remissione peccatorum; per viscera*
John i. 29. *misericordie Dei.* Ande Baptiste, *Ecce Agnus Dei, ecce qui tollit peccata mundi.* And seynte John the Evangeliste saith in his
I John i, 9. pistil: *Si confiteamur peccata nostra fidelis et iustus est*, etc.; *et sequitur: sed siquis peccaverit advocatum habemus apud patrem*, etc. And of the tother remission of synnes Crist speketh in the gospel
John xx, 23. and seith: *Quorum remiseritis peccata remissa erunt.* And mannes forgifnes avaylith lytel bot gif God forgif our synnes thurgh hys grace.

The sixte conclusion toucheth indulgences and pardons that the pope graunteth in hys bulles, an men callen it an absolucyon *a pena et a culpa.* Of this maner of spyche I can not find in the gospel ne in no place of holy Writte, ne I ne hafe not redde that Crist used this maner of remission ny non of his apostels: but as me semeth, yef the pope had suche a power, sithen the peynes after a manes deth ben muche gretter then any bodily paynes of the worlde, me thinketh that he schuld of charytee kepe men owte of suche peynes, an than men neded not to fynde so many viciouse prestes after theire lyfe to brynge theire soules owte of purgatory. An other thinge me thinkketh, that sithe the popes power ne mae not kepe us in this world fro bodly paynes as from cold, from hunger, from drede, from sorwe, and other suche peynes, how schuld his power help us from spiritual peynes when wy ben dede? But for ther cometh no man after his deth to telle us the sothe in what peynes thei ben, men mowe telle ther of what hem luste. Seynt John saith in the
Rev. vi. 9. Apocalips: *Sub altari animas interfectorum propter verbum Dei et testimonium quod habebant, et clamabant voce magna dicentes. Usque quo sanctus et verus non vindicas sanguinem nostrum de hiis qui*

A.D. 1391. *habitant in terra ; et date sunt singulis stole albe et dictum est illis ut requiescerent tempus adhuc modicum donec compleatur numerus conservorum et fratrum eorum qui interficiendi sunt sicut et illi.* Here semeth it that thise soules were no assoylet *a pena,* for there dyssyre was not fulfilled : and thei weren byden abyde a whyle and that is a peyne : and gif martyrs weren not assoyled *a pena,* it ys hard for any mane to say that hi assoilith me *a pena.* Also gode mennes soules hafe not bot spiritual blysse, and hem wantith bodyly blysse to thayre resureccion in the day of dome, ande efer thei dessyren to hafe that blysse ande abyden yt, and that is payne to hem. And I can not see that the pope hath power to brynge hem from this peyne. But gif any man can schewe me that he have suche a power grounded in the trouthe of holy wrytte I wil gladely leefen it.

The seffent poynte spekith of the pope, and is this: Sith it is only dewe to God, as I hafe sayde byfore, to gyf and to graunte plener remyssyn from peyne and from blame, that whatever he be, pope or other, that presumptuosly mystakith the power that only ys dewe to God, in that in as myche as in hym is he makith hymselfe efn with Crist, and blasfemeth in God as
Isa. xiv. 14 Lucyfer dude when he sayde: *Ascendam et ero similis Altissimo.* For then I say, gif the pope holde men of armes in mayntenynge of his temporal lordeschype to venge him on hem that gylten and offenden hym and gifith remission to fyhte and to slee hem that contraryen hym, as men sayden he dud be the byschope of Northwyche, not putynge his swerde in his schethe as God commaunded to Petre, he is Antyerist. For he dythe the contrary of the comaundement of Jesus Criste, that bad Petre forgif to his brether sefenty sithe sefen sithe. Wel I fynde in the gospell that when Criste sende his disciples to Samarye, the Samaritanes wold not receyfen hem. And summe of hem baden Criste that he schulde make a fyre comme dowen from hefen to dystroy the
Luke ix. 55. cyte : and he blamed hem and sayde : *Nescitis cuius spiritus filius hominus est : non venit animas perdere set salvare.* Gif Crist then came to saufe men and nohte to slee hem, who that doith the reverse hereoffe is ageyn Crist, and then he ys Antierist. Crist bad Petre put his swerd in his schethe and seyde : *Omnes qui gladium acceperint gladio peribunt.* And I can not fynde that Petre drewe owte his swerde after that tyme, bot sufferd as Crist sayde: *Cum*
Fol. 105. *senueris alius cinget te et ducet quo tu non vis.* And therefore

A.D. 1391. seyde Petre: *Cristus passus est pro nobis vobis relinquens exemplum*
1 Pet. ii. 21. *ut sequamini vestigia eius.* And Poule: *Date locum ire; mihi vindicta*
Rom. xii. 19. *et ego retribuam.* And herefor it semyth to me that it is muche agens Cristes lore that hys viker schulde be a ffyhter, sithen that he mote be a shephyrde that schulde goo byfore hys schepe and lat hem come after hym, and nohte with swerde to dreyfe hem away from hym. For as Crist saith, a god schepherde shal putte his lyfe for his schepe. And gif al that Crist hathe two swerdes when that he was taken of the Jewes, he saide hym-
Luke xxii. 37. selfe it was for scriptures moten yit be fulfillied, *qui cum iniquis deputatus est*, and noght to fygure two swerdes that men sayen the pope hathe to govern with the churche. And when I see suche doynges of the pope an mony other that acorden not with Cristes loore ne hys lyfyng, an when I ryde diverse scriptures of holy Wrytte, I am foule astonied where they schulden be undyrstonden of him or of any other. And I pray yowe for
Matt. xxiv. 5. Goddes lofe telleth me southe. Crist saith: *Multi venient in nomine meo dicentes. Ego sum Cristus et multos seducent.* Criste, I wot wel, is as muche to say as he that is anointed, and two enoyntyngges there weren in the lawe, one of kynges and other of prestes, and Crist was both kyng and preste, and so the pope saith that he is, and gef al that hethen emperoures of Rome and other hethen kynges han ben Anticrystes, thei comen noght in Cristes name, bot whoso cometh in Cristes name and feynyth hym Cristes frende, and he be pryvely his enemy, he mae lyghtly
II Thess. ii. 3. bygile man. Sente Poule saith: *Nisi venerit dissencio primum et revelatus fuerit homo peccati filius perdicionis qui adversatur et extollitur supra omne quod dicitur Deus aut quod colitur, ita quod in templo Dei sedeat ostendens se tamquam sit Deus*, etc. And seynte John
Rev. xiii. 11. seith in the Apocalypse: *Vidi alia bestia ascendentem de terra et habebat duo cornua similia agni et loquebatur sicut draco et potestatem prioris bestiae faciebat.* Many suche authorytes astoneth me oftesythes, and therfore I pray yow for the lofe of God to telle me what thei menen.

*Sentence given against Swynderby.*

Quo quidem quarterno et eius contentis diligenter ascultatis nos considerantes quod contra morbos qui lenioribus remediis non tolluntur validioribus est utendum, attentis huiusmodi articulis ac responsionibus ipsius Willelmi ad eosdem articulos datis ac aliis

A.D. 1391. ultimo productis, perhibita matura deliberacione super tota materia cum prefatis magistris et doctoribus tam secularibus quam regularibus in magno numero contra eundem Willelmum, iusticia mediante, sentenciam tulimus in hec verba; Christi nomine invocato nos Johannes, etc., pro tribunali sedentes et habentes pre oculis solum Deum, attentis et consideratis articulis per Christi fideles datis contra Willelmum Swynderby asserentem se presbiterum, ac eius responsionibus ad eosdem, aliisque actis et actitatis coram nobis in hoc negotio heretice pravitatis contra ipsum moto, prehabita matura deliberacione cum magistris et doctoribus in theologia ac in aliis facultatibus, eorum cum consilio et assensu pronunciamus et declaramus eundem Willelmum fuisse et esse hereticum, scismaticum, falsum informatorem in populo et seductorem, et ut talem a Christi fidelibus evitandum; unde monemus sub pena iuris omnes et singulos Christicolas cuiuscumque sexus, etc., fuerit, nostre diocesis aut alterius cuiuscumque, ne sint credentes, etc., eiusdem Willelmi quousque ad gremium ecclesie meruerit plenarie reconciliari.

*The appeal of Swynderby.*

Appellacio Willelmi Swynderby ab huiusmodi sententia sequitur in hec verba.

In nomine patris et filii et spiritus sancti, Amen. I, William of Swynderby, preste, knoweleche openly to alle men that I wase bifore the byshope of Hereford the thryde day of Octobre, and bifore many other grede clerks, to onswer to certenis conclusions of the feith that I was accuset of, and myn onswer was this; that if the byschope or any man couthe schewe me [by] Godes lawe that my conclusions or myn onswers wern error or heresie I wold be amendet and openly revoke hem byfore all the poeple . . . . . knowes in any of my conclusions but saiden synguly with word that ther was error in hem, and beden me submitte me to the bisshope and putte me to his grace and revoke myn error, and schewde me nohte by Godes lawe ne reson, ny provede wheche thay weren. And for I wold not knowlache me gulty so as I knew non error in hem of which I schulde be gulty, therfore the byschop sat in dome in myn absence and demede me an heretic and scismatic and a techer of error, an denouncet me and curset to . . . that I come no to cor-

A.D. 1381. reccion of the churche. And therfore for this unrighteful judgement I appelle to the kynges justiz for mony other causes. On cause is fore the kynges court in suche mater is above the bysshopes courte for aftur that the byshope has accurset he mae no ferrer be his lawe. But thanne mot he seche socour of the kinges lawe and be a writ of *significavit* put a man in prisone. The secunde cause is for in cause of heresie ther liggeth jugement of deth, and that dom may not be geven withoute the kynges justiz for
John xviii. 31. the bysshope wil say *nobis non licet interficere quemquam*, as they saiden to Pilate when Crist schulde be demet, and for I wold that no justiz gaf sodeynly an untrewe dome, as the bysshope dede, an therfore openly I appele to and sende my conclusions to the knyghtes of the parlement to be schwet to the lordes, and to be taken to the justiz to be wel aviset or that thai geven dome. The thryde cause is, for hit was a false dome, for no man is an heretic but he that maysterfully defendes his errour or heresie and stifly mainteyneth hit, and myn answer has ben alway
Fol. 105b. condicionel, as the puple openly knowes, for ever I sayde and yet say, and always wil, that yf thai connen schewe me by Godes lawe that I have erret I wil gladly ben amendet and revoke myn errours, and so I am not heretic, ne never more with Godes grace wil ben in no wise. The ferthe cause is, for the byschopes lawe that thai deme men by ys ful of errour and heresis contrary to the trouthe of Cristes lawe of the gospel, for thereas Cristes lawe biddes us love our enemies, the popes lawe geveth us leve to hate hem and to sleu hem, and grauntes men pardone to werren ageyn hethen men and sleu hem. And thereas Cristes lawe teches us to be mercyfull, the byschopes lawe teches us to be wrethefull, for dethe is the gretest wrethe than men mowen don on hym that gultes; thereas Cristes lawe teches us to blessen hem that desefen us and to praye for hem, the popes lawes teche to curse hem, and in thair grete sentence that thai usen thai presumen to dampne hem to helle that thai cursen, and this is a foule heresie of blaspheme. Thereas Cristes lawe biddes us be pacient, the popes law iustifies two swerdes that he smites with the seeke scheepe of the churche. And he has mad lordes and kynges to swere to defende him and his churche. Thereas Cristes lawe forbedeth us lecherie, the popes law iustifies the abhominable horedam of commen wymen. And the bysshopes in sum place have a gret tribut or rente of horedam. Thereas

A.D. 1391. Cristes lawe biddes us ministre spiritual things frely to the puple, the pope with his lawe selles for money after the quantitee of the gifte as pardon, ordres, blessing, and sacramentz, and prieres, and benefis, and presching to the puple, as hit is known amonges hem. Thereas Cristes lawe teches pees, the pope with his lawe assoiles men for money to gedere prestes and other to feghte for his cause. Thereas Cristes lawe forbedeth sweryng, the popes lawe justifies sweryng, and compelles men therto. Thereas Cristes lawe teches his prestes to be poore, the pope with his lawe justifies and maintenes prestes to be lordes. And yet the feife cause is for the popes lawe that byshoppes demen men by is the same unrightful law that Crist was demet be of the bysshoppes with the scribes and with the fariseis. For righte as that tyme thai geven more credence to the two fals witenes that witnesseden agayn Crist than thai deden to all the puple that witnesseden to his trewe presching and his miracles, so the byschoppes of the popes lawe geven more levyng be hor lawe to two . . . . .

S. Luke ix. 26. shal mannes son aschame when he schal come for to sitte siege of his magestee, and iche man, he sais, that knowlaches me and

Mark viii. 38. my wordes bifore men in this synneful generacion, and horische mannes sone schale knowlache him befor my fadur, sais Crist himself, when he shal come with annchels in the glorie of his fadur. Sith ye therefore ben cristen men, that is to say Cristes men, schew in dede that ye ben suche, as ye durren shewe you the

II Pet. ii, 21. kynges men, for hit had ben, as Petre sais, noght to have knowe the way of treuthe than aftur the knowinge thereof to be tornet bakward therefrom. We knowen Crist that is trouthe. We sayn all thourgh our beleve, yef we tornen from him for drede, trewly we denye the treuthe. And therefor, sith our tyme is schort, how schort no one knowes but God, do we the gode that we

Apoc. ii, 10. may to Godes worship when we han tyme. Be trewe, sais God, to thi dethe, and thu schalt han the crowne of lif, and thenkes

Maccab. ii, 50. on Judas Machabeus, that was Godes trewe knyghte that conforted hertely Godes trewe puple to be folwers of his lawe, and geve ye, he saide, your leves for the testament of your fadurs, and ye schuln wynne, he saide, gret ioie and a name for evermore. Was not Abraham, he saide, in temptacion founden trewe and was arettet unto him evermore to rightwisness. Joseph in tyme of his anguisse he keptet trewely Godes heste; he was mad be Godes . . . lord of Egypte for his trouthe. Fynees,

A.D. 1391. our fadur, lovyng, he saith, the sele of God, tak, he saith, the testament of everlasting presthode. Joshua, for he fulfilled the word of the God, was domesman in Isril. Caleph, that witnessed in the churche, he tok therefore the heritage, he saith. David, in his mercy, he gat the siege of the kyngdom in worldes. Hely, for he loved the zele of Godes lawe, was taken up into hevene. Ananie, Azarie, and Misael, he sais, wern deliveret thurgh trewe bileve out of the hote flame of fuyr. Trewe Daniel in his simpleness was deliveret from the lyons mouth. Bithink ye therefor, he sais, be generacion and generacion, and thu schalt never finde that he fallede that man that trewely trusted in him, and therfor dryde you noght, he sais, of the wordes of a synnfull man; his glorie is, he sais, but wormes and tordes; he is to-day, he saith, ymad hie, to-morroue, he sais, he nis not founden, for he is tournet, he sais, into his asche again, and the mynde of him is perisshet. Sones therfor, he sais, be ye comfortet and doy manly in the lawe, for ye han don that that God comandes you to do, ye schuln be glorious in him. And David the kinge sais also on this wise in the sauter bok. Blesset be thai, lord, that kepen thi lawe in worldes of worldes thai schul
Levit. xxvi 3. prayse thee, And in Levitico sais God thus: Gef that ye wenden in myn hestes and kepen myn comandementz and don hem, I schal brynge forth hire fruyte, and treu schul be fulfullet with apples, and ye schuln ete youre bred in fulnesse, ye schuln dwelle in youre lande withoute drede. I schal geve pees in youre coostes; ye schul slepe and no man schal afere yowe. Evei bestes I schal don away from yow, and schwerd shal not passe youre termes. Ye schuln pursue youre enemis, and thai schal falle befor yow. Fifty of youres schulne pursue an hundret of heren, an hundret of youres a thousand of thaires, your enemis, he saith, schuln falle thurgh swerd and youre sute. I schal, he sais, behold yow and mak yow to waxe, and ye schul be multipliet, and I schal strenghthe with yow my covenant. Ye schul ete the aldest, and the newe schul come yn theron. And ye schuln caste forth the old; I schal dwelle in the myddes of yow, and I schal wende amonges yow, and I schal be your God and ye schuln be me puple. And gif that ye here me nought, ny don noght all myn hestes, but dispisen my lawe and my domes that ye don not thoo thinges that of me ben ordenet and breken my comandementz and my covenant I schal do thise thinges to yowe; I schal

A.D 1391. visite you siverely in nede and brenning the which schal make youre eghenen togedere and wast youre lyves about noght, ye schuln
Fol. 106. sewe youre seed for hit shal [be] devouret of enemis. I schal putte me face agayns yow and [ye] schul falle bifore youre enemis, and ye schul be underloutes to hem that han hatet yow. Ye schul flee, no man pursuyng, and if ye wil not be buxom to me I schal adde thereto . . . . . heretics and apostatas or two commen wymen that wolden witnesseden agayns a man in the cause of heresie than to thousandes of puple that weren trewe and gode.

And for the pope is this Anticrist and his lawe contrarie to Cristes lawe fully I forsak this lawe, and so I rel all cristen men, for thus bi an other point of this lawe thai mighten conquere mych of the world for whan thai han be this lawe provet a man an heretic his godes shuln be forfeted from him and from his heires, and so myght thai lyghtly [have] two or thre fals wyttenes to record an heresie agayn what trewe man so hem liked; herefore me thynkes that in that I am a cristen man I may levefully appele from a false dom of that lawe to be rightwesly demet bi the trouthe of Godes lawe, and if this appele wil not serve, I appele openly to my Lord Jhesus Crist that shal deme al the world, for he, I wot wel, wil not spare for no mon to deme a trouthe. And therfor I pray God Almighty with
Ps. lxxii, 1, 2. David in the sauter bok: *Deus iudicium tuum regi da et iudicium tuum filio regis; judicare populum tuum in iusticia et pauperes tuos in iudicio.*

*Letter sent to the knights in Parliament by Swynderby.*

Jhesus, that art bothe God an man, help thi puple that loven thi lawe, and mak knowen thurgh thi grace thi teching to all cristen men. Dire sires, so as we seen by mony tokenes that this world drawes to an end and all that ever han ben forth brought of Adam kynde into this worlde schuln come to gedere at domesday, riche an poure, none schal be wanc, ichon to take after his dedes ioie or peyne for evermore; therfore make wy our werkes gode the while that God of mercy abides, and be ye stable and trewe to God and ye schuln see his help abow you:
II Chron. xx. 17. *Constantes estote et videbitis auxilium Domini super vos.* This londe is ful of ghostly cowardise, in ghostly battaill few du stonde. But Crist the comfortour of all falleth to that his heart

A.D 1391. bargst for our love agayns the fend, that dughty duk conforteth us thus: *Estote fortes in bello*, etc. Be ye strong in bataile,
1 Cor. xvi. 13. he sais, and feghte ye with the olde ader: *State in fide, viriliter agite*, etc. Wak ye and praye ye, stonde ye in bileve, do ye manly and be ye comfortet, and all youre thinges be done with charitee, for seint Poule biddes thus in his pistle that sagh the
1 Cor. xv. 31. priveteez of God in heven, *Evigilate iusti*, etc. Awake ye that ben rightwes men, be ye stable and unmoveable, awakes quicly and slepes noght, and stondes now strongly for Godes lawe, for seint John in the Apocalips sais, Blesset be he that awakes, for noght to slepers but to wakers God has byhight the crowne
Rom. xiii. 11. of lyf. For howre is now, as Poule saith, us from slep for to arise, for hi that erly awakes to me he schal finde me, sais Crist, hi selven, this wakyng gostly is good lyvyng out of synne, that sleep bytokenes, that cowardeth a mannes hert from gostly conforte, to stond in trouth. A deceyvable slep is this that lettes a mon of the bliss of hevene. The fend makes mon bold in synne and ferd to do worchip to God. Deth is a liknyng to a thoof that prively steles upon a man that now is riche and full of wele, anon he makes him a nody wreche, therfor sais God, be
Apoc. iii. 3. seint John in the Apocalips in this wise: be thou wakyng, for if thou wake nought I schal come to thee as theof, an thu schalt
Matt. xxiv. 43. not wyte what houre, and yf the housbondman, sais Crist, wuste what hour the theof schuld come he schuld wake and soeffre him not to ondermyne his house. Seint Petre therfor warneth, and
1 Pet. iv. 7. 15. 17. saith, Waketh, and be ye war; suffre ye ne man, hi sais, as a theof, but willefully for Godes love, for hit is tyme, as Petre sais, that dom bigynne from the house of God. Ye ben the body of Crist, sais Poule, that nede most suffre with the hede, or elles youre bodies ben but dede departet from Crist that is the hede, and therefore curset be he, sais Poule, that loves not Jesus Crist. And who it is that loves him Crist himself telles in the gospell:
S John xiv. 21. he that has my hestes and kepes hem, he it is that loves me.
Gal. i. 8, 9. Curset be he therefore, sais Poule, that does Cristes werks
II Tim. i. 8. deceivably; be ye not therfor, sais Poule, aschamet of the trewe
S. Mk viii 38. wittenesse of Jesus Crist, for Crist our God sais in his gospel, he
Lev. xxvi. 18 that schames me and my wordes . . . . . sevenfold blame, and I schal alto brest the hardynesse of yow, I schal geve the heven aboye you as yerne and the erth as bras; about noght schal youre labor be, for the erthe shal bryng you forth no fruyt, ne

A.D. 1391. tren shul geve non apples to yow, yf that ye wenden agayns my and wil not here me I shall add hereto sevenfold woundes for youre synnes. I schal fynde amonges yow bestes of the feld that schul devoure yow and youre bestes. I schal bringe yow into a feld and wayes schuln be desert, and yf that ye wil no so receyve lore . . . but wenden agayns you, and I schal smyte yow with seven sithes for youre synnes. I schal lede in up on yow swerde venger of my covenant, and [gif] ye fleen into cities I schal sende pestilence in the middes of yow so that ten wemen schul bake her brede in on fourneys and yelde hem ageyn by wyght, and ye schuln ete and noght be fullet. Gif that ye here me
Fol. 106b. noght be thise thinges but wenden agayns me, and I schal wende in agayns yow in a contrarie wodenesse and blame you with seven plages for youre synnes, so that ye schuln ete the flesshe of youre sonnes and of your doughters, and in so myche my soul schal lothe yow that I schal bryng youre citees in to wilderness and youre saintewaries I schal make desert, ne I schal not on that receyve swete odour of youre mouth; and I schal dispeopel youre lond and enemis schuln merveile theron when thai schuln enhabite hit. I schal dispeopel yowe amonge hethens and drawe my sword after yow. This vengeance and mony mo, Gode saide, schulde falle on hem that braken his bidding and despiset his lawes and his domes; than sith Crist becom man and boughte us with hys herte blod and has schewet us so gret love, and geven us an esy lawe of the beste that ever myghte be mad to bryng us to the ioie of hevene, and we despisen hit and loven hit noght, what vengeance wil be taken hereon so long as hi has suffret us and so mercyfully abiden when he schal come, that ryghtwes juge, in the cloudes to deme this world; therfore turne we us to him and leve synne that he hates, and over all thinge maintene his lawe that he confermed with his deth; for other lawes that men had mad schuln be demet at that day be the iuste lawe of Crist, and the makers that hem made, and then we wynne that longe
1 Cor. ii, 9. lif and that ioie that Poule spekes of, that eighe ne saugh not, ne ere herd nought, ne into monnes herte ascendet nought, the blisse and ioie that God has ordenet to hem that loven hym and his lawes.

Dure worchypfull sires in this world I beseche you, for Cristes love, as ye that I trowe loven Godes lawe and trouthe, that this dayes is gretly boren abak, that ye woln vouchsauf this thinges

A. D. 1391. that I send yow writen to Godes worship to late them be schewet in the parlement, as youre wyttes can best conceyve to most worschip to oure God to schewing of the trouthe and amendyng of holy chirche my conclusions and myn appele and other trewe matters of Gode's lawe, yef any man can fynde therynne errour, falsnesse, or defaute provet be the lawe of Crist clerly to cristen mennes knowyng, I schal revok my wrong conceyt, and by Godes lawe be amendet, ever redy to holde with Godes lawe openly and prively with Godes grace, and no thing to holde, teche, or maintene that is contrarie to his lawe.

A poure lege man of the kynges and your poure prest,

William of Swynderby.

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## PROCEEDINGS IN THE TRIAL OF WALTER BRUT FOR HERESY, ETC.

Processus habitus per reverendum patrem, dominum Johannem, contra Walterum Brut, laycum literatum Herefordensis diocesis, in causa heretice pravitatis, ex officio promotus ac eciam ad instanciam quorundam Cristi fidelium, etc.

*Appeal to the bishop of certain zealous churchmen against W. Brut.*

In Dei nomine, Amen. Universis, etc., Johannes, etc., salutem. etc. Noverit universitas vestra quod per nonnullos Cristi fideles precipuosque fidei catholice zelatores nuper fuit nobis dolenter expositum cum querela quod quidam degener filius, nomine Walterus Brut, laycus literatus nostre diocesis, sub simulata specie sanctitatis dampnabiliter seduxit populum et Dei timorem postponens quantum potest seducit de die in diem informando et dogmatizando private et occulte tam nobiles quam plebeios in nonnullis conclusionibus hereticis, etc., probabiliter exhibentes eciam contra eundem Walterum articulos infrascriptos tenorem videlicet qui sequitur continentes:—

Reverende frater et domine, nos Cristi fideles fideique catholice zelatores ac vestri filii humiles et devoti infrascriptos articulos

A.D. 1391. fidem catholicam continentes contra et adversus eiusdem fidei et sancte matris ecclesie determinacionis emulos et detractores, et presertim contra filium Belial, Walterum Brut, falsum informatorem et seductorem in populo, vestre reverende paternitati ministramus et exhibemus supplicantes eidem quatinus ad correccionem infrascriptorum excessuum animadvertere digneris iuxta canonicas saneciones, prout vestro incumbit officio pastorali.

*Their charges in detail.*

In primis damus et exhibemus et probare intendimus quod idem Walterus Brut sue salutis immemor per plures et varios Cristi fideles coram reverendissimo, etc., archiepiscopo ac eciam coram reverendo, etc., Johanne, nuper episcopo Herefordensi, fuit multipliciter, fama cleri et scandalo et rumore populi precedentibus, de heretica pravitate accusatus fuitque eciam pluries citatus ad respondendum super articulis contra fidem catholicam per ipsum assertis ac palam et publice dogmatizatis. Ipse vero tam graviter diffamatus nunquam curavit innocenciam suam purgare sed subterfugiens per plures annos erronea et scismatica laboravit erigere et cordibus fidelium imprimere.

Item prefatus Walterus Brut asseruit palam, etc., quod quilibet Cristianus eciam mulier extra peccatum existens potest conficere corpus Cristi ita bene sicut sacerdos.

Item idem Walterus asseruit notorie quod in sacramento altaris non est verum corpus sed signum et memoriale dumtaxat.

Item antedictus Walterus asseruit ac homines et communitates informare laboravit quod nullus tenetur dare decimas nec oblaciones, et si quis omnino voluerit dare, poterit dare suas decimas et oblaciones cui voluerit, curatos suos inde excludendo.

Item quod predicantes cruciata et indulgencias per summum pontificem concessas auxiliantibus propositum reverendi, etc., Henrici, episcopi Norwicensis, quando iter arripuit contra antipapam, sunt scismatici et heretici et quod papa huiusmodi indulgencias non potest concedere.

Item quod papa est Anticristus et seductor populi ac omnino legi Cristi et vite contrarius.

Item quod postquam reverencia vestra ad instanciam Cristi fidelium contra Willelmum Swynderby in forma iuris processerit, ac

A.D. 1391 datis articulis contra eundem Willelmum ipse Willelmus dedit suas responsiones in scriptis errores, scismata, etc., in se continentes prout vos in maturo consilio magistrorum et doctorum in theologia et aliis facultatibus decrevistis eundem Willelmum Swynderby hereticum esse, prefatus tamen Walterus palam asseruit quod responsiones dicti Willelmi de quibus supra cavetur sunt bone, iuste et inexpugnabiles et quod sentencia vestra antedicta contra ipsum Willelmum lata est mala et iniusta ac vos et assessores vestri nequiter dampnastis responsiones antedictas.

*The same accusers bring forward a number of erroneous propositions advanced and afterwards abjured by W Swynderby, but defended by W. Brut.*

Subsequenter vero iidem Cristi fideles cum instancia postularunt quatinus dignaremur quosdam articulos alios per eosdem Cristi fideles datos contra dictum Willelmum Swynderby una cum scriptis et responsionibus eiusdem Willelmi ad eosdem contra Walterum Brut memoratum in hac causa heretice pravitatis admitti, quorum articulorum et responsionum tenores sequuntur in hiis verbis et primo tenor articulorum : –

In primis quod quidam Willelmus Swynderby de ceteris articulis et conclusionibus erroneis, etc., iudicialiter convictus fuit, ipsosque articulos et conclusiones iuris necessitate revocavit et abiuravit, etc.

Conclusiones quoque per dictum Willelmum abiurate sequuntur et sunt tales:—

In primis quod homines possunt debita ex caritate petere sed nullo modo propter debita incarcerare et quod sic incarcerans est excommunicatus.

Item quod si parochiani sciverint curatum illorum esse incontinentem et malum, debent subtrahere ab eo decimas et alias sunt fautores criminis et consortes eius malis operibus.

Item quod decime sunt pure elemosine et in casu quo curati
[fol. 107b.] fuerint mali possunt licite aliis conferri per dominos temporales et alia bona temporalia auferri ab ecclesiasticis delinquentibus actualiter et publice.

Item quod curatus malus subditos excommunicans pro deci-

A.D. 1391. marum detencione non ab eis potest pecuniam, nisi indebite et male, extorquere.

Item quod nullus potest aliquem excommunicare prius sciat ipsum excommunicatum a Deo nec communicantes cum eodem incurrunt sentenciam excommunicacionis quovismodo.

Item quod quilibet sacerdos potest habita contricione quemlibet peccatorem absolvere, et non obstante prohibicione episcopi tenetur evangelium populo predicare.

Item quod sacerdos aliquid recipiens pro annuali ex pacto eo ipso est scismaticus et excommunicatus.

Item credit firmiter, ut asserit, quod quilibet sacerdos existens in mortali peccato si ponat se ad conficiendum corpus Cristi pocius committit ydolatriam quam conficit.

Item quod nullus sacerdos in aliquam domum intrat nisi ad male tractandum uxorem, filiam, vel ancillam, et ideo rogabat ut mariti caverent ne sacerdotem aliquem in domum suam intrare permittant.

Item quod puer non est vere baptizatus si sacerdos baptizans, compater vel commater, fuerit in mortali peccato.

Item quod nullus vivens contra legem Dei est sacerdos qualitercunque fuerit ab aliquo episcopo ordinatus in sacerdotem.

Item idem Willelmus, non obstante premissis revocacione et abiuracione, ad cor non convertens sed de malo in peius pervertens, ad nostram diocesim divertit et per loca varia discurrendo propriaque temeritate nonnulla heretica etc., alia diffamatoria eciam sacris canonibus et determinacioni ecclesie catholice contraria predicare ymmo prevaricare presumpsit que ubi et quando inferius magis specifice ostendetur.

Item, auditis inde nonnullis rumoribus et scandalis plurimorum, nonnullas moniciones et mandata comminatoria per nostros commissarios ad varia loca nostre diocesis direximus exponenda quod nullus cuiuscunque status, etc., presumeret predicare populo in locis sacris vel prophanis infra nostram diocesim sine auctoritate sufficienti quovis quesito colore.

Item quod huiusmodi moniciones, etc., ad indubitatam noticiam dicti Willelmi pervenerint.

A. D. 1391. Item idem Willelmus sue salutis [immemor] post et contra huiusmodi moniciones, etc., premissa et alia consimilia heretica predicare presumpsit.

Item idem Willelmus die Lune, videlicet kalendis Augusti, anno Domini M°CCC° nonagesimo, in ecclesia de Whytney, predicando populo affirmavit quod nullus prelatus mundi, cuiuscunque status, etc., extiterit, existens in mortali peccato audiensque confessionem subditi sui ipsum absolvendo nichil agit nec ipsum absolvit a peccato suo vel eciam ipsum subditum publice peccantem corrigendo et propter sua demerita excommunicando non ligat sua sentencia nisi prelatus ipse fuerit immunis a mortali peccato, sicut fuit beatus Petrus, cui dedit dominus potestatem ligandi atque solvendi.

Item idem Willelmus in pluribus locis dixit et affirmavit quod post verba sacramentalia prolata a sacerdote habente intencionem consecrandi non sit verum corpus Cristi in sacramento Eucharistie.

Item quod accidencia non possunt esse in sacramento altaris sine subiecto, et quod panis naturalis remanet ibidem concomitanter cum corpore Cristi in sacramento.

Item quod sacerdos existens in mortali peccato non poterit vi verborum sacramentalium corpus Cristi conficere seu aliud quodcumque sacramentum ecclesie perficere nec ecclesie membris ministrare.

Item quod omnes sacerdotes sunt equalis potestatis in omnibus non obstante quod aliqui sint in hoc mundo altioris dignitatis, etc.

Item quod sola contricio delet peccatum, si homo fuerit debite contritus, et omnis vocalis confessio et exterior est superflua et de necessitate salutis [non] requisita.

Item curati inferiores suam potestatem ligandi solvendi non habent mediante papa vel episcopo sed immediate a Cristo et ideo nec papa nec episcopus potest hanc potestatem revocare pro tempore seu loco ad libitum et beneplacitum suum.

Item quod non potest huiusmodi indulgencias annuales concedere quia non erunt tot anni usque ad diem iudicii quot continentur in bullis seu indulgenciis papalibus ex quibus sequitur quod indulgencie non tantum valent quantum sonant et predicantur.

A.D. 1391. Item quod non est in potestate pape remissionem a pena nec a culpa alicui penitenti concedere.

Item quod conferens elemosinam alicui secundum iudicium suum necessitatem non habenti peccat sic conferendo.

Item quod non stat in potestate alicuius prelati cuiuscunque religionis private litteras de beneficiis ordinis concedere, nec huiusmodi beneficia concessa prosunt illis quibus conceduntur ad salutem anime.

Item quod idem Willelmus proprie salutis immemor multosciens accessit ad quoddam desertum nemus vocatum Derwaldeswode, nostre diocesis, et ibidim in quadam capella non sacra, ymmo prophano tigurio, celebrare, quin verius prophanare, in contemptum clavium propria temeritate presumpsit.

Item idem Willelmus talia eciam presumpsit in quadam capella prophana situata in parco de Newton iuxta villam de Leyntwardyn eiusdem nostre diocesis.

Responsiones vero prefati domini Willelmi Swynderby ad predictos articulos factae et contra prefatum Walterum Brut per prefatos Cristi fideles deductae sequuntur et sunt tales:—In the name of God, Amen. I, William of Swynderby, a prust, etc., prout in secundo folio huius quaterni incipiunt et continuant in ordine usque ad decimum folium eiusdem quaterni.

Fol. 108. Subsequentur iidem Christi fideles et presertim dominus Walterus Pryde, penitenciarius ecclesie nostre cathedralis Herefordensis, coram nobis in ecclesia parochiali de Whiteborne pro tribunali sedentibus personaliter constituti, produxerunt duo instrumenta publica contra eundem Walterum Brut in causa heretice pravitatis supradicta, quorum tenores sequuntur et sunt tales:—

In Dei nomine, Amen. Per presens publicum instrumentum cunctis appareat evidenter quod anno ab incarnacione eiusdem M°CCC°xc°, etc., mensis Octobris die quarta decima, in hospicio venerabilis viri domini Johannis Godemostone, ecclesie cathedralis Herefordensis canonici, in mei notarii publici infrascripti et testium subscriptorum presencia personaliter constitutus, Walterus Brut, laycus litteratus, etc., dixit et asseruit quod dominus episcopus Herefordensis et assessores sui qui cum eo erant tercio die prefati mensis Octobris, anno Domini supradicto, in ecclesia Herefordensi nequiter dampnarunt responsiones domini Willelmi Swynderby,

A.D. 1391. capellani, per ipsum dominum Willelmum datas eidem domino episcopo in scriptis et articulos per eundem dominum Willelmum ministratos, et insuper dixit et asseruit ipsas conclusiones per ipsum Willelmum datas fore veras et catholicas.

Item ad opposita sibi per circumastantes de sacramento altaris dixit quod post verba sacramentalia remanet ibi verus panis et substancia post consecracionem corporis Cristi et accidencia sine subiecto, et quod remanent accidencia et substancia sine subiecto post consecracionem corporis Cristi, et super hoc doctores tenent varias in materia opiniones. Insuper quo ad papam dixit tenuit et asseruit quod ipse est verus Antecristus quia legibus doctrinis et pactis Cristi idem in vita et moribus fuit contrarius. Acta sunt hec omnia et singula prout supra scribuntur et recitantur sub anno Domini, etc., predictis, presentibus tunc ibidem venerabilibus et discretis viris, dominis Waltero Ramesbury, dicte ecclesie cathedralis Herefordensis precentore; Rogero Hoore, eiusdem ecclesie canonico; Waltero Walle, canonico dicte ecclesie, vicario in choro, et ceteris aliis viris fide dignis testibus, etc.

Et ego Ricardus le Whylare, clericus Wygornensis diocesis, publicus auctoritate apostolica notarius, premissis omnibus et singulis dum sic agerentur et fierent, etc., presens interfui, eaque omnia et singula sic fieri vidi scripsi et audivi, et in hanc publicam formam redegi, dictumque instrumentum super hoc confectum meis consuetis signo et nomine signavi rogatus in fidem et testimonium premissorum.

In Dei nomine, Amen. Per presens publicum instrumentum cunctis appareat evidenter quod, anno, etc., millesimo trecentesimo nonagesimo primo, etc., die decimo nono mensis Januarii coram reverendo, etc. Johanne, episcopo, in mei, notarii publici, et testium infrascriptorum presencia, Walterus Brut, litteratus, etc., personaliter constitutus infrascriptas conclusiones dixit, etc., videlicet quod cristiani non tenentur solvere decimas secundum legem Moysi nec secundum legem Cristi. Item quod non est licitum cristianis aliqua de causa in aliquo casu iurare per creatorem nec per creaturam. Item confessus est publice et sponte quod infra eundem mensem Januarii tunc currentem commedit, bibit, et communicavit cum Willelmo Swynderby, non ignarus sentencie dicti reverendi patris qua idem Willelmus Swynderby pronunciatus fuit hereticus, etc., quas quidem conclusiones idem reverendus pater fecit scribi et in

A.D. 1391. scriptis eidem Waltero tradi, quas per eum visas et lectas dixit eciam se eas manutenere et iustificare secundum leges supradictas. Acta sunt hec omnia in camera eiusdem reverendi patris, etc., apud manerium suum de Whitborne presentibus tunc ibidem ipso reverendo patre, magistro Reginaldo de Wolstone, canonico Herefordensi; domino Philippo Dilesk, rectore ecclesie parochialis de Llanwryn; Thoma Guldesfeld, rectore ecclesie de Englysbykenore; Johanne Cresset, rectore ecclesie de Whitborne, et Thoma Wallewayn, domicello, Herefordensis et Assavensis diocesium, testibus, etc.

Et ego Benedictus come, clericus Assavensis diocesis, notarius predictus, conclusionum affirmacioni et ad iustificandum eas oblacioni omnibusque aliis et singulis una cum prenominatis testibus presens interfui, etc.

*The written answers of Walter Brut to the charges presented above.*

Fol. 108b. Demum prefatus Walterus Brut diversis locis et temporibus ad respondendum premissis conclusionibus et articulis eidem Waltero per nos assignatis diversas papiri cedulas manu propria ipsius Walteri scriptas pro responsionibus suis ad eosdem articulos et conclusiones superscriptas, partim per seipsum coram nobis pro tribunali sedentibus personaliter constitutum, partim vero per nuncios suos ad hoc specialiter deputatos, nobis presentavit presentarique fecit, quarum cedularum tenores seriatim de verbo ad verbum sequuntur et sunt tales: —

In nomine patris et filii et spiritus sancti, Amen. Ego Walterus Brut, peccator, laycus, agricola, cristianus, a Britonibus ex utraque parente originem habens, accusatus sum episcopo Herefordensi quod errarem in multis materiebus concernentibus fidem catholicam cristianam, a quo sum requisitus quod scriberem responsionem in latinis ad omnes illas materias, cuius desiderio volo satisfacere iuxta posse, protestans primo coram Deo et coram toto mundo quod sicut non est voluntatis mee per Dei graciam veritatem mihi cognitam revocare propter remuneracionem maiorem mediocrem vel maximam, nec propter timorem alicuius pene temporalis, sic non est voluntatis aliquod erroneum propter aliquod commodum sustinere. Et si aliquis cuiuscumque status, secte, aut condicionis voluerit mihi ostendere errorem in scriptis

A D. 1391. aut dictis meis ex auctoritate scripture sacre aut probabili racione in scriptura sacra fundata eius informacionem recipiam humiliter et libenter. Nullius vero magistri, Cristo excepto, nudis verbis simpliciter credam nisi ipsa fundare poterit in veritate experiencie aut scripture quoniam in sanctis apostolis a Cristo electis inventus est error ex testimonio scripture sacre, quoniam et Paulus fatetur se reprehendisse Petrum quia reprehensibilis erat, ad Gal. ii. In sanctis doctoribus preteritis inventus est error, ut ipsimet fatentur de seipsis, et in modernis magistris sepius cadit error qui in suis opinionibus contrariantur et aliqui aliquociens unum determinant pro vero et alii dampnant illud idem pro heresi vel errore. Qua protestacione premissa ponam duas supposiciones tanquam et fundamentum omnium a me dicendorum, ex quibus eliciam duas conclusiones probabiles in ipsis et scriptura sacra fundatas per quas declarate cum fuerint modo meo patebit plane quid sencio in omnibus materiebus de quibus sum accusatus, sed quoniam non cognovi litteraturam introibo in potencias Domini. Domine memorabor iusticie tue solius.

Deus pater omnipotens ingenitus, creator celi et terre, misit filium suum eternaliter generatum in hunc mundum pro salute et redempcione humani generis incarnandum, qui conceptus est de spiritu sancto a patre et filio eternaliter procedente, et natus est ex Maria, virgine. Ut nos denuo nasceremur passus est sub Poncio Pilato pro peccatis nostris, pro nobis animam suam ponens ut nos pro fratribus nostris animam nostram ponamus. Crucifixus est ut nos mundo crucifigamur et mundus nobis, mortuus est ut nos a morte redimeret adquirendo nobis remissionem peccatorum. Sepultus est ut nos consepulti simus cum illo per baptismum in mortem ut peccatis mortui iusticie vivamus. Descendit ad inferna liberans hominem a captivitate et dyaboli servitute et restituens eum hereditati sue quam perdiderat per peccatum. Tercio die resurexit a mortuis per gloriam patris ut et nos in novitate vite ambulemus. Ascendit ad celos ad quos nemo ascendit nisi qui de celo descendit filius hominis qui est in celo. Sedet ad dextram Dei patris omnipotentis donec ponantur eius inimici scabellum pedum eius, tante melior angelis effectus quanto pre illis differencius nomen hereditavit. Unde venturus est iudicare vivos et mortuos iuxta opera eorum, quoniam pater omne iudicium dedit filio. In cuius tremendo iudicio omnes corporaliter resurgemus, et omnes stabimus ante tribunal eius recepturi gaudium tam corporaliter quam spiritu-

A.D 1391. aliter, eternaliter duraturam si simus de ovibus a dextra collocatis aut penam tam corporis quam spiritus si reperti fuerimus inter edos positos a sinistra.

Dan. ii. 44. Deus filius, Jesus Cristus, verus Deus et verus homo, rex in eternum suscitans regnum eternum, comminuens universa regna mundi, sacerdos in eternum secundum ordinem Melchisedeck, unde Heb. vii, 25. et salvare in perpetuum potest accedentes per semet ipsum ad Heb. viii, 12, 14. Deum, semper vivens ad interpellandum pro nobis, unam pro peccatis offerens hostiam, una oblacione consummavit in eternum sanctificatos, sapiencia infallibilis et veritas ineffabilis Deitatis, voluntatem sui patris docuit in hoc mundo, quam opere implevit ut nos fideliter informaret, deditque legem caritatis a suis fidelibus observandam, quam in cordibus et mentibus fidelium digito Dei scripsit, qui est spiritus Dei scrutans intima Deitatis, quare eius doctrina est super omnes alias doctrinas tam angelorum quam hominum observanda quia ipse errare non potuit nec voluit in docendo. In hominum vero doctrinis sepius cadit error et ideo doctrinis eorum est renunciandum si doctrine Cristi contradicant implicite vel expresse. Doctrine hominum ad profectum populi ordinate acceptande et observande sunt dummodo fundantur in doctrina Cristi aut ad minus dum eius sermonibus non repugnant.

Fol. 109. Si summus pontifex Romanorum, se vocans servum servorum Dei et Cristi vicarium principem in hoc mundo, condit et iustificat leges multas contrarias evangelio Jesu Cristi, tunc est de Matt. xxiv, 5. multis *qui venerunt in nomine Cristi dicentes, ego sum Cristus, et multos seduxerunt* ex testimonio salvatoris, et *idolum desolacionis* Dan. viii, 13. *residens in templo Dei aufferens ab eo iuge sacrificium per tempus tempora et dimidium temporis* cristianis hominibus revelandum ex Matt. xxiv, 15. testimonio Danielis, ex quo in evangelio, *cum videritis abhominacionem desolacionis que dicta est a Daniele propheta stantem in loco sancto, qui legit intelligat*, et est ipse *mons pestifer universam* Jer. li, 25. *terram corumpens*, ut testatur Jeremias capitulo li, non caput corporis Cristi quoniam longevus et venerabilis ipse est caput, Isa. ix, 15. sed propheta docens mendacium est cauda ut asserit Isayas et est Ezk. xxi. 25, 26. ipse impius et prophanus *dux Israel cuius venit dies et tempore iniquitatis prefinita qui aufferet cidarim et tollet coronam*, Ezeckiel. Ezk. xxviii, 2-19 Tum dicebatur *eo quod elevatum est cor tuum et dixisti, Deus ego sum et in cathedra Dei sedeo in corde maris cum sis homo et non Deus, et dedisti cor tuum quasi cor Dei ; id circo ecce ego*

A.D. 1391. *adducam super te alienos robustissimos gencium et nudabunt gladios suos super pulcritudinem sapiencie tue et polluent decorem tuum et interficient et detrahentte et morieris interitu occisorum*, et sequitur, *In multitudine iniquitatum tuarum et iniquitatum negociacionis tue polluisti sanctificacionem tuam; producam ergo ignem de medio tui qui comedat te et dabo te in cinerem super terram, nichil factus es et non eris inperpetuum*, Ezech. capitulo 28. *Est insuper pastor et idolum derelinquens gregem, habens gladium in brachio eius et*
Zech. xi, 17. *alium gladium in eius oculo dextro et residens in templo Dei extollit se super omne quod dicitur Deus aut quod colitur*, ex
II Thess. ii, 4, 8. Pauli testimonio, et in dissencione revelabitur homo peccati quem
Matt. xii. 25. dominus Jesus interficiet spiritu oris sui, quoniam *omne regnum in se divisum desolabitur. Est nichilominus bestia de terra ascen-*
Rev. xiii, 1. *dens habens duo cornua similia agni, sed loquitur sicut draco* et ut crudelis bestia de mari ascendens cuius potestas duravit 42 mensibus operatur que dedit ymagini bestie et adorare ipsam et caracterem in fronte aut manibus recipere compellebat pusillos et magnos, divites et pauperes, liberos atque servos, Apoc. capitulo 13, et sic ex horum omnium testimonio est et ipse precipuus in terra
Rev. xix, 20. Anticristus interimendus gladio verbi Dei mittendique sunt draco, crudelis bestia, pseudopropheta qui seduxit terram in stagnum ignis et sulphuris cruciandi in secula seculorum.

Si civitas Romanorum suas tradiciones approbet, sancta Cristi precepta et doctrinam reprobet, ut suas tradiciones confirmet, tunc est ipsa Babilon magna seu filia Babilonis et *magna meretrix sedens super aquas multas cum qua fornicati sunt reges terre et inebriati sunt qui habitant terram de vino prostitucionis eius*
Rev. xvii, 2. eiusque fornicacionibus spiritualibus incantacionibus veneficiis et symoniacis matrimoniis inficitur et seducitur totus orbis dicens in corde suo, Sedeo regina et vidua non sum et luctum non videbo, ignorans infra brevem diem occasus sui ex testimonio Apoc. capitulo 17° quoniam a *tempore quo ablatum fuit iuge sacrificium*
Dan. xii, 11. *et posita fuit abhominacio in desolacionem transierunt dies 1290,*
Rev. xi, 2. ex testimonio Danielis, adiuncta concordancia cronicarum, *civitas*
Rev. xii, 6. *quoque sancta fuit 42 mensibus gentilium ritibus calcata*, alebaturque mulier in solitudine ad quam fugit a facie serpentis diebus 1260, sive per tempus tempora et dimidium temporis quod idem est. Omnia ista patent ex testimonio Apocalypsis et concordancia cronicarum. De casu vero Babilonis predicte patet in Apocalypsi
Rev. xviii, 8 ubi dicitur, *In die una veniant plage eius, mors et luctus et*

A D. 1391. *fames, et igni comburentur quia fortis est dominus qui iudicabit* et iterum, *cecidit Babilon illa magna civitas* que vino fornicacionis
Rev. xviii. 21. sue potavit omnes gentes. Et tercio *sustulit unus angelus fortis molarem quasi lapidem magnum et misit in mare dicens, hoc impetu mittetur Babilon illa magna civitis et ultra non invenietur,* quia mercatores eius erant principes terre et in veneficiis eius
Isa. xiii, 19. omnes gentes erraverunt et in ea sanguis sanctorum et prophetarum inventus est. De ruina eius dixit Ysaiah: *Et erit Babylon illa civitas gloriosa in regnis inclita in superbia Chaldeorum sicut subvertit Deus Sodomam et Gomorram, non habitalitur usque in finem et non fundabitur usque ad generacionem et generacionem,* Jeremia
Jer. l, 12 dixit *confusa est mater vestra nimis et adequata pulveri que genuit vos.* Et iterum cogitavit dominus et fecit sicut locutus est contra habitatores Babilonis, que habitas super aquas multas, locuplex in
Jer l, 38. thesauris, venit finis tuus. Et tercio, *Siccitas super aquas eius et arescent quia terra sculptilium* est et in *portentis gloriantur, non habitabitur ultra in sempiternum nec extruetur usque ad generacionem et generaciones sed sicut subvertit Deus Sodomam et Gomorram et viculos eius,* etc.

Parcite mihi queso, etsi verbis placidis non habundo, quia mundi malicia nunc currente si hominibus placerem Cristi servus non essem. Quia pauper sum et notarios non habeo nec habere possum in testimonium hic scriptorum, non conductos, Cristum invoco in testem meum qui novit intima cordis mei quod ea que scripsi declarare paratus sum modo meo ad utilitatem omnium cristianorum et ad nullius viventis detrimentum, paratus semper correccioni si aliquis voluerit michi ostendere ubi erravi, paratus eciam pro confessione nominis Cristi et eius doctrine quantum ipse voluerit ex sui gracia et dileccione me miserum peccatorem sustinere. In horum omnium testimonium signum salvatoris Domini nostri Jesu Cristi huic scripto apposui quod rogo ipsum imponere fronte meo et auffere a me omnem caracterem Anticristi. Amen.

MARIA. JHESUS. JOHANNES.

Fol. 109b. Reverende pater, quia videtur vobis quod mocio mea in duabus supposicionibus et duabus conclusionibus sit minus brevis et aliqualiter obscura volo nunc vestro desiderio satisfacere iuxta exilitatem literature mee explanando ipsas conlusiones per quarum declaraciones patebit plane quid sencio in omnibus materiebus de quibus

A D. 1391. Rev xi. 2. cionem Anticristi ad perfeccionem evangelii a suis ritibus gentilibus quibus sancta civitas est calcata 42 mensibus, sic eorundem conclusio in signo virginis, quod est eciam domus Mercurii, signavit primum adventum Cristi ad salvacionem omnium qui perierunt de domo Israel et eorum vocacionem per ipsum adventum ad perfeccionem evangelii. De ista gencium vocacione dicit Cristus in evangelio, alias oves que non sunt ex hoc ovili et alias[1] oportet me adducere et vocem meam audient et fiet unum ovile et unus pastor. Quamvis enim gentes converse sunt ab infidelitate ydolatrie sue ad fidem Cristi, non tamen converse sunt ad perfeccionem legis Cristi. Et ideo apostoli in primitiva ecclesia nichil oneris imposuerunt gentibus nisi ut se a gravibus abstinerent ut ab immolatis et sanguine et suffocato et fornicacione. De isto secundo adventu, in illa die radix Jesse qui stat in signum populorum, ipsum gentes deprecabuntur, et erit sepulcrum eius

Jer. xi. 10-12. gloriosum. Et erit in illa die ; adiciet dominus secundo manum suam ad possidendum residuum populi sui, etc., et levabit signum in naciones et congregabit profugos Israel, dispersos Juda colliget

Fol. 110 a quatuor plagis terre et auferetur zelus Effraym, et hostes Juda

II Thess. ii, 1-10 peribunt. Paulus ad Thessalonicos ait, *Rogamus vos fratres per adventum Domini nostri Jhesu Cristi et nostre congregacionis in id ipsum ut non cito moveamini a vestro sensu nec terreamini quasi instet dies Domini neque per epistolam tanquam per nos missam neque per spiritum neque per sermonem ne quis vos seducat ullo modo, quia nisi venerit dissensio primum et revelatus fuerit homo peccati, filius perdicionis, quia adversatur ex extollitur super omne quod dicitur Deus aut quod colitur, ita ut in templo Dei sedeat ostendens se tanquam sit Deus ; non retinens*[2] *quod cum adhuc essem apud vos hoc dicebam vobis, et nunc quid detineat scitis ut reveletur in tempore suo, nam misterium iam operatur iniquitatis tantum ut qui tenet nunc, teneat, donec de medio fiat. Et tunc revelabitur ille iniquus quem dominus Jhesus interficiet spiritu oris sui et destruet illustracione adventus sui eum cuius est adventus secundum operacionem Sathane in omni virtute, signis, et prodigiis mendacibus, et omni seduccione iniquitatis hiis qui pereunt eo quod veritatis caracterem non receperunt ut salvi fierent.* Interrogatus Cristus ab discipulis quod signum foret adventus eius et consummacionis

Matt. xxiv. 1 seculi dixit eis, *multi venient nomine meo dicentes, ego sum Cristus, et multos seducent,* et multa alia signa docet de bello fame pestilencia et terre motu sed maximum signum docet *cum ergo videritis*

Matt xxiv.

1—*Sic ? illas.* 2—*Sic.*

A.D. 1391. *abhominacionem desolacionis stantem in loco sancto, qui legit in-*
Luc. xxi, 15. *telligat.* Lucas vero in evangelio suo de isto planius loquitur, *cum ergo videritis exercitu circumdari Jerusalem, tunc scitote quod appropinquabit desolacio* et sequitur postea, et *cadent in ore gladii et captivi ducentur in omnes gentes et Jerusalem calcabitur a gentibus donec impleantur tempora nacionum.* In Daniele vero de
Dan. ix. 26. hac materia sic scribitur, *et post ebdomadas 72 occidetur Cristus et non erit eius populus qui eum negaturus est.* Et civitatem et sanctuarium dissipabit populus cum duce venturo et finis eius vastitas et post finem belli statuta desolacio. *Confirmabit pactum multis ebdomada una et in dimidio ebdomadis deficiet hostia et sacrificium et in templo erit abhominacio desolacionis et usque ad*
Dan xii, 11. *finem perseverabit desolacio.* Et alibi in Daniele sic scribitur, *A tempore quo ablatum fuit iuge sacrificium et posita fuerit abhominacio in desolacionem dies 1290.* Si quis autem inspexerit cronicas, inveniet quod post completam eversionem Jerusalem et post completam dispersionem manus populi sancti et postquam positum erat abhominacio, id est ydolum desolacionis, in Jerusalem, loco sancto ubi prius erat templum Dei, fluxerunt dies 1290 accipiendo diem pro anno ut accipitur communiter in prophetis, temporaque nacionum sunt impleta quorum ritibus permisit Deus civitatem sanctam calcari mensibus 42, quoniam quamvis ecclesia cristiana, que est civitas sancta, in fide perstitit a tempore ascensionis Cristi usque modo non tamen observavit perfeccionem fidei per totum hoc tempus quoniam cito post decessum apostolorum servata est fides cum observacione rituum gentilium et non rituum moysaice legis nec legis evangelii Jhesu Cristi, ergo cum hoc tempus erroris gencium sit completum verisimile est quod Cristus vocabit gentes a suis ritibus gentilibus ad perfeccionem evangelii ut vocavit Judeos a lege Moysi ad eandem perfeccionem in suo primo adventu, ut fiat unum ovile Judeorum et gencium sub uno pastore, Cristo. Cum ergo innotuit Anticristus qui gentes seduxit per lucem verbi Dei, tunc electi relictis erroribus gentilibus venient ad perfeccionem evangelii et interimetur seductor ille gladio verbi Dei. Ex hiis michi aliqualiter patet quare hoc tempore magis quam alio tempore movetur hec materia de Anticristo. Quare vero in hoc regno magis quam in aliis regnis accidit ista mocio michi videtur racionabile quia nulla nacio gencium sic conversa est ad Cristum sicut Britones, incole huius regni, quia ad alia loca mundi mittebantur predicatores fidei, qui per operacionem

A D. 1391 Rev xi. 2. cionem Anticristi ad perfeccionem evangelii a suis ritibus gentilibus quibus sancta civitas est calcata 42 mensibus, sic eorundem conclusio in signo virginis, quod est eciam domus Mercurii, signavit primum adventum Cristi ad salvacionem omnium qui perierunt de domo Israel et eorum vocacionem per ipsum adventum ad perfeccionem evangelii. De ista gencium vocacione dicit Cristus in evangelio, alias oves que non sunt ex hoc ovili et alias[1] oportet me adducere et vocem meam audient et fiet unum ovile et unus pastor. Quamvis enim gentes converse sunt ab infidelitate ydolatrie sue ad fidem Cristi, non tamen converse sunt ad perfeccionem legis Cristi. Et ideo apostoli in primitiva ecclesia nichil oneris imposuerunt gentibus nisi ut se a gravibus abstinerent ut ab immolatis et sanguine et suffocato et fornicacione. De isto secundo adventu, in illa die radix Jesse qui stat in signum populorum, ipsum gentes deprecabuntur, et erit sepulcrum eius
Jer. xi. 10-12. gloriosum. Et erit in illa die ; adiciet dominus secundo manum suam ad possidendum residuum populi sui, etc., et levabit signum in naciones et congregabit profugos Israel, dispersos Juda colliget
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A.D. 1391. miraculorum et assiduam predicacionem verbi Dei et gravem corporis passionem et mortem eorundem locorum populum converterunt. In hoc vero regno tempore Lucii, regis Britonum, et Eleutherii, pontificis Romanorum, audivit Lucius a Romanis infidelibus in modo rumoris de fide cristiana que Rome predicabatur, qui statim credidit mittens Romam et Eleutherium pro viris qui scirent ipsum in ipsa fide plenius informare. In quorum adventum gavisus et baptizatus est cum toto regno suo. Et post accepcionem fidei nunquam eam deseruerunt nec propter quascumque aliorum falsas predicaciones, nec propter quecumque tormenta aut paganorum insultus sicut in aliis regnis est repertum; et sic videtur michi Britones inter omnes alias gentes quasi ex Dei eleccione specialiter fuisse ad fidem vocatos et conversos. De hiis

Isa. lii. 15. videtur michi Isayas prophetasse dicens, quia *quibus non est narratum de eo viderunt et qui non audierunt contemplati sunt.*

Isa. lv. 5 Et iterum *Ecce gentem quam nesciebas vocabis et gentes que te non noverunt ad te current propter dominum Deum tuum et sanctum Israel quia glorificabit te.* De hoc regno videtur michi sanctum

Apoc. xii. 4. Johannem in Apocalypsi prophetasse ubi dixit: *Draco stetit ante mulierem que erat paritura, ut cum peperisset filium eius devoraret, et peperit filium suum masculum qui recturus erat omnes gentes in virga ferrea et raptus est filius ad Deum et tronum eius et mulier fugit in solitudinem ubi habet locum paratum a Deo ut pascant eam*

Apoc.xii,13. *diebus 1260.* Et iterum eodem capitulo, *postquam vidit draco quod proiectus esset in terram persecutus est mulierem que peperit masculum et date sunt mulieri due ale aquile magne ut volaret in desertum in locum suum ubi alitur per tempus tempora et dimidium temporis a facie serpentis. Et misit serpens post mulierem aquam tanquam flumen ut eam faceret trahi a flumine,* et audivit *terra mulierem et aperuit os suum et absorbuit flumen quod draco misit ex ore suo.* Videamus quomodo dicta ista applicari possunt ad istud regnum magis quam alia regna: constat quod istud regnum solitudo seu desertus locus est quia de isto philosophi id est sapientes non curabant set pro solitudine et deserto reliquerunt quia positus est extra climata. Ad hunc locum fugit mulier, id est ecclesia, que per fidem spiritualiter peperit Cristum, ubi pascebatur pane, celesti carne et sanguine Jhesu Cristi, diebus 1260, quia per tot dies accipiendo diem pro anno Britones pro fide Cristi permanserunt quod de nullo cristiano regno sic reperietur. Postquam de isto deserto, et bene dicitur, volavit ad hunc locum, quia ab

A.D. 1391. oriente venit fides in Britaniam non progrediendo neque natando quoniam tunc per Romam, Italiam, Alemmaniam, et Franciam pervenisset, quod non reperietur, et ideo volavit super illa loca in eis non quiescens sicut avis volans super locum in ipso non quiescit, sed in hac solitudine quievit per tempus, tempora, et dimidium temporis, videlicet 1260 annos a primo adventu fidei in Britanniam usque presens, dicendo tempus tempora et dimidium temporis est processus a maiore ad minus, maximum tempus quod dicimus est millenarius annorum, ibi est tempus proximum, tempus minus est centenarius annorum ubi habes tempora. Certa tempora non dicuntur in plurali numero nisi 2°, quia si aliqua tempora sunt, non est dubium quin duo sunt tempora, ergo si sub certo numero ponere oportet quod sunt duo sed illa duo non
Fol. 110b. congrue possunt dici aliqua tempora nisi centenarii quia ex quo est descensus a maiore ad minus cum dicitur tempus tempora et dimidium temporis et millenarius convenienter assignatur pro tempore, oportet quod tempora sumantur a centenario, dimidium vero temporis 60, quia est maius dimidium centum annorum, licet 50 equale dimidium, et quando misit serpens aquam persecucionis post mulierem ut eam faceret trahi a flumine, terra vel stabilitas fidei iuvit mulierem absorbendo aquam tribulacionis quoniam crudelissima persecucione Diocliciani et Maximiani in cristianos seviente quando fere cristianitas est utrobique[1] deleta, in hoc regno in fide immobiliter perstiterunt, et sic cum Britones quasi ex eleccione inter omnes gencium naciones sunt ad Cristi fidem conversi, et post fidem acceptam nunquam a fide propter quamcumque tribulacionem recesserunt, non est mirandum et si in eorum loco prima fiat vocacio gencium ad perfeccionem evangelii Jesu Cristi per revelacionem Anticristi, sed adhuc videtur michi quod Ezechiel de eis loquitur specialiter ubi loquitur de casu principis Tyry dicens,
Ezk. xxviii. 2, 7. *Eo quod elevatum est cor tuum quasi cor Dei, ideirco ecce adducam super te alienos robustissimos gencium, et nudabunt gladios suos super pulcritudinem sapiencie tue et polluent decorem tuum et interficient et detrahent te, et morieris interitu occisorum in corde maris;* hic princeps qui dicit se esse Deum et in cathedra Dei sedere in corde maris ut michi videtur, verissime notat Anticristum a robustissimis gencium interimendum gladio verbi Dei quoniam de gentibus robustiores Britonibus aut corpore aut fide, in corporalibus bellis nulli eis potenciores, nunquam enim in bello victi sunt nisi per

1—*Sic.*

A D. 1391. eorum sedicionem aut prodicionem. Quot regna conquesti sunt, ymmo et Romanam potentissimam civitatem. Illi a suo regno expelli non poterant quousque Deus immisit in eos pestilenciam et famem quibus consumpti patriam relinquere compulsi sunt, quod de aliis gentbus non audivi. In fide inter gentes robustissimi, ut premissum est, qui nulla tribulacione cogente fidem reliquerunt ergo de eis videtur michi intelligi, *cum ducam super te alienos robustissimos gencium et nudabunt gladios suos, etc.* Ex hiis patere poterit quare hoc tempore plusquam in preterito fiat hec mocio et quare in hoc regno magis quam in aliis regnis tractetur de vocacione gencium ad perfeccionem evangelii et revelacionem Anticristi.

Sed quia de Anticristo et eius adventu multa narrantur fabulosa et ei multa applicantur de scripturis prophetancium que pocius audientes seducunt quam erudiunt, scribemus sub compendio ea que de ipso dicuntur et ostendemus quod fabula illa ab errore ymaginancium processit et a nulla veritate prophetarum scripturarum. Dicunt primo Anticristum nasciturum in Babilone de tribu Dan concipiendum et commixtione maris et femine in peccato quia Cristus de virgine natus et de spiritu sancto conceptus: dicunt eum deformis persone quia de Cristo scribitur, *speciosus forma pre filiis hominum;* dicunt eum predicaturum tribus annis et dimidio ubi Cristus predicavit, et quod circumcidet se et dicet se esse Cristum et Messiam missum ad salvacionem Judeorum, et tripliciter dicunt seducturum populum falsis miraculis, muneribus, et tormentis, ut quos vincere non poterit miraculis nec muneribus, intendit eos vincere diversorum generibus tormentorum. Illos quos seducit signabit caracteribus suis in fronte aut manibus; sedebit in templo Dei et faciet se adorari tanquam Deum: pugnabit, ut dicunt, cum duobus testibus Cristi Ennok et Helia et occidet eos, et ipse finaliter fulmine interibit. Ad istum ymaginatum hominem a nullo prophetarum modo quo predicitur prenunciatum applicant prophetarum scripta ut illud Danielis, *cum ablatum fuerit iuge sacrificium et posita fuerit abhominacio in desolacionem*, hoc est, ut dicunt, cum ablato cultu Dei et desolacio vel Anticristus abhominaliter exhibebit se adorandum, tunc erunt dies 1290 et tres anni et serius, et dicunt hoc tempus esse tempus, tempora, et dimidium temporis, et cum dicitur in Daniele, Beatus qui expectat et pervenit ad dies mille trecentos triginta quinque, dicunt hoc intelligi quod post mortem Anticristi dabuntur dies 45 ad peni-

A.D. 1391. teneiam hiis qui adoraverunt Antieristum, qui 45 dies additi ad 1290 annos[1] faciunt dies 1335, ad quos dies qui pervenerint dicentur beati. Applicant eciam huic Antieristo illud Apocalpysis : *Vidi de mari bestiam ascendentem habentem capita septem et cornua decem cui data est potestas facere mensibus 42*, qui menses, ut dicunt, faciunt tres annos et dimidium quibus regnabit Antieristus ; et multa alia narrantur et applicantur inconvenienter huic Antieristo ymaginario in scripturis veraciter non fundato. Nunc ostendamus errores huius fabule ; primo si talis veniret dicens expresse se esse Cristum, quis eristianus per eum seduceretur, et si quotcunque miracula faceret? Nec venit in forma seductoris qui expressum adversarium se ostendit, nec est verisimile Judeos posse seduci per talem eum non promittitur eis Cristus de tribu Dan per aliquem prophetarum sed de tribu Juda. nec promittitur eis bellicosus rex sed pacificus bellum auferens et non bellans,
Isa. ii, 2-4. quoniam de Cristo ait Isayas : *Et erit in novissimis diebus preparatus mons, domus Domini in vertice montium, et elevabitur super colles et fluent ad eum omnes gentes, et ibi populi multi et dicent, venite ascendamus ad montem Domini et ad domum Dei Jacob, et docebit nos vias suas et ambulabimus in semitis eius, quia de Syon exibit lex et verbum Domini de Jerusalem ; et iudicabit gentes et arguet populos multos et conflabunt gladios suos in vomeres et lanceas suas in falces ; non levabit gens contra gentem nec exercebuntur ultra ad prelium.*
Isa. ix, 6, 7. Et iterum, *parvulus natus est nobis et filius datus est nobis et factus est principatus eius super humerum eius, et vocabitur nomen eius magnus conciliarius, Deus fortis, pater futuri seculi, princeps pacis, multiplicabitur eius imperium et pacis eius non erit finis, super solium David et super regnum eius sedebit ut confirmet illud et corroboret in iudicio et in iusticia a modo et*
Zech. ix, 9. *usque in sempiternum.* Zacharias dixit de Cristo, *exulta satis filia Syon, jubila filia Jerusalem, ecce rex tuus veniet tibi iustus et salvator*, et ipse *pauper et ascendens super asinum et super pullum, filium asine ; et dispergam quadrigam ex Effraym et equum de Jerusalem et dissipabitur arcus belli, et loquetur pacem gentibus et potestas eius a mari usque ad mare et a flumine usque ad terminos terre.* Ex quibus patet quod sensati Judei satis noverunt cristum eis promissum de tribu Juda, et non de tribus Dan, et quod esset pacificus non bellicosus, non est ergo verisimile eos posse seduci per talem, si autem fuisset aliquis talis singularis Anticristus

1—*Sic. ? dies.*

A.D. 1391 futurus, Cristus diligens suos de ipso eis aliquid dixisset. De uno vero singulariter non loquitur sed de multis, dicens, *multi venient in nomine meo dicentes, ego sum Cristus, et multos seducent.* Sed nunc videamus quomodo prophecie in Daniele et Apocalipsi premisse false et erronee applicantur illi Anticristo ymaginato, nam Dan. ix, 26. Fol. 111. Daniele 9° capitulo sic scribitur: *Et post ebdomadas 62 occidetur Cristus et non erit eius populus qui* eum negaturus est, et *civitatem et sanctuarium dissipabit populus cum duce venturo et finis eius vastitas et post finem belli statuta desolacio, confirmabit autem pactum multis ebdomadis, deficiet hostia et sacrificium et in templo erit abhominacio desolacionis et usque ad consumacionem et finem perseverabit desolacio.* Constat hanc propheciam modo esse impletam quoniam Romanus populus cum duce suo destruxerunt Jerusalem usque ad solum et occisus et dispersus est populus Judeorum et abhominacio vel ydolum desolacionis positum erat ab Adriano in ultima destruccione in Jerusalem in loco sancto, quia in loco templi, et a tempore illo usque modo fluxerunt dies 1290 fere accipiendo diem pro anno, sicut accipit Daniel in propheciis suis et alii scilicet prophete. Loquens enim David ab ebdomadibus lxii non loquitur de ebdomadibus dierum sed annorum, sic ergo cum dicit, a tempore quo ablatum fuit iuge sacrificium, etc.. dies 1290 accipiendi sunt pro tot annis a tempore desolacionis Jerusalem usque ad revelacionem Anticristi et non pro tribus annis et dimidio quibus Dan. xii, 6, 7. dicunt Anticristum regnaturum. Et iterum cum dixit Daniel, usquequo finis horum mirabilium? responsum est ei quia in tempus et tempora et dimidium temporis. Ecce eciam quam inconvenienter assignant hoc tempus tribus annis et dimidio quibus regnaturum dicunt Anticristum, quoniam cum dicitur, tempus tempora et dimidium temporis, fit decensus a maiori ad minus, a toto ad partem, quia a tempore ad dimidium temporis. Si ergo fiat descensus a toto ad partem, per medium quod est maius ipso toto, inconveniens est descensus, hoc autem fit cum dicitur tempus, tempora, et dimidium temporis esse annum, duos annos, et dimidium anni; ergo conveniencius dicitur tempus, tempora, et dimidium temporis signare 1290 annos, ut premissum est in capitulo predecente. Sic ergo errorice applicatur illi ymaginato Anticristo prophecia Danielis. Processus eciam Apocalipsis nimis erronea applicatur illi Anticristo ymaginato, quoniam bestia illa crudelis que de mari ascendebat habens capita septem et cornua decem cui data est potestas in omnem tribum, populum, et linguam, et data est potestas mensibus

A.D 1391. 43, hec bestia notat Romanos imperatores qui crudelissime persecuti sunt populum Dei tam cristianos quam Judeos.

Nam quando Johanni ostensa est dampnacio meretricis magne sedentis super aquas multas, ipse vidit mulierem illam sedentem super bestiam coccineam, plenam nominibus blasphemie, habentem capita septem et cornua decem, et vidit mulierem ebriam de sanguine sanctorum et martirum Jhesu, et angelus exponens et dicens ei sacramentum mulieris et bestie que portat eam dixit, septem capita septem montes sunt et reges vii sunt, quinque ceciderunt, unus est, alius nondum venit, et cum venerit oportet ipsum breve tempus regnare, et decem cornua que vidisti decem reges sunt qui nondum regnum acceperunt sed potestatem tanquam una hora accipient post bestiam. Et finaliter dicit, mulier quam vidisti est civitas magna que habet regnum super reges terre. Constat autem quod civitas Romanorum tempore huius prophecie habuit regnum super reges terre, et hec civitas portabatur et sustentabatur per suos crudeles et bestiales imperatores qui sua crudelitate et bestialitate subiecerunt sibi quasi omnia regna mundi zelo dominandi et non populi eis subiecti virtuose gubernandi, cum ipsi omni virtute carebant et alios a fide et virtute retrahebant, quare ipsa crudelis bestia de mari ascendens veraciter notat Romanos Imperatores quorum potestas fuit in omnem linguam populum et gentem. Et potestas huius bestie mensibus 42 quoniam a primo Imperatore Romanorum, videlicet Julio Cesare, usque ad finem Frederici, ultimi Imperatoris Romanorum, fuerunt 42 menses accipiendo mensem pro 30 diebus, sicut menses Hebreorum et Grecorum sunt, et accipiendo diem semper [pro] anno, sicut communiter accipitur in propheciis. Ex quibus patere poterit quam inconvenienter applicatur hec prophecia illi ymaginato Antichristo et 42 menses capiuntur pro tribus annis et dimidio quibus dicunt eum regnaturum contra locucionem prophetarum qui dies capiuntur pro annis sicut in principio Apocalipsis, *Tribulacionem diebus decem* qui notant crudelissimam persecucionem Dioclisiani in cristianos durantem decem annis, et in alio loco Apocalipsis scribitur *de fumo egrediente de puteo abissi de quo fumo exierunt locuste in terram et data est eis potestas, sicut habent potestatem scorpiones, cruciare homines mensibus quinque*, constat autem quod ab origine fratrum minorum et predicatorum usque ad tempus quo Armachanus cepit detegere ypocrisim eorum et falsam fundacionem mendicacionis valide eorum in Cristi paupertate fuerunt quinque menses

Apoc xvii, 3, 7, 9-18.

Apoc ii. 10.

Apoc. ix. 2, 5.

A D. 1391. accipiendo mensem pro 30 diebus et diem pro anno. Et Ezekiele date sunt dies pro annis, ergo inconveniens est assignare 42 menses potestati bestie assignatos tribus annis et dimidio regnacionis illius fantastici ymaginati Antieristi, precipue eum applicant regnacioni eius in Daniele 1220 dies qui faciunt 43 menses et in Apocalipsi assignant ei 42 menses; patet quod non concordat psalterium cum cithara, et ideo eum satis ostensum est quam erronea est illa fabulosa narracio de illo ymaginato futuro Antieristo, transeamus ad ostendendum si venit Anticristus et lateat adhuc multis sitque infra breve ex scripture sancte veritate pro salute fidelium revelandus.

Sed quia in prima conclusione responsiva posui condicionaliter qui sit Antecristus latens in occultis scripturis prophetarum, transibo ad illius conclusionis declaracionem ad lucem ducens ea que in
Matt. x. 26, 27. tenebris latuerunt quoniam *nichil occultum quod non revelabitur neque opertum quod non scietur*, et ideo quod dictum est in tenebris dicamus in lumine et quod in aure audimus super tecta predicemus. Dico ergo, ut predixi, quod si summus pontifex Romanorum se vocans servum servorum Dei et Cristi vicarium precipuum in hoc mundo condit et justificat leges multas contrarias evangelio Jhesu Cristi tunc est ipse de multis qui venerunt in nomine Cristi dicentes, Ego sum Cristus, qui multos seduxerunt, quod est prima pars prime conclusionis. Patet hec conclusio quoniam Cristus ab Hebreis dicitur idem quod unctus et apud eos duplex fuit unctio legalis, una regum et alia sacerdotum, et tam reges quam sacerdotes ducebantur Cristi in lege, reges ut in psalmo, *astiterunt reges terre et principes convenerunt in unum adversus dominum et adversus Cristum eius*, ot sepius in libris regum dicuntur reges Cristi, et salvator noster erat Cristus rex quia rex in eternum super solium David, ut scripture sepius attestantur, sacerdotes
Ps. cv. 15. eciam dicebantur Cristi ut ibi, *nolite tangere Cristos meos* et in prophetis meis nolite malignari, et sic salvator noster erat Cristus
Heb. v. 6. Ps. cx. 4. *sacerdos in eternum secundum ordinem Melchisedek.* Cum ergo pontifices Romanorum dicunt se esse summos sacerdotes dicunt
Fol. 111b. eciam se esse reges qui dicunt se habere gladium spiritualem suo sacerdocio pertinentem et gladium corporalem qui congruit statui regis, patet quod realiter dicunt se esse Cristos quamvis expresse non vocentur Cristi. Quod vero veniunt in Cristi nomine patet quia dicunt se esse precipuos vicarios eius in hoc mundo ad regimen ecclesie cristiane a Cristo specialiter ordinatos; ergo

A D. 1391. cum dicunt realiter se esse Cristos et Cristi amicos precipuos, si condant et justificent leges multas contrarias evangelio Jhesu Christi, patet quod tunc ipsi sunt in terris precipui Anticristi quoniam non est peior pestis quam familiaris inimicus. Et si sunt in occulto adversus Cristum et in manifesto dicunt se amicos eius, tanto apciores sunt ad seducendum cristianos quoniam in manifesto inimicus de difficili seducet, quum ei non confiditur, privatus inimicus exterius amicitiam ostendens de facili seducere poterit eciam sapientes. Sed ut hoc materia plenius cognoscatur videamus que sit lex et doctrina Cristi a cunctis fidelibus observanda, qua cognita facile erit videre si Romanus pontifex condat aut justificet leges aliquas contrarias legi evangelii Jhesu Cristi. Dico ergo quod lex Cristi est caritas quæ est perfecta dileccio Dei et Cristi; patet hoc, nam interrogatus Cristus a quodam legis doctore, quod est magnum mandatum in lege? respondit, *diliges dominum Deum tuum ex toto corde tuo et ex tota anima tua et in tota mente tua, hoc est primum et maximum mandatum. Secundum autem simile est huic, diliges proximum tuum sicut teipsum; in hiis duobus mandatis universa lex pendet et prophete.* Et alibi dicit Cristus, *Omnia ergo quecumque vultis ut faciant vobis homines ita et vos facite illis, hoc enim est lex et prophete.* Et Johannis 13 capitulo dicit Cristus, *Et vobis dico modo, mandatum novum do vobis ut diligatis invicem sicut dilexi vos; maiorem hac dilecciones nemo habet ut animam suam ponat quis pro amicis suis.* Petrus, apostolus, in epistola sua prima capitulo 4, *Ante omnia mutuam in vobis metipsis caritatem continuam habentes quia caritas operit multitudinem peccatorum, hospitales invicem sine murmuracione, unusquisque sicut accepit graciam in alterutrum ipsam administrantes sicut boni dispensatores multiformis gracie Dei. Si quis loquitur quasi sermones Dei, si quis ministrat quasi ex virtute quam administrat Deus ut in omnibus honorificetur Deus per Jhesum Cristum, dominum nostrum.* Jacobus in epistola sua capitulo 2°, *Si legem perficitis regalem secundum scripturas diliges proximum tuum, beneficitis, si autem personam accipitis peccatum operamini redarguti a lege tanquam transgressores.* Et iterum, *sic loquimini et sic facite sicut per legem libertatis incipientes iudicari. Quid proderit, fratres mei, si fidem dicat quis se habere, opera autem non habeat, nunquam poterit fides salvare eum, si autem frater aut soror nudi sint et indigeant victu cotidiano, dicat autem aliquis de vobis illis, Ite in pace calefacimini et saciemini, et non dederitis ea que*

Matt xxii. 36-40

Matt viii. 12.

John xiii. 34; xv, 13.

1 Pet. iv, 8-11.

Jas. ii. 8

Jas ii, 12.

A.D. 1391. *necessaria sunt corpori, quid proderit, sic et fides si non habeat opera*
I John. iii. 11. *mortua est in semet ipsa.* Johannes in epistola sua prima capitulo 3°, *hec est annunciacio quam audistis a principio ut diligatis alterutrum.* Et iterum, *nos scimus quoniam translati sumus de morte ad vitam si diligimus fratres, qui non diligit manet in morte.* Et iterum, *in hoc cognovimus caritatem Dei quoniam ipse pro nobis animam suam posuit, et nos debemus pro fratribus animas ponere. Qui habuerit substanciam mundi huius et viderit fratrem suum necesse habere et clauserit viscera sua ab eo, quomodo caritas Dei manet in eo? Filioli mei non diligamus verbo neque lingua sed*
I John iv. 7. *opere et veritate.* Et iterum capitulo 4°, *Carissimi diligamus invicem quia caritas ex Deo est; qui non diligit non novit Deum quia Deus caritas est. In hoc apparuit caritas Dei in nobis quum filium suum unigenitum misit Deus in mundum ut vivamus per eum. In hoc est caritas non quasi nos dilexerimus Deum sed quoniam ipse prior dilexit nos et misit filium suum propiciacionem pro peccatis nostris, carissimi, si Deus dilexit nos, et nos debemus invicem diligere. Deum nemo vidit unquam, si diligamus invicem Deus in nobis manet et caritas eius in nobis perfecta est.* Et
I John v. 19. iterum, *nos autem diligimus Deum, quoniam ipse prior dilexit nos si quis dixerit, diligo Deum, et fratrem suum odit, mendax est. Qui enim non diligit fratrem suum quem videt, Deum quem non videt quomodo potest diligere? Et hoc mandatum habemus a Deo ut qui diligit Deum diligat et fratrem suum.* Paulus, apostolus, in
Rom. xiii. 8. epistola sua ad Romanos, cap° 13, *Nemini quicquam* [*debeatis*] *nisi ut invicem diligatis, qui autem diligit proximum legem implevit, nam non adulterabis, non occides, non furaberis, non falsum testimonium dices, non concupisces rem proximi tui, et si quod est aliud mandatum in hoc verbo instauratur, diliges proximum tuum sicut*
II Cor. xiii. 1-3. *teipsum, plenitudo ergo legis est dileccio.* Ad Cor. ii Paulus *dixit, si linguis hominum loquar et angelorum caritatem autem non habeam factus sum sicut es sonans aut simbalum tiniens et si habuero omnem propheciam et noverim misteria omnia et omnem scieneiam et habuero omnem fidem ita ut montes transferam, caritatem autem non habuero, nihil sum, et si distri buero in cibos pauperum omnes facultates meas et tradidero corpus ita ut ardeam, caritatem autem non habeam, nichil michi prodest.* Ad Gal., cap° 5° dixit Paulus:
Gal. v. 13. *Vos enim in libertatem vocati estis fratres mei, ne libertatem in occasionem carnis detis sed per caritatem spiritus servite invicem, omnis enim lex in uno sermone impletur, diligas proximum tuum*

A.D. 1391. *sicut teipsum.* Ad Ephes. 4° dicit, *obsecro itaque vos ego vinctus in*
Eph. iv, 1-4. *Domino ut digne ambuletis vocacione qua vocati estis cum omni humilitate et mansuetudine cum paciencia supportantes invicem in caritate soliciti servare unitatem spiritus in vinculo pacis unum corpus et unus spiritus sicut vocati estis in una spe vocacionis vestre;*
Eph. v, 1. et iterum cap° 5°, *estote imitatores mei sicut filii carissimi et ambulate in dileccione sicut et Cristus dilexit nos et tradidit semet ipsum pro nobis oblacionem et hostiam Deo in odorem suavi-*
Phil. i, 27. *tatis.* Ad Philipp., ita loquitur cap° primo: *Tantum digne evangelio Cristi conversamini ut sive cum venero et videro vos sive absens audiam de vobis quia statis in uno spiritu unanimes collaborantes fidei evangelii: et in nullo terreamini ab adversariis quod est illis causa perdicionis, vobis et salutis, et hoc a Deo, quia vobis donatum est non solum ut in eum credatis sed eciam ut in illo paciamini, idem certamen habentes quale vidistis in me et nunc auditis de me. Si qua ergo consolacio in Cristo, si quod solacium caritatis, si qua societas spiritus, si qua viscera miseracionis implete gaudium meum, ut idem sapiatis eandem caritatem habentes unanimes id ipsum sencientes: nichil per contencionem*
Fol 112. *nec per inanem gloriam, sed in humilitate superiores sibi ipsi invicem arbitrantes, non que sua sunt singuli considerantes sed que*
Col. iii, 12. *aliorum* Ad Col., cap° 3° sic scribit: *Induite vos ergo sicut electi Dei sancti et dilecti viscera misericordie, benignitatem, humilitatem, modestiam, pacienciam, supportantes invicem et donantes vobis ipsis, siquis adversus aliquem habet querelam, sicut et Dominus donavit vobis, ita et vos super omnia hec caritatem habete quod est vinculum perfeccionis, et pax Cristi exultet in cordibus vestris in qua et vocati estis in uno corpore et grati estote.* Ad Thess.
1 Thes. iv, 9, 10. sic scribit Paulus, cap° 4°, *de caritate fraternitatis non necesse habemus scribere vobis, ipsi enim a Deo didicistis ut diligatis invicem, etenim facitis illud in omnes fratres in universa Macedonia.* Ex hiis omnibus et multis aliis scripture sacre locis satis patet quod lex Cristi est caritas nec est aliquid virtutis a Cristo aut aliquo apostolorum suorum a fidelibus observari quin ex caritate procedit aut est nutriens caritatem.

Lex data est per Moysen, gracia et veritas per Cristum. Non venit Cristus legem solvere et prophetas sed adimplere, multa tamen fuerunt licita et observanda tempore legis que in tempore gracie non sunt observanda. Et multa fuerunt illicita eis qui erant sub lege que in tempore gracie sunt satis licita; quomodo

A.D. 1391. ergo non solvit legem sed adimplevit est necessarium declarare propter ea que in posterum sunt dicenda, quoniam inter cristianos multa censentur esse licita eo quod in priore testamento in lege erant licita et tamen evangelium Cristi expresse contradicunt, sed auctores talium sic arguunt, Cristus non venit legem solvere aut prophetas, et quomodo non solvit, constat ex scriptura sacra legem datam per Moysen scriptam fuisse in tabulis lapideis ad ostendendum duriciam cordis populi ad dileccionem Dei aut Cristi. Cristus vero scripsit legem suam in cordibus et in mentibus suorum, videlicet legem perfecte dileccionis Dei et Cristi, quam legem qui observat Moysi legem observat et multo maiora opera perfeccionis facit quam erant opera legis; sic ergo moralia legis veteris impleta sunt in lege caritatis Cristi et non soluta quando multo perfeccius observantur a Judeis; hoc dico si cristiani observent precepta Cristi modo quo ipse precepit ea observari, legalia veteris testamenti implevit Cristus quoniam legalia et iudicialia ordinata fuerunt ut unus alteri non injuriaretur ut unicuique quod suum est redderetur. Qui in caritate sunt aliis injuriare nolunt nec aufferunt ab aliis quod suum est, ymmo sua non querit quando caritas non querit que sua sunt, ergo a forciori aliena querere non debet, et ubi iudicialia et moralia ordinabantur ex operibus legis a peccato, sed per graciam Cristus iustificavit credentes in eum a peccatis eorum et sic Cristus implevit per graciam quod lex non potuit per iusticiam. Paulus declarat ad Romanos pulcro processu et ad Galathas similiter quod nullus iustificabatur ex operibus legis sed per graciam in fide Jhesu Cristi.

Legalia ceremonialia legis ut circumcisio, hostie pro delicto et pro peccato, primitiva, decime, vota, baptismata diversa, aspersio sanguinis, aspersio cinerum, abstinencia a cibariis immundis, que ordinantur pro sanctificacione et expiacione populi a peccato, ymmo nec oraciones sacerdotum nec predicaciones prophetarum poterant mundare hominem a peccato suo quando *mors regnavit ab Adam usque ad Moysen et peccatum a Moyse usque ad*
Rom. v. 14. *Cristum*, ut declarat Paulus ad Romanos quinto capitulo, *Cristus vero misericordiam volens et non sacrificium, sacerdos in eternum secundum ordinem Melchizedec, pontifex futurorum bonorum, neque per sanguinem hircorum aut vitulorum sed per proprium sanguinem*
Heb. ix. 12 24, 25. *introivit semel in sancta, eterna redempcione inventa, nec in manufactis sanctis introivit Jhesus que sunt exemplaria verorum, sed in id ipsum*

A.D. 1391. *celum ut appareat nunc vultui Dei pro nobis, neque ut sepe offerat seipsum, quemadmodum pontifex introit sancta per singulos annos in sanguine alieno, alioquin oportebat eum frequenter pati ab origine mundi, nunc autem semel in consummacione seculi ad destruccionem peccati per hostiam suam apparuit. Eciam quemadmodum statutum est hominibus semel mori post hoc autem iudicium, sic et Cristus semel oblatus est ad multorum exhaurienda peccata: secundo sine peccato*

Heb. x. 1-14. *apparebit expectantibus se in salutem. Umbram enim habens lex futurorum bonorum non ipsam ymaginem rerum per singulos annos eisdem ipsis hostiis quas offerunt indesinenter nunquam potest accedentes perfectos facere: alioquin cessassent offeri eo quod nullum haberent ultra conscienciam peccati cultores semel mundati sed in ipsis commemoracio peccatorum per singulos annos fit. Impossibile est sanguine hircorum et taurorum auferi peccata, ideo ingrediens mundum dicit, hostiam autem et oblacionem noluisti, corpus autem*[1] *ad holocastomata et pro peccato tibi non placuerunt, tunc dixi ecce venio in capite libri scriptum est de me ut faciam, Deus, voluntatem tuam,* superius dicens *quia hostias oblaciones holocausta et pro peccato noluisti nec placita sunt tibi que secundum legem offeruntur, tunc dixi venio ut faciam, Deus, voluntatem tuam. Auffert prius ut sequentes statuat, in qua voluntate sanctificati sumus per oblacionem corporis Jhesu Cristi semel. Et omnis quidem sacerdos presto est cotidie ministrans et easdem sepe offerens hostias que nunquam possunt auffere peccata; hic autem unam pro peccatis offerens hostiam in sempiternum sedet in dextra Dei de cetero expectans donec ponantur inimici eius stabellum pedum eius, una enim oblacione consummavit in sempiternum sanctificatos.* Ex quibus plane patet quod Cristus una oblacione mundavit suos a peccatis qui mundari non poterant ab eisdem per omnes cerimonias legis et sic implevit quod sacerdocium legis non poterat, ergo tamen moralia et iudicialia implevit per legem caritatis et per graciam et ceremonialia unica oblacione corporis eius in ara crucis, patet quod totam legem implevit Cristus; ergo cum sancta legis fuerunt umbra eorum que ventura erant tempore gracie oportet omnia illa cessare inter cristianos que aut caritati aut Cristi gracie repugnarent, et si in tempore legis fuerunt licita, non solum autem repugnancia sed que fuerunt figure perfeccionum in fide Cristi, oporteret ea cessare advenientibus perfeccionibus quas figurabant, ut circumcisio, esus agni paschalis, et cetera ceremonialia legis;

Heb. vii, 11-19. hinc eciam Paulus ad Hebr. cap° 7, sic ait, *si ergo consummacio*

1—Quotation incorrect.

A.D. 1391. *per sacerdocium Leviticum erat, populus enim sub ipso legem accepit, quid adhuc necessarium fuit, secundum ordinem Melchisedec alium exurgere sacerdotem et non secundum ordinem dici Aaron. Translato enim sacerdotio necesse est ut legis translacio fiat, quo enim*
Fol 112b. *hec dicuntur, de alia tribu est de qua nullus altario presto fuit, manifestum ergo est quod ex Juda ortus est dominus noster in qua tribu Moyses de sacerdotibus nichil locutus est. Et amplius adhuc manifestum est si secundum ordinem Melchisedec exsurrexit alius sacerdos qui non secundum legem mandati carnalis factus est sed secundum virtutem insolubilis vite.* Contestatur enim quia tu es sacerdos in eternum secundum ordinem Melchisedec. Reprobacio quidem fit mandati precedentis propter eius infirmitatem et inutilitatem, neminem enim ad perfectum perduxit lex ; ex quibus patet quod Cristus consummans sacerdocium Aaron consummat eciam legem illi sacerdocio pertinentem. Unde miror quod litterati viri dicunt cristianos obligari ad hanc parvam ceremoniam legis, decimarum solucionem, ut de aliis ceremoniis leges tam maioribus quam minoribus nichil curant. Constat decimas fuisse datas filiis Levi pro eorum ministerio in tabernaculo et in templo Domini, sicut primicia fuerunt data sacerdotibus, partes eciam sacrificiorum et vota pro eorum ministerio, ut patet in libro Num., cap° 22. Sed cum labor ille sacrificiorum cessavit in adventu Cristi quomodo petenda sunt illa que pro illo labore ordinabantur, et cum primicie non petuntur a cristianis que magis et prius petebantur quam decime, quare sunt decime petende, nisi forte quia decime sunt maioris valoris quam primicie. 2° quare obligantur layci ad solucionem decimarum magis quam Levite et sacerdotes ad non habendum dominia inter fratres suos, cum eadem lex in eodem loco ubi dicit decimas debere dari Levitis dicit eciam, Levites, nichil aliud habebitis inter fratres vestros decimarum oblacione contenti, ergo cum sacerdotes non sunt obligati ad non habenda dominia temporalia quomodo obligantur layci ad solucionem decimarum ex illa lege. 3° circumcisio que est una de maioribus cerimoniis legis et data fuit ante legem et fuit universalis ceremonia concernens et in tantum ponderata in lege ut de ea dictum sit, anima cuius caro prepucii circumcisa non fuerit peribit de populo suo, hec cerimonia cessavit in adventu Cristi quamvis quidam Judeorum dixerint in primitiva ecclesia oportere cristianos eciam cum fide servare preceptum circumcisionis quos Paulus reprobat ad Galathas, sic scribens cap°

A.D. 1391. 4° ubi legitur de filiis ancille et libere que notant duo testamenta,
Gal. iv, 28; v. *nos autem, fratres, secundum Ysaac promissionis filii sumus sed quomodo tunc qui secundum carnem natus fuerat persequebatur eum qui secundum spiritum: ita et nunc. Sed quid dicit scriptura? Ejice ancillam et filium eius: non erit heres filius ancille cum filio libere. Itaque fratres non sumus filii ancille sed libere; qua libertate Cristus nos liberavit. State et nolite iterum iugo servitutis contineri. Ecce ego Paulus dico vobis si circumcidamini, Cristus vobis nichil proderit. Testificor autem rursum omni homini circumcidenti se quoniam debitor est universe legis faciende. Evacuati estis a Cristo qui in lege iustificamini, a gracia excidistis.* Eodem modo potest argui si obligamur ad decimandum debitores sumus universe legis faciende. Dicere enim homines obligatos ad unam legis cerimoniam et non ad alias non est racionabile dictum, ergo aut ad omnes obligamur aut ad nullam, multis eciam racionibus ostendi poterit quod ex lege illa vetere non tenentur homines decimare, quas multiplicare non oportet quando sufficiunt que dicuntur. Ideo dicunt quidam quod ex evangelio
Matt. xxiii, 23, 24. tenemur decimare quia Cristus dixit Phariseis Mat. 23 cap°., *ve vobis, Scribe et Pharisei, qui decimatis mentam et anetum et cuminum et relinquitis que graviora sunt legis, iudicium, misericordiam et fidem et hec oportuit facere et illa non omittere, duces ceci, excolantes culicem camelum autem glucientes.* Non sonat verbum hoc preceptum aut modum precipiendi quo Cristus precipit decimas dari sed est verbum reprobacionis ypocrisis Phariseorum qui ex cupiditate magis ponderabant decimas propter proprium singulare commodum quam alia magna et gravia precepta legis. Et videtur mihi quod nostri sunt ii in eodem capitulo Phariseorum qui omittunt omnes cerimonias legis veteris preter preceptum decimandi. Constat ex premissis satis plane et aliis scripture locis quod Cristus fuit sacerdos secundum ordinem Melchisedech de tribu Juda non de tribu Levy qui sibi de novo decimare et suis
Matt. xix, 27. futuris sacerdotibus non precepit et dicentibus sibi apostolis, *ecce nos relinquimus omnia et secuti sumus te quid ergo erit nobis,* non respondit eis decime dabuntur vobis nec promisit eis temporalem sed eternam retribucionem in celis, quoniam et de victu et vetitu
Matt. vi, 25-33. informavit discipulos suos non esse sollicitos, Mat. vi, *ne solliciti sitis anime vestre quid manducetis aut corpori vestro quid induamini, nonne anima plus est quam esca et corpus plus quam vestimentum? respicite volatilia celi que non serunt neque metunt neque congregant*

A.D. 1391. *in horrea, eciam pater vester celestis pascit illa. Et de vestimento quid soliciti sitis, considerate lilia agri quomodo crescunt, non laborant neque nent*, etc., et conclusionarie dicit, *nolite soliciti esse dicentes, quid manducabimus aut quid bibemus quo operiemur, omnia enim hec gentes inquirunt scit enim pater vester quod hiis omnibus indigetis, primum ergo querite regnum Dei et iusticiam eius, et hec omnia adicientur vobis.* Paulus vero satis memor huius doctrine
I Tim. vi. 8. instruit Thimotheum, ita dicens, *habentes autem alimenta et quibus tegamur hiis contenti simus.* Et ut actus apostolorum declarant in
Acts ii. 41; iv. 32-35. conversione prima Judeorum Jerusolimis erant eis omnia communia et dividebantur unicuique prout opus erat, nec sacerdotes appropriabant sibi decimam quando sicut proprietas bonorum non congruebat laicis conversis sic nec proprietas decimarum sacerdotibus. Quod si sacerdotes recesserint a fervore caritatis vendicando eis proprietatem decimarum non juris et si layci novem partes residuas post decimas sibi velint appropriare a perfeccione caritatis sicut sacerdotes recedendo. Cum ergo nec Cristus nec aliquis apostolorum precepit dare decimas, patet plane quod nec ex lege Moysi nec ex lege Cristi tenentur cristiani decimare sed ex tradicione hominum tenentur. Ex premissis iam patet quod Cristus non solvit legem sed adimplevit per graciam, multa tamen fuerunt in lege licita, que in tempore gracia prohibentur et multa tunc illicita que modo satis licent. Quoniam nichil quod est contrarium caritati est licitum cristiano.

Audiamus modo qualia mandata Cristus dedit nobis in evangelio sine quorum observancia caritas perfecte non servabitur, quibus mandatis Cristus legem veterem non solvit sed adimplet, per quorum eciam observanciam docet nos excedere iusticiam scribarum et Phariseorum qui perfectissime servabant legem. Hunc excessum iusticie quem habere debemus super iusticiam Phariseorum et scribarum docet Mt. 5, 6 and 7, quibus auditis et eis comparatis tradicionibus a Romanis pontificibus constitutis et approbatis plane videbitur si contrarientur aut non; dicit ergo
Matt. v. 21, 22. Cristus *audistis quia dictum est antiquis non occides, qui autem occiderit reus erit iudicio, ego autem dico vobis quod omnis qui irascitur fratri suo reus erit iudicio.* In hoc docet quod non debemus irasci fratribus nostris, non ut solvat antiquum mandatum, non occides,
Matt. v, 43-48. sed ut illud perfeccius observetur. Iterum dicit *audistis quia dictum est diliges amicum tuum et odio habebis inimicum tuum, ego autem dico vobis diligite inimicos vestros, benefacite iis qui oderunt vos,*

A D. 1391. *orate pro persequentibus et calumpniantibus vos ut sitis filii patris vestri qui in celis est qui solem suum oriri facit super bonos et malos et pluit super iustos et iniustos, si enim diligitis eos qui vos*
Fol. 113. *diligunt quam mercedem habebitis, nonne et publicani hoc faciunt? et si salutaveritis fratres vestros tantum, quid amplius facietis? non et heretici hoc faciunt? estote ergo perfecti sicut et pater vester*
Matt. v, 38-42. *celestis perfectus est.* Iterum dicit Cristus, *audistis quia dictum est, oculum pro oculo, dentem pro dente, ego autem dico vobis non resistere malo sed si quis percusserit in dexteram maxillam prebe ei et alteram, et si qui voluerit tecum in iudicio contendere dimitte ei et pallium tuum, et quicumque angariaverit te mille passus vade eum illo et alia duo, qui petit a te da ei et volenti mutari a te ne avertaris ab eo.* Ex hiis patere poterit quomodo Cristus, rex pacis, salvator generis humani, qui venit salvare et non perdere, qui dedit legem caritatis a suis fidelibus observandam docuit non irasci, non odire inimicos, non reddere malum pro malo nec resistere malo, omnia enim ista fovent pacem et caritatem et ex caritate procedunt et illis non servatis solvitur caritas et pax rumpitur, sed Romanus pontifex approbat bella et hominum occisiones in bello tam contra inimicos nostros, videlicet infideles, quam eciam contra cristianos pro temporalibus bonis. Hec autem doctrine Cristi contrariantur et
Dec Dist. 23. caritati et paci in Decretis Dist. 23 q primo cap°. Paratus docetur quod precepta paciencie semper sunt in cordis preparacione retinenda, ut teneatur in secreto cum paciencia cum benevolentia, in manifesto autem id fiat quod eis videtur prodesse quibus bene velle debemus ; in quo dant intelligere quod libere potest cristianus se defendere et pro confirmacione istius dicti dicunt quod Cristus cum in facie percuteretur a servo pontificis summi preceptum non implevit quando non prebuit percutienti alteram partem sed pocius prohibuit, quia dixit, si male locutus sum testimonium perhibe de malo, si autem bene quid me cedis ? Miror de hoc dicto primo quia si in secreto in animo servanda sunt ipsa paciencie precepta et cum corpus operatur ad ipsum anime et ab ipso movetur et regitur oportet quod si paciencia in animo servetur, exterius in corpore.[1] 2° Miror quod dicitur Cristus non implesse suum preceptum paciencie. Constat enim et si ut bonus magister semper docens ea que congruebant saluti animarum dicens verbum salutiferum erudicionis servo pontificis ipsum iniuste percucienti nec verbo prohibuit alium ictum in alia maxilla dari nec se corporaliter a percussione in altera maxilla defendebat, sed

1—The sense of this passage in its present form is uncertain.

A D 1391. ei loquendo verisimile est quasi alteram maxillam prebebat, non enim divertit homo ab eo cui loquitur aut quem informat sed totam faciem ei obicit, sic credo ego Cristum fecisse ut opere impleret quod prius sermone docuerat, nec fuit verbum Cristi nec factum aliquid ostendens defensionis aut resistencie corporalis. Miror tercio cur viri sapientes omittunt planam et manifestam Cristi doctrinam qua docet pacienciam et querunt angelos ymaginarios ut approbent pugnas et bella, quare non attendunt quomodo Cristus locutus est Petro percucienti servum pontificis converte

Matt. xxvi. 52. *gladium tuum in vaginam, omnes enim qui gladium acceperunt gladio peribunt*, sed [si] in alia causa est resistendum, que causa tam iusta sicut pro domino et magistro iustissimo a sceleratis viris injuriam pacienti? Miror 4^to^ ex quo tenemur ex caritate legis Cristi ponere animas pro fratribus nostris quomodo possunt huiusmodi defensiones et resistencias approbare, cum enim frater tuus te percussit maliciose constare tibi poterit manifeste eum a caritate in laqueum diaboli incidisse, si pacienciam servaveris verecundabitur ipse facti sui poterisque eum ad penitenciam flectere et eripere eum a laqueo diaboli et caritati revocare. Si resistas et forte resistendo repercutis accendetur amplius furor eius et in maiorem iram excitatus aut forte te interimet aut tu ipsum; de teipso incertus es si paras te ad resistendum an tu caritate decides et tunc recedes a perfeccione mandati Cristi, nec scis quin forte in tantum moveberis quod ex ire impetu ipsum interimes; quod si ad pacienciam te disponeres, ut Cristus docet, omnia ista mala tam ex parte fratris quam ex parte tui faciliter declinares. Ergo observancia caritatis est preceptum paciencie observandum. Miror quinto cur ad approbacionem huius resistencie corporalis dicunt in eodem capitulo Paulum non implesse preceptum paciencie Cristi cum percussus in loco iudicii ex precepto summi sacerdotis dixit,

Acts xxiii. 3 *percuciat te Deus, dealbate, sedes iudicare me secundum legem et contra legem iubes me percuti.* Constat Paulum in nullo restitisse et si verbum erudicionis dixerit sacerdoti qui contra legem precipiebat eum percuti. Quid si Paulus transgressus fuisset metas paciencie propter gravamen ictus, an propter hoc iustificandum est Pauli factum impaciencie et preceptum paciencie a Cristo doctum propter factum Pauli relinquatur et resistencia approbetur? Absit, quoniam et Paulus et Petrus errare poterant, in doctrina Cristi non poterit error reperiri, quare plus credendum est dictis Cristi quam alicuius viventis hominis operibus, ergo et si Paulus restitisset, quod ego

A.D. 1391. non percipio in ipsa scriptura, non propter hoc iustificanda est resistencia corporalis que a Cristo expresse prohibetur. Miror valde quod semper querunt angelos et umbras ut iustificentur facta. Quare non attendunt quanta Paulus recitat se pro Cristo passum fuisse, et ubi, rogo, invenerunt eum post suam conversionem aliquem ei nocentem percussisse aut ubi reperimus expresso sermone docere huiusmodi resistenciam corporalem? de paciencia

Rom. xii. 16-21. vero dixit ad Romanos plano sermone, *nolite esse prudentes apud vosmet ipsos, nulli malum pro malo reddentes, providentes bona non tantum coram Deo sed eciam coram omnibus hominibus si fieri potest quod ex vobis est, cum omnibus pacem habentes, non vosmet ipsos defendentes carissimi sed date locum ire, scriptum est enim mihi vindicta, ego retribuam dicit Dominus, sed si esurierit inimicus tuus, ciba illum, si sitit, potum da illi, hec autem faciens carbones ignis congeres super caput eius; noli*

1 Cor. vi, 7. *vinci a malo sed vince in bono malum.* Ad Corinth. vi, iudicio et contencione ita scribit, *jam quidem delictum omnino est in vobis quod iudicia habetis inter vos; quare non iniuriam accipitis, quare non magis fraudem patimini?* Et generaliter in omnibus epistolis suis docet pacienciam servari et non pugne resistenciam corporalem. Quoniam caritas paciens est, benigna est, omnia suffert, miror quomodo iustificant bella a cristianis nisi tantum bella contra diabolum et peccatum, cum enim constat ea que fuerunt in veteri testamento figuras esse fiendorum in hoc novo, oportet dicere bella corporalia gesta tunc figuras esse bellorum cristianorum contra peccatum et dyabolum pro celesti patria que est nostra

Ps. xviii, 10. hereditas, constat quod de Cristo scriptum sit, *Dominus fortis et potens prelio sed precinxit se virtute ad bellum, et, non venit pacem mittere in terram sed bellum.* In hoc bello cristiani debent militari secundum illam formam quam Paulus docet ad Ephesios

Eph. vi, 11-17. ultimo, *induite vos armaturam Dei ut possitis stare adversus insidias diaboli, quia non est nobis colluctacio adversus carnem et sanguinem sed adversus principes et potestates, adversus mundi rectores tenebrarum harum, contra spiritualia nequicie in celestibus, propterea accipite armaturam Dei ut possitis resistere in die malo et in omnibus perfecti stare: state ergo succincti lumbos vestros in*

Fol. 113b. *veritate, induti loricam iusticie, et calciati pedes in preparacione evangelii pacis, in omnibus sumentes scutum fidei in quo possitis tela nequissimi ignea extinguere et galeam salutis assumite et gladium spiritus quod est verbum Dei.* Ex hiis patet que sunt bella

A D. 1391. cristianorum et que arma milicie eorum, et quia constat testamentum istud maioris esse perfeccionis quam precedens, perfeccius est modo pugnandum quam tunc, quoniam nunc spiritualiter tunc corporaliter, nunc pro hereditate celesti eterna, tunc pro terrena temporali, nunc per pacienciam, tunc per resistenciam. Quoniam
Matt. v, 10. Cristus dixit, *Beati qui persecucionem paciuntur propter iusticiam quoniam ipsorum est regnum celorum*, non dixit, Beati qui pugnant pro iusticia quomodo, possunt aliqui dicere quod possunt licite bellare et occidere fratres suos pro temporalibus bonis que forte iniuste occupant aut iniuste intendunt occupare; qui enim alium occidit ut hec adquirat bona que alius iniuste occupat plus diligit ipsa bona quam fratrem suum, et tunc ipse a caritate cadens occidit spiritualiter seipsum si extra caritatem procedit ad bellandum tunc male et ad ipsius dampnacionem. Non ergo licite nec iuste procedit ad dampnacionem propriam et fratris sui similiter quem iniuste bona multa occupantem occidere intendit. Quid si bella talia licita erant Judeis; hoc non arguit quod nunc licita sunt cristianis, quoniam eorum facta in umbra imperfeccionis erant, cristianorum vero in luce perfeccionis. Non erat eis dictum, Omnis qui gladium acceperit gladio peribit. Quid si Johannes
Matt. xxvi, 52. Baptista corporales pugnas et miliciam corporalem non reprobavit quando milites interrogabant eum dicentes, quid faciemus et nos?
Luke iii, 14. qui ait eis, *neminem concuciatis neque calumpniam faciatis et estote contenti stipendiis vestris;* hoc dictum Johannis non approbat corporalem miliciam inter cristianos, quoniam Johannes erat de sacerdotibus veteris testamenti et sub lege, cui non pertinebat mutare legem sed movere populum ad perfectam legis observanciam; quoniam et interogatus similiter a publicanis quid ipsi
Luke iii, 13. facerent, dixit, eis nichil aliud quam [quod] constitutum est vobis faciatis. Cristus vero, auctor novi testamenti et maioris perfeccionis quam erat perfeccio legis veteris . . . .[1] nova daret, ut patet ex evangelio, unde cristiani a Cristo debent recipere informacionem non a Johanne; quoniam et de Johanne Cristus dixit: *Amen. Dico vobis, non surrexit inter natos mulierum maior Johanne Baptista, qui autem minor est in regno celorum maior est illo*, in quo dicto Cristus ostendit quod minores in regno celorum tempore gracie sunt in maiori perfeccione constituti quam Johannes qui erat de maioribus tempore legis, in maiori eciam perfeccione vivens. Quando
John iii, 26-34. vero unus discipulorum Johannis dixit ad eum, *Raby qui erat tecum trans Jordanem cui testimonium perhibuisti, ecce hic baptizat*

1—Words omitted.

A.D. 1391. *et omnes veniunt ad eum*, respondit Johannes et dixit, *non potest homo accipere quicquam nisi fuerit ei datum desuper, ipsi vos michi perhibuistis quod dixerim, ego non sum Cristus sed qui missus sum ante illum, qui habet sponsam sponsus est, amicus autem sponsi qui stat et audit eum gaudio gaudet propter vocem sponsi, hoc ergo gaudium meum impletum est, illum oportet crescere me autem minui, qui desursum venit super omnes est, qui est de terra de terra est et de terra loquitur, qui de celo venit super omnes est, quod vidit et audivit hoc testatur et testimonium eius nemo accipit, qui autem accipit eius testimonium signavit quia Deus verax est. Quem enim misit Deus verba Dei loquitur.* Ex quibus plane patet quod nec Johanni nec angelo est credendum si aliquid docet quod Cristi non convenit doctrine, quoniam Cristus super angelos credendus erat quia preceptis per eum datis nichil erat addendum nec aliquid minuendum, quoniam Moyses dixit, *quod precipio tibi hoc tantum facito nec addas quicquam nec minuas*, quanto magis addere non debemus nec minuere a preceptis per ipsum Deum et Dei filium datis ? In ecclesia primitiva quia fervebat cristianorum caritas hec precepta observabant ut dabantur, sed tepescente caritatis fervore invenerunt glosas reducendo Dei precepta ad facta sua que iustificare proponebant. Sed bella contra infideles ut per bella convertantur ad fidem est satis infidele factum, quod nullus per violenciam nec involuntarie potest in Cristum credere nec effici cristianus, nec venit eos destruere bello qui in ipsum non crediderunt, quoniam discipulis dixit, nescitis cuius spiritus filius hominis est, non venit animas perdere sed salvare. Concedere autem indulgencias et peccatorum remissiones hiis qui occidunt infideles est factum nimis infidele seducens multos. Que enim maior seduccio quam promittere homini peccatorum remissionem et postea gaudium celeste ut contraveniat mandatis Cristi in occisione infidelium qui nolunt ad fidem converti, cum Cristus dixit *non omnis qui dicit michi, domine, domine, intrabit in regnum celorum sed qui facit voluntatem patris mei qui est in celis, hic intrabit in regnum celorum.* Voluntas autem patris est ut credamus in eius filio unico, Jhesu Christo, et ut obediamus ei observando que ipse precepit, quare precepta paciencie Cristi sunt adimplenda, bella pugne et contenciones relinquende quia contraveniunt caritati.

Deut. xii, 32.

Luke ix. 54.

Matt. vii, 21.

John vi, 29.

Contradicet Cristo forte aliquis sic, sancti per quos Deus operatus est miracula approbant bella tam contra fideles quam eciam contra infideles, et sancti reges fuerunt bellatores pro

A D. 1391. quibus eciam miracula sunt ostensa tam in morte quam in vita, ymmo ipso tempore quo bellabant; quare videtur quod facta eorum fuerunt bona et licita quia aliter pro eis miracula Deus non fecisset. Ad hoc dico quod propter nulla miracula est contraveniendum doctrine Cristi quoniam in ipsis nullus error potest contingere, in miraculis vero pluries accidit error, ut patet tam ex veteri quam ex novo testamento. Absit ergo ut Cristianus propter fallibilia miracula recedat ab infallibili Cristi doctrina,

Exod. vii. Exo. ca° 7 patet quomodo malefici sapientes Egipciorum per incantaciones Egipcias et archana quedam projecerunt virgas suas in terram que converse sunt in dracones, sicut Aaron prius coram Pharaone projecit virgam suam in terram que virtute Dei conversa

1 Kings xxii, 19-22. in colubrum. Regum xxii ca° vidit Micheas Dominum sedentem super solium suum ad omnem exercitum celi assistentem ei a dextris et a sinistris *et ait Dominus quis decipiet Achab, regem*

Fol. 114. *Israel, ut ascendat et cadat in Ramoth-galad? et dixit unus verba huiusmodi et alius aliter; egressus est autem spiritus et stetit coram Domino et ait ego decipiam illum, cui locutus est Deus, in quo? et ille ait: egrediar et ero spiritus mendax in ore omnium prophetarum eius. Et dixit Dominus; decipies, prevalebis, egredere et fac ita.*

Deut. xiii, 1. Sic quoque scribitur in Deuter°, *Si surrexerit in medio tui prophetes aut qui se sompnium dixerit vidisse et predixerit signum atque portentum et evenerit quod locutus est, et dixerit tibi, eamus et sequamur Deos alienos quos ignoras et serviamus eis, non audies verba prophete illius aut sompniatoris quia temptat vos dominus Deus vester ut palam fiat utrum diligatis eum an non in toto corde*

Jer. xxiii, 29, 31, 32. *et in tota anima vestra.* Jer. 23 ca°, *Numquid non verba mea sunt quasi ignis, dicit Dominus, et quasi malleus conterens petram?* Propterea ecce ego ad prophetas *sompniantes mendacium, ait dominus, qui narraverunt ea et seduxerunt populum in mendacio suo et miraculis eius cum ego non misissem eos nec mandassem qui*

Matt. xxiv, 24. *nichil profuerunt populo huic dicit* [*Dominus*]. Mt. [24] dicit Cristus, *Surgent enim pseudo-Cristi et pseudo-prophete, dabunt signa magna et prodigia ita ut in errorem inducantur si fieri potest eciam*

II Cor. xi, 13-15. *electi.* Paulus [secunda][1] epistola ad Cor. xi, *huiusmodi pseudo apostoli sunt operarii subdoli transfigurantes se in apostolos Cristi et non mirum, ipse enim Sathanas transfigurat se in angelum lucis. Non est ergo magnum si ministri eius transfigurentur velut ministri iusticie, quorum finis erit secundum opera eorum.* Apoc. 13 ca°

Rev. xiii, 11-14. Johannes vidit *bestiam ascendentem de terra et habebat cornua duo*

1—In MS. *prima.*

A.D. 1391. *similia agni, et loquebatur sicut draco, et potestatem prioris bestie omnem faciebat in conspectu eius, et fecit terram et inhabitantes eam adorare bestiam primam cuius curata est plaga mortis. Et fecit signa magna ut eciam faceret ignem de celo descendere in terram in conspectu hominum et seduceret habitantes terram propter signa que data sunt illi facere in conspectu bestie.* Ex hiis omnibus patet plane quod in miraculis multiplex error accidit sepius per operacionem diaboli in seduccionem populi. Quare propter operacionem miraculorum non est recedendum a preceptis Dei. Utinam qui confidunt in miraculis attenderent verbum Cristi,

Matt. vii, 22-23. Mt. 7, sic dicentis, *multi dicent michi in illa die, domine, domine, non in nomine tuo prophetavimus et in nomine tuo demonia ejecimus, et in nomine tuo virtutes multas fecimus ?* etc., *confitebor illis, quia nunquam novi vos discedite a me omnes qui operamini iniquitatem.* Ex hoc dicto plane patet quod servi Cristi non cognoscuntur per operacionem miraculorum sed per operacionem virtutum recedendo ab iniquitate, obediendo mandatis Dei, unde mirandum ut aliquis vivens audeat anticipare diem iudicii Dei, ut propter miraculorum operacionem iudicet aliquos esse sanctos et ab hominibus honorandos quos forte Deus in finali iudicio condempnabit dicendo, discedite a me omnes qui operamini iniquitatem. Si posset aliquis hic in terra iudicare peccatores dampnandos, si autem hoc iudicium sit eternum, non oporteret Cristum secundo iudicare; si quicquid huiusmodi iudices ligant in terris, ipsum oportebit ligare in celis, si huiusmodi iudicium sit incertum, est periculosum et seductorium, cum per illud possunt homines in terris loco sanctorum dampnatos consorcio demonum honorare, illorum eciam auxilium oracionibus postulare qui sicut consortes eorum, demones, promciores et potenciores sunt ad malum quam ad bonum, ad nocendum quam ad proficiendum. Miror quare non advertunt Cristi dictum quando cognata eius accessit ad ipsum rogans et petens aliquid ab eo et dicens, dic ut sedeant hii duo filii mei unus ad dextram tuam et unus ad sinistram tuam in regno tuo, respondens autem Jesus dixit, *nescitis quid petatis, potestis bibere calicem quem ego bibiturus sum ? dicunt ei possumus, ait illis, calicem meum bibetis, sedere autem ad dextram meam vel ad sinistram non est meum dare vobis sed quibus paratum est a patre meo.* Cristus equalis patri secundum deitatem, omnem hominem excedens secundum suam humanitatem sed in bonitate et sapiencia dixit, *sedere ad dextram meam vel sinistram meam non est meum dare vobis sed quibus paratum*

A. D. 1391. *est a patre meo;* si suum non fuit dare eis a dextra vel a sinistra, etc., quomodo est in potestate alicuius peccatoris hominis conferre alicui sedem a dextra vel a sinistra in regno Dei qui non novit an habeant tales a patre paratam in regno eius? Multum se extollunt qui exercent hanc iudiciariam potestatem in iudicando aliquos esse sanctos, ab hominibus honorandos, propter evidenciam sompniorum aut fallibilium miraculorum quos ignorant Deum in suo iudicio dampnaturum consorcio demonum eternaliter cruciandos. Caveant quia infallibilis veritas dixit, omnis qui se exaltat humiliabitur. Ex hiis colligitur quod bella cristianorum licita non sunt, quia Cristi doctrina et vita prohibentur quia propter evidenciam fallibilium miraculorum eorum qui gesserunt bella tam contra cristianos quam eciam contra infideles, quoniam Cristus in sua doctrina errare non potuit, quia Deus erat, et quoniam celum et terra transibunt verba autem Cristi non transient. Qui ergo suas leges statuit approbando bella et occisiones hominum in bello tam cristianorum quam infidelium, nonne iustificat ea que sunt contraria evangelio et legi Cristi? Ergo in hoc est contra Cristum, ergo Anticristus seducens populum, faciens homines credere illud esse eis licitum et meritorium quod a Cristo prohibetur expresse.

In hoc capitulo ostendemus quomodo Cristus docet nos esse misericordes quoniam misericordia procedit a caritate et nutrit eam. In qua doctrina misericordie non solvit legem iusticie quando ipse per misericordiam mundavit nos a peccatis nostris a quibus per iusticiam legis non potuimus mundari. Sed quos mundavit per misericordiam certe misericordes [sunt] quoniam ipse
Matt. v. 7. dicit Matt. quinto capitulo, *Beati misericordes quoniam ipsi misericordiam consequentur.*
Matt. vi. 14. Et iterum Matt. 6 capitulo, *si dimiseritis hominibus peccata eorum, dimittet et vobis pater vester celestis*
Matt. vii. 1. *delicta vestra.* Et iterum Matt. 7°, *Nolite iudicare et non iudicia-*
Luke vi. 37. *bimini; nolite condempnare et non condempnabimini et in qua mensura mensi fueritis remecietur vobis.* Matt. capitulo 18°, interro-
Matt. xviii. 35. gavit dominum Petrus dicens, *Domine quociens peccabit in me frater meus et dimittam ei, septies? dicit illi Jhesus, non dico tibi usque septies sed usque septuagesies septies. Ideo assimilatum est homini, regi, regnum celorum, qui voluit ponere racionem cum servis suis, et cum cepisset racionem ponere oblatus est ei unus qui debebat decem milia talenta cum autem unde redderet non haberet iussit eum dominus venundari et uxorem eius et filios et omnia quecumque habebat et reddi, procidens autem servus ille rogabat eum dicens;*

A.D. 1391. Fol. 114b. *pacienciam habe in me et omnia reddam tibi, misertus autem dominus servi illius dimisit eum et debitum dimisit ei; egressus autem servus ille invenit unum ex conservis suis qui debebat ei centum denarios et tenens suffocabat eum dicens; [redde quod debes, et procidens conservus eius rogabat eum dicens][1] pacienciam habe in me, et omnia reddam tibi; ille autem noluit sed abiit et misit eum in carcerem donec redderet debitum. Videntes autem conservi que fiebant contristati sunt valde et venerunt et narraverunt domino suo omnia que facta fuerant. Tunc vocavit illum dominus suus et ait illi, serve nequam, omne debitum dimisi tibi quoniam rogasti me, nonne ergo oportuit et te misereri conservi tui sicut et ego tui misertus? Et iratus dominus eius tradidit eum tortoribus quousque redderet universum debitum; sic et pater meus celestis faciet vobis nisi remiseritis unus quisque fratri suo de cordibus vestris.* Ex hac doctrina plane patet quod quilibet cristianus debet esse misericors fratri suo quocienscumque in eum delinquenti, quoniam nos quociens delinquimus petimus a Deo misericordiam; cum ergo nostra offensio in Deum gravior est quam aliqua offensio fratris nostri in nos, constat quod oportet nos esse fratribus nostris misericordes si volumus a Deo misericordiam habere. Sed contra hanc misericordiae doctrinam Romanus pontifex approbat leges multas que ad mortem puniunt delinquentes, ut patet ex processu decretorum dist. 23, quibus verbis declaratur et determinatur, quod ex officio non est peccatum occidere homines, et iterum non est reus homicidii miles qui potestati obediens occiderit hominem. Et bono animo officia vindicis possunt impleri. Et iterum minister est domini qui malos percutit in eo quod mali sunt et occidit. Et talia multa per totum processum illius quescionis determinantur quod pro gravibus peccatis sunt homines vigore legis usque ad mortem puniendi; fundamentum vero suum suorum dictorum capiunt a lege veteri in qua pro diversis transgressionibus diverse pene assignabantur. Mirandum michi est valde cur sapientes legum auctores et conditores semper pro fundamento suorum dictorum inspiciunt umbram legis et non lucem evangelii Jhesus Christi, figuram perfeccionis et perfeccionem figuratam non attendunt. Nonne Jo. 3 scribitur? *non enim misit Deus filium suum in mundum ut iudicet mundum sed ut salvetur mundus per ipsum.* Jo. 8 capitulo adducunt Scribe et Pharisei mulierem in adulterio deprehensam et statuerunt eam in medio et dixerunt ad Cristum, *magister, modo hec mulier deprehensa est in adulterio; in lege*

John iii, 17.

John viii, 3-11.

1—Omitted in MS.

A D. 1391. *autem Moyses mandavit nobis huiusmodi lapidari, tu ergo quid dicis? Hoc autem dicebant temptantes eum ut possent accusare eum. Jhesus autem inclinans se deorsum digito scribebat in terra. Cum autem perseverarent interrogantes eum, erexit se et dixit eis; qui sine peccato est vestrum primus in illam lapidem mittat. Et iterum se inclinans scribebat in terra, audientes autem unus post unum exibant incipientes a senioribus et Jhesus remansit solus et mulier in medio stans. Erigens autem se Jhesus dixit ei, mulier ubi sunt qui te accusabant? nemo te condempnavit? que dixit nemo, domine, dixit autem Jhesus nec ego te condempno, vade et iam noli amplius peccare.* Constat ex scripturis quia Cristus promittebatur in scripturis quod esset rex Judeorum; ad reges vero pertinebant legis iudicia, sed quia non venit iudicare peccatores secundum rigorem iusticie legis sed secundum graciam venit salvare quod perierat vocando peccatores ad penitenciam, patet quod voluit in adventu legis gracie cessare iudicia legis iusticie. Aliter enim fecisset iniuste predicte mulieri quoniam testes adulterii sui testificabant contra eam. Quare cum ipse rex Cristus iudex erat, si voluisset iusticiam legis observari, oportuisset eum iudicasse mulierem morti secundum quod lex precepit, quod quia non fecit patet iudicia iusticie legis consummari in adventu regis et legis gracie, sicut sacrificia sacerdocii Aaronitici sunt consummata in adventu sacerdotis secundum ordinem Melchisedec qui seipsum obtulit pro peccatis nostris, quoniam ut predictum est nec iusticia legis nec sacrificia pro peccato aliquem ad perfectum duxerunt. Quare oportebat ea propter eorum imperfeccionem cessare in adventu complete perfeccionis. Cum autem inter omnes leges mundi iustissima fuit lex Moysi quoniam ab auctore Deo, iustissimo iudice, processit, et secundum legem semper qualem iniuriam aliquis faceret alteri contra legis preceptum talem reciperet [penam] pro transgressione sua secundum rectum legis iudicium, ut mortem pro morte, percussionem pro percussione, combustionem pro combustione vulnus pro vulnere, oculum pro oculo, dentem pro dente, et equissime ordinabantur pene secundum quantitatem delictorum, si vero auferatur hec lex iusticie in adventu legis gracie, quomodo manebit apud cristianos lex gencium que nunquam fuit tam iusta? Nonne in conversis ad fidem non est distinccio Judei et Greci? quoniam ambo sub peccato erant et iustificati sunt per graciam in fide Cristi, vocati ad fidem et perfeccionem evangelii. Si ergo gentes converse Judaisari non debent ut sequantur legem Judeorum, quare sequentur Judei conversi

A D 1391 gentilium leges non tam bonas? Unde mirandum est quare latrones pro furto apud cristianos morti traduntur. Secundum legem Moysi non moriebantur. Adulteros cristiani paciuntur vivere, Sodomite et qui maledicunt patri et matri, multi alii horribles peccatores qui secundum legem iustissimam Dei morti iudicabantur. Sic non servamus legem iusticie a Deo datam nec legem misericordie a Cristo doctam. Quare non attendunt legis conditores et iudices sentenciam premissam Cristi Scribis et Phariseis? qui dixit *Qui sine peccato est vestrum primus in eam lapidem missat.* Quis est qui audet dicere se esse sine peccato, ymmo et sine gravi peccato, cum transgressio mandati Dei sit grave peccatum, quis autem potest dicere quod nunquam transgressus est hoc mandatum Dei, *diliges proximum tuum ut te ipsum* aut aliud maius mandatum, *diliges dominum Deum tuum ex toto corde tuo*, etc. Ergo quicumque iudicas fratrem tuum morti credis te evadere Dei iudicium qui forte eum quem iudicas gravius offendisti? *Quomodo vides festucam in oculo fratris tui et trabem in oculo tuo non vides?* An ignoras quia eadem mensura qua
Deut. xxxii. 35. mensus fueris remecietur tibi? Nonne scriptura dicit, *michi vindicta et ego retribuam dicit dominus.* Quomodo potest aliquis dicere quod ista iudicia mortis servari possunt cum caritate? Quis est qui Deum offendit et petit a Deo iustum iudicium pro offensa non petit iudicium sed misericordiam. Si sui petit misericordiam quare sui fratris delinquentis petit vindictam? Quomodo ergo fratrem diligit ut seipsum aut quomodo servas fratri tuo misericordiam ut teneris ex Cristi precepto qui de eo petis maximam vindictam quam potes ei inferre, quoniam mors est
Fol 115 ultimum terribilium et graviorem vindictam morte nulli potes inferre. Qui ergo volunt caritatem servare oportet eos precepta misericordie Cristi custodire, et qui volunt vivere in lege caritatis oportet eos relinquere legem vindicte et iudicia. An credere debemus Cristum in adventu suo per graciam consummare legem iustissimam quam ipse dederat filiis Israil per Moysen, servum suum, et conservare leges gencium minus iustas a suis fidelibus
Dan. ii, 32-35. observandas? Nonne Daniel exponens sapientissimo regi Nabugodonosor de statua cuius capud erat ex auro, pectus et brachia de argento, ventes et femora ex ere, tibie ferree, pedum quedam pars erat ferrea quedam fictilis? vidit Nabugodonosor quod *abscissus est lapis de monte sine manibus et percussit statuam in pedibus eius ferreis et fictilibus et comminuit eos. Tunc contrita sunt*

A.D. 1391. *pariter ferrum, testa, es, argentum, et aurum, et redacta sunt quasi in favillam estive aree que rapta sunt vento nullusque locus inventus est eis, lapis autem qui percussit statuam factus est mons magnus et implevit universam terram.* Applicat ergo 4 regna 4 partibus statue, videlicet regnum Babiloniorum capiti aureo, regnum Medorum et Persarum pectori et brachiis de argento, regnum Grecorum ventri et femoribus ex erre, regnum vero 4$^{tum}$ Romanorum
Dan ii, 44. applicat tibiis et pedibus ferreis. Et addit Daniel, *in diebus regnorum illorum suscitabit Deus regnum quod in eternum non dissipabitur et regnum eius populo alteri non tradetur, comminuet autem et consumet regna hec et ipsum stabit in eternum, secundum quod vidisti quod de monte abscissus est lapis sine manibus et comminuet testam et ferrum et argentum et aurum.* Cum ergo constat lapidem istum signare Cristum cuius regnum est in eternum, constat quod oportet ipsum ubique in terra regnare et comminuere cetera mundi regna. Ergo si terrestres reges et terrestre regnum Judeorum et eorum leges et iudicia cessarunt per Cristum, regem, vocantem Judeos ad perfeccionem evangelii eius, videlicet ad fidem et caritatem, non est dubium quin imperfeccius regnum gencium et eorum leges cessare debent apud gentes a sua gentilitate recedentes ad perfeccionem evangelii Jhesu Cristi, quoniam non est distinccio Judeorum et gencium ad Cristi fidem conversorum, sed omnes existentes in illo regno eterno debent esse sub una lege caritatis et virtutum. Ergo oportet eos habere misericordiam et relinquere iudicia mortis et desiderium vindictarum. Quare non attendunt legum conditores parabolam Cristi dicentis
Matt. xiii, 24-30. *simile factum est regnum celorum homini qui seminavit bonum semen in agro suo, cum autem dormirent homines venit inimicus eius et superseminavit zizannia in medio tritici et abiit, cum autem evenisset herba et fructum fecisset tunc apparuerunt zizannia, accedentes autem servi patris familias dixerunt ei, domine, nonne bonum semen seminasti in agro tuo, unde ergo habet zizannia? Et ait, ille inimicus homo hoc fecit, servi autem dixerunt ei, vis imus et colligimus ea? Et ait non, ne forte colligentes zizannia eradicetis simul et triticum, sinite utraque crescere ad messem et in tempore messis dicam messoribus, colligite primum zizannia et alligate ea in fasciculos ad comburendum, triticum autem congregate in horreum meum.* Hanc parabolam exponit ipse solus in eodem capitulo
Matt. xiii, 37-42. dicens, *qui seminat bonum semen est filius hominis, ager autem est mundus, bonum semen hii sunt filii regni, zizannia autem hii sunt*

A.D. 1391. *filii nequam, inimicus autem qui seminat ea est diabolus, messis vero consummacio seculi est. Messores autem angeli sunt; sicut ergo zizannia colliguntur et igne comburuntur sic erit in consummacione seculi. Mittet filius hominis angelos suos et colligent de regno eius omnia scandala et eos qui faciunt iniquitatem et mittent eos in caminum ipsius, ibi erit fletus et stridor dencium.* Ex qua plana doctrina manifestum est quod Cristus vult misericordiam servari in peccatores usque ad consummacionem seculi et eos mixtim manere, ne forte ubi credit homo se bene auferre zizannia, forte auferat triticum, nam quantumcumque gravis peccator aliquis existat, nescit aliquis an bene finiet et in fine misericordiam consequetur a Deo, nec sumus certi de tempore quo tempore illum quem nos abhominamur peccatorem Deus per graciam iudicabit et forte plus proficiet talis post conversionem ecclesie quam ille quem nos arbitramur fore iustum, sicut erat de Paulo. Si autem Deus aliquem iustificat per graciam etsi in fine, quare tu audes esse iudex eius et eum condempnare? ymmo quamvis homo videatur obstinatus et induratus in malo suo ita quod non corripitur per secretam correcionem coram solo ipsum corripiente, non recipiat manifestam ut coram duobus aut tribus testibus, nec manifestam correccionem suscipiat ut tamen peccatum suum ecclesie innotescat, adhuc Cristus non docet talem punire pena mortis, ymmo dicit, si ecclesiam non audierit sit tibi sicut ethnicus publicanus. Paulus vero hanc doctrinam sequens

I Cor. v. 1-4. prima ad Cor. ca° 5° dicit, *omnino auditur inter vos fornicacio qualis nec inter gentes ita ut uxorem patris sui aliquis habeat, et vos inflati estis et non magis luctum habuistis ut tollatur de medio vestrum qui hoc opus fecit. Ego quidem absens corpore, presens autem spiritu, iam iudicavi ut presens eum qui sic operatus est in nomine Domini Jhesu Cristi, congregatis vobis et meo spiritu, cum virtute domini Jhesu tradere huiusmodi Sathane in interitum carnis ut spiritus salvus sit in die Domini nostri Jhesu Cristi.* Non docet Paulus istum occidere, ut quidam capiunt ex isto textu, sed separare eum ab aliis fidelibus et sic a Cristo qui est capud ecclesie fidelium, et sic traditur Sathane qui a Cristo separatur, ut interimatur caro, hoc est ut carnalis illa concupiscencia qua luxuriose concupiscit uxorem patris destruatur in eo per talem separacionem ut spiritus salvus fiat, et non ut occidatur corpus eius, ut quidam dicunt, sicut manifesto patet statim in eodem capitulo ubi ait, *scripsi vobis in epistola ne commisce-*

A.D. 1391. *amini fornicariis non utique fornicariis huius mundi aut avaris*
1 Cor. v. 9-11. *aut rapacibus, aut ydolis servientibus, alioquin debueratis de hoc mundo exisse, nunc autem scripsi vobis non commisceri; si is qui frater nominatur est avarus aut ydolis serviens aut maledicus aut ebriosus aut rapax, cum huiusmodi nec cibum sumere.* Ex quo patet Paulum velle predictum fornicarium separari a consorcio fidelium ut carnalis eius concupiscencia mortificetur ad salutem spiritus et non ut corpus occidatur. Quare male intelligunt Paulum qui in hoc dicto fundant occisionem hominis, et cum heresis sit de gravioribus peccatis quoniam hereticus ducens homines in errores quibus efficiuntur homines a fide deviantes sine qua tamen salvari non possunt, maxime nocet in ecclesia, adhuc Paulus
Tit. iii. 10. de tam scelerato viro sic ait, *hereticum hominem post unam et secundam correccionem devita, sciens quia subversus est qui huiusmodi est et delinquit, cum sit proprio iudicio condempnatus;* ecce istum non docet Paulus occidere sed cum Cristo separare eum a concorcio
Fol. 115b. fidelium. Si dicunt aliqui quod Petrus occidit in primitiva ecclesia Ananiam et Zaphiram pro eorum delicto, quare dicunt eis licere condempnare sceleratos morti, ostendemus narrando processum quomodo falsum imponunt Petro ut errorem suum iustificent. Act 4^to^ scribitur, *quotquot erant possessores agrorum vel domorum vendentes offerebant precia eorum que vendebant et ponebant ante pedes*
Acts v. 1-11. *apostolorum, dividebatur autem singulis prout unicuique opus erat, vir autem quidam Ananias cum Saphira uxore sua vendidit agrum,* et fraudavit de precio agri, *conscia uxore sua, et afferens quandam partem ad pedes apostolorum posuit. Dixit autem Petrus ad Ananiam, Anania, cur temptavit Sathanas cor tuum mentiri te spiritui sancto ut fraudares de precio agri? Nonne remanens tibi manebat et venumdatum in tua erat potestate? Quare posuisti in corde tuo hanc rem? non es mentitus hominibus sed Deo. Audiens autem Ananias hec verba cecidit et expiravit et factus est timor magnus in omnes qui audierunt. Surgentes autem iuvenes amoverunt eum et auferentes sepelierunt. Factum est autem quasi horarum trium spacium et uxor ipsius nesciens quod factum fuerat introivit respondit autem ei Petrus, dic mihi mulier si tanti agrum vendidisti, at illa dixit eciam tanti. Petrus autem ad eam: quid utique convenit vobis temptare spiritum Domini? ecce pedes eorum qui sepelierunt virum tuum ad ostium et efferent te, et confestim cecidit ante pedes eius et expiravit, intrantes autem iuvenes invenerunt eam mortuam et extulerunt et sepelierunt iuxta virum suum et*

A.D 1391. *factus est magnus timor in universa ecclesia et in omnes qui audierunt.* Mirandum est quod aliquis sapiens vult dicere ex isto processu Petrum occidisse Ananiam aut uxorem eius, non enim fuit factum eius sed Dei, qui fecit nupcias filio suo et misit servos suos vocare invitatos ad nupcias et nolebant venire; misit ergo servos suos ad exitus viarum ad congregandum omnes quos invenire possunt, bonos et malos, et sic factum est et implete sunt nupcie discumbencium. Intravit ergo rex ut videret discumbentes, et vidit ibi hominem non vestitum veste nupciali et ait illi, amice quomodo hinc intrasti? at ille obmutuit; tunc rex ait ministris, ligate eum manibus et pedibus, mittite eum in tenebras exteriores ubi erit fletus et stridor dencium. Multi autem sunt vocati pauci vero electi. Constat nupcialem cristianorum esse caritatem sine qua quia Ananias intravit ad nupcias Cristi morti traditur, ut per unum multi informentur quod qui fidem habent et caritatem non, et si hominibus apparentem eciam pro certo incognitam, spiritum Dei latere non potest id quod fingunt, tales absque dubio excludentur a Cristi nupciis et factum cernimus in Anania et uxore eius a Deo non a Petro. Quomodo ergo iudicasset Petrus Ananiam dignum morte, et si iudicasset eum secundum rigorem iusticie legis veteris? non enim pro parte illa quam sibi ipsi fraudulenter reservavit erat dignus secundum legem, ymmo si tum de bonis alterius furto abstulisset, quod tamen est gravius, nec pro mendacio erat morti iudicandus secundum legem iusticie, si ergo secundum legem iusticie non condempnavit eum morti, patet quod secundum legem gracie et misericordie quam ipse a Cristo didicit a forciori non potuit ipsum morti tradere. Dicere autem Petrum eum occidisse mero motu voluntatis proprie et auctoritate legis veteris neque nove est verbum infamie contra Petrum, quod si Petrus eum occidit, quare Romanus pontifex, se dicens fore Petri successorem, excusat se et suos sacerdotes a iudicio mortis et quoscumque delinquentes et si consenciant huiusmodi iudiciis datis per laycos? quod enim sine crimine in Petro extitit ab ipso et suis potest labem criminis racionabiliter excusare. Act. ca° 8 patet alium Ananiam gravius deliquisse et Petrum illi magis aspera verba protulisse et tamen non est morti traditus. Symon enim, quidam magus, apud Samariam manens, postquam credidit et baptizatus fuit, adherebat Philippo. *Cum autem vidisset iste Symon quia per imposicionem manus apostolorum daretur spiritus sanctus, obtulit ei pecuniam dicens, date mihi hanc potestatem ut cuicumque imposuero*

Acts viii, 13 and 18-23.

A.D. 1391. *manum accipiat spiritum sanctum. Petrus autem dixit ad eum, pecunia tua tecum sit in perdicionem quia existimasti donum Dei pecunia possideri, non est enim tibi pars neque sors in sermone isto, cor enim tuum non est rectum coram Deo, penitenciam itaque age ab hac nequicia tua et roga Deum si forte remittatur tibi hec cogitacio cordis tui. In felle enim amaritudinis et obligacione iniquitatis video te esse.* Ecce grave delictum Symonis, dura et aspersa Petri increpacio quam non est mors secuta, ex quo patet quod precedens mors Ananie a Deo processit non a Petro. Ex hiis omnibus colligitur quod cum mortis iudicia in expressa et plana doctrina non fundantur sed tantum in umbra legis veteris, patet quod illa a cristianis non sunt observanda quia contrariantur caritati; ergo Romanus pontifex talia approbans approbat ea que sunt contraria legi et doctrine Cristi sicut dictum est de bellis que approbat et iustificat que contraveniunt caritati.

Ordo sacerdotalis, et si laycorum iudicia mortis iustificet quibus peccatores morti condempnantur a sacerdotibus, tamen prohibet huiusmodi iudicia exerceri, quoniam et sacerdotes imperfecti legis veteris quando Pilatus dixit eis de Cristo quem accusabant dignum morti, accipite eum vos et secundum legem vestram iudicate eum, ipsi vero responderunt, nobis non licet interficere quemquam, unde sacerdotes nostri magis perfecti iudicium mortis contra peccatores congrue dare non possunt. Verum tamen sibi vendicant potestatem iudiciariam peccatorum quoniam eorum, ut dicunt, interest per delinquencium confessiones vocales peccata eorum cognoscere, inter ipsa cum cognita fuerint decernere, et pro eis ipsis delinquentibus secundum commissorum delictorum quantitatem diversas penas iniungere quibus satisfacere dicunt peccatorem Deo pro hiis que unquam gessit, et quoad istam iudiciariam potestatem dicunt multa et magna ex parte sacerdotum que sibi dicunt competere ex scripturis. Primo dicunt Romanum pontificem qui est summus sacerdos et iudex inter eos habere plenariam potestatem remissionis peccatorum, unde dicunt ipsum posse absolvere hominem a pena et culpa tam pure et plene quod homo tempore mortis sue habens hanc remissionem sine aliqua pena purgatorii ad celum evolaret, alios vero episcopos minorem dicunt habere potestatem, sacerdotes vero sub episcopis constitutos dicunt habere potestatem absolvendi crimina confessorum sed non omnia, quoniam aliqua peccata gravia reservantur episcoporum absolucionibus et aliqua absolucioni solius summi pontificis. Ex parte confessorum dicunt

A.D. 1391. sibi de necessitate salutis competere sua peccata vocali confessione sacerdoti sedenti in loco Dei in forma iudicis cum eorum circum-
Fol. 116. stanciis manifestare, postea penitenciam a sacerdote iniunctam pro peccatis commissis humiliter adimplere nisi a superiore potestate iniuncta pena aut eius pars relaxetur. Ista patent manifeste determinata tam in decretis quam in decretalibus et quamvis ista non expresse fundentur in plana et manifesta Cristi doctrina nec alicuius apostolorum suorum, decretorum tamen auctores et decretalium hanc materiam continencium fundant premissa in diversis scripture locis. Ex processu Cristi in evangelio Matt. ca° 16° fundant potestatem pape iudiciariam aliorum sacerdotum potencias
Matt. xvi. 13-19 transcendentem, ubi *Cristus interrogavit discipulos quem homines dicerent filium hominis? et illis respondentibus quod alii Johannem Baptistam, alii Heliam alii vero Jeremiam aut unum ex prophetis, ipse vero dixit, vos autem quem me esse dicitis? respondens Symon Petrus dixit tu es Cristus, filius Dei vivi. Respondit Jhesus et dixit ei, Beatus es Symon Barriona, quia caro et sanguis non revelavit tibi sed pater meus qui est in celis et ego dico tibi quia tu es Petrus et super hanc petram edificabo ecclesiam meam et porte inferi non prevalebunt adversus eam, et tibi dabo claves regni celorum et quodcumque ligaveris super terram erit ligatum et in celis, et quodcumque solveris super terram erit solutum et in celis.* Huius textus Cristi expositores diversi diversos errores eliciunt, quia cum dixit Cristus, et ego dico tibi quia tu es Petrus et super hanc petram edificabo ecclesiam meam dicunt aliqui Cristum velle ecclesiam suum fundare super Petrum ex auctoritate huius dicti ut scribitur in prima parte Decretorum Dist. xix ca°, *ita Dominus noster,* et ascribitur exposicio Leoni, pape, cuius error est satis manifestus quoniam non fundatur ecclesia Cristi super Petrum sed super petram confessionis Petri qua dixit, tu es Cristus, filius Dei vivi, et quia dixit Cristus Petro singulariter, dabo claves regni celorum et quodcumque ligaveris, etc., in hoc dicunt Cristum conferre Petro specialiter et quasi apostolorum aliorum principi ampliorem ligandi atque solvendi potestatem quam contulit aliis apostolis aut discipulis, quoniam sicut Petrus respondit pro se et omnibus apostolis, confitens non solum fidem quam ipse singulariter pre aliis haberet sed illam quam ceteri equaliter habebant ex revelacione patris celestis sicut ipse, patet quod sicut per unius responsionem omnium illorum fides declaratur sic per hoc quod ei dicit, quemcunque ligaveris, etc., datur aliis eadem

A.D. 1391. potestas et equaliter quo ad ligandum et solvendum, sicut quod
Matt. xviii. 18-20. declarat Cristus expresse Symoni, Matt. 18 ca° ita dicens, *Amen, dico vobis quia quecumque ligaveritis super terram erunt ligata et in celis et quecumque solveritis super terram erunt soluta et in celis,* et addit, *et iterum dico vobis quia si duo ex vobis consenserint super terram de omni re, quamcumque petierint fiet illis a patre meo qui est in celis, ubi enim duo vel tres sunt congregati in nomine meo*
John xx, 23, 24. *ibi sum ego in medio eorum.* Et Joh. 20 ca° dixit eis generaliter, *accipite spiritum meum, quorum remiseritis peccata remittuntur eis, et quorum retinueritis retenta sunt.* Ex hiis patet quod potestas ligandi et solvendi non est concessa Petro specialiter tanquam capiti et principi ceterorum qui infunderet aliis potencias ligandi et solvendi quas habebant quum capud corporis ecclesie unicum est Cristus et capud Cristi Deus, Petrus vero et ceteri apostoli bona membra tam forciora et nobiliora quam eciam imbecilliora et minus habilia ad perfectam composicionem et decorem corporis Cristi ut Cristo tanquam capiti et principi a singulis partibus detur honor, a quo tanquam a capite singula membra gubernantur, et ideo Paulus
1 Cor. iii. 4. prima ad Cor. 3 ca° ait, Cum quis dicit, ego quidem sum Paulus, alius autem, ego Appollo, nonne homines estis? quid ergo est Appollo quid autem Paulus? minister eius cui credistis et unicuique sicut Deus dedit, ego plantavi Appollo rigavit, Deus autem incrementum dedit, itaque neque qui plantat est aliquid, neque qui rigat sed
Gal. ii. 6-10. qui incrementum dat, Deus. Et Paulus ad Gal. 2° ca°, *Deus personam hominis non accipit, sibi enim qui videbantur esse aliquid nichil contulerunt mihi, sed e contrario cum vidissent quod creditum est mihi evangelium prepucii, sicut Petro circumcisionis, qui operatus est Petro in apostolatum circumcisionis operatus est michi inter gentes, et cum cognovissent graciam que data est michi Petrus et Jacobus et Johannes qui videbantur columpne esse dexteras dederunt michi et Barnabee societatis ut nos in gentes ipsi autem in circumcisionem, tantum ut pauperum essemus memores, quod et sollicitus fui hoc ipsum facere.* Ex quo patet Paulum non habuisse a Petro auctoritatem convertendi gentes, baptizandi eos, et remit-
Acts ix. 4, 5. tendi peccata eorum sed ab eo qui dixit ei *Saule, Saule, cur me persequeris, durum est tibi contra stimulum recalcitrare,* hic ergo est capud ecclesie non Petrus a quo capite singula membra sustentantur et virificantur. Tercius error quem canonum auctores concipiunt in predicto verbo Cristi quod Petro dicebatur, *tibi dabo claves,* etc., est iste, ipsi dicunt quod in hoc verbo quod dicebatur

A D. 1391. Petro de potestate ligandi et solvendi intellexit Cristus quod, sicut ipse in hiis specialem et quasi excellentem Petro pre ceteris apostolis contulit potestatem, sic Romanis pontificibus, quos dicti Petri precipuos successores asserunt, Cristum quasi specialiter eandem contulisse potestatem excedentem potestatem ceterorum episcoporum orbis terre. Prima pars istius similitudinis et comparacionis patet esse erronea ex premissis in quibus ostendebatur plane alios apostolos equalem potestatem ligandi atque solvendi habuisse cum Petro, quare oportet partem secundam similitudinis in ipsa fundatam esse erroneam. Quod si prima pars dicte comparacionis foret veritas, sicut non est, adhuc secunda pars foret error in qua asseritur Romanos pontifices esse Petri precipuos successores, nam quamvis una sit ecclesia catholica cristiana ex omnibus fidelibus conversis prima pars eius et primo conversa fuit Judeorum, secunda fuit Grecorum, et tercia fuit Romanorum vel Latinorum. Pars prima fuit perfectissime conversa ad fidem quoniam cum fide observabant perfeccionem caritatis, ut patet in
Acts 4, 32. actibus apostolorum, *multitudinis credencium erat cor unum et anima una nec quisquam eorum que possiderat aliquid suum esse dicebat*
Rom. ii, 10. *sed erant omnia eis communia.* Hinc Paulus ad Romanos, *salus omni credenti, Judeo primum et Greco post Judeos.* Greci optime et secundo sunt conversi, deinde Romani et a Grecis Romani informacionem susceperunt, ut patet ex cronicis, quamvis a Petro et Paulo aliqui Romani convertebantur ad fidem, et sicut Cristus ter dixit Petro, Pasce oves meas, sic Petrus has tres ecclesias rexit, ut cronice testantur, primo tamen rexit ecclesiam Judeorum in Jerusalem et Judea, ut patet ex testimonio Actuum apostolorum,
Acts i. nam Act. primo capitulo patet quomodo Petrus exsurgens intra fratres suos allocutus est eis de eleccione unius apostoli loco Jude, proditoris, ostendens ex scriptura quod episcopatum eius accipiet alter, et sic forte post oracionem Mathias ordinatus est duodecimus
Acts ii, 11. loco Jude. Act 2° postquam descendit spiritus sanctus super
Fol. 116b. apostolos ita ut omnes linguis loquerentur *de quo mirabili stupescunt audientes, quidam vero irridebant dicentes eos musto repletos,* stetit Petrus et locutus est ad populum ostendens hoc prophetatum a Johel, propheta, et in eis esse impletum, et bonum sermonem fecit ad populum de Cristo, quem ipsi ex ignorancia occiderunt erat promissus salvator ex testimonio prophetarum. *Audientes verbum Petri compuncti sunt corde et dixerunt ei et ceteris apostolis, quid ergo faciemus ? et ait Petrus ad eos, penitenciam, inquit, agite*

A.D. 1391. *et baptizetur unusquique vestrum in nomine Jhesu Cristi in remissionem peccatorum et accipietis donum spiritus sancti. Et apposite illa die anime circiter tria millia.* Et Act 3, 4, 5 patet Petrum pre aliis fecisse ea que pertinebant ministerio apostolatus sui tam predicando quam eciam respondendo, unde et quedam cronice dicunt Petrum rexisse quattuor annis ecclesiam Judeorum Jerosolymis antequam descendit ad regimen Antiochie, et ex Pauli testi-
Gal. ii. monio ad Gal. ut prius dictum est, creditum est evangelium prepucii sicut Petro circumcisionis et qui operatus est Petro in apostolatum circumcisionis operatus est Paulo inter gentes, ex quo patet ecclesiam Judeorum commissam regimini Petri. Eciam ex
Acts x. processu actuum apostolorum patet Petrum credidisse fidem Cristi non fuisse predicandam gentibus que semper vixerant in immundicia ydolorum, quando autem erat Petrus in Joppe misit ad eum Cornelius gentilis ut veniret ad eum ad ostendendum ei viam vite, verum tamen modicum ante adventum nunciorum Cornelii erat Petrus in cenaculo post oracionem in excessu mentis, et vidit celum apertum et descendens vas quoddam sicut lintheum quatuor iniciis submitti de celo in terram, in quo erant omnia quadrupedia et serpencia terre et volatilia celi, et facta est vox ad eum dicens surge Petre, macta et manduca, et ait Petrus, absit domine quia nunquam comedi omne commune et immundum. Hoc autem factum est per ter. Descendens autem Petrus ignorabat quid hec visio signaret invenitque nuncios Cornelii. [The argument ends abruptly.]

De potestate autem iudiciaria sacerdotum multa traduntur in canonibus decretorum michi multum miranda et a scripture sacre veritate aliena. Dicunt enim canonum conditores Cristum contulisse sacerdotibus iudiciariam potestatem super peccatores sua peccata eis confitentes, et hanc fundant in dicto Cristi : *Tibi dabo claves regni celorum et quodcumque solveris super terram,* etc., et has claves regni celorum vocant scienciam discernendi et potestatem iudicandi quas dicunt solis sacerdotibus congruere, nisi forte in necessitatis articulo, quia tunc ut dicunt laycus potest hominem absolvere a peccato. Et ad absolucionem dicunt tria requisita ex parte peccatorum ; primum est contricio cordis qũa doleant ipsi peccatores se offendisse Deum per peccata ; 2$^{m}$ est oris confessio qua peccator debet ostendere sacerdoti sua peccata et peccatorum circumstancias. 3$^{m}$ est satisfaccio per penas iniunctas a sacerdotibus pro commissis peccatis. Ex parte absolventis dicunt duo

A.D. 1391. requisita, scienciam discernendi inter peccata qua debet absolvens distinguere inter ipsa peccata et per quam debet ordinare penas congruas secundum quantitatem delictorum; 2[m] est potestas iudicandi qua debet iniungere penas ipsi delinquenti dicuntque confessum debere huic potestati humiliter subiacere et ea que precipiuntur a sacerdotibus integre et voluntarie perficere, nisi pene iniuncte a superiore potestate relaxentur, quoniam, ut dicunt, non omnes sacerdotes habent equalem potestatem in absolvendo peccata, quoniam summus sacerdos, quem dicunt Petri successorem, habet plenariam et integram potestatem absolvendi, inferiores vero sacerdotes habent potestatem parcialem, maiorem in quanto sunt ei viciniores in dignitate, minorem in quanto magis elongantur a sui gradus dignitate. Ita traduntur per processum in decretis ubi tangitur de penitencia; verum tamen non declarantur ista ibidem per expressam doctrinam Cristi aut alicuius apostolorum suorum, quoniam et si Cristus absolvit a peccatis non invenio ipsum hoc fecisse in forma iudicis sed in forma salvatoris, dixit enim Cristus, non misit Deus filium suum in mundum ut iudicet mundum sed ut
John iii. 17. salvetur mundus per ipsum, Joh. ca° 3°, unde et paralitico quem
John v. 14 mundavit dixit, ecce sanus factus es, iam noli peccare, Joh. 5° ca°. Et mulieri in adulterio deprehense dixit Cristus, mulier ubi sunt
John viii. 10. 11. qui te accusabant? nemo te condempnavit? que dixit, nemo Domine, dixit autum Jhesus nec ego te condempnabo, vade et amplius iam noli peccare. Ex quibus et multis aliis scripture dictis et factis Cristi patet quod ipse non fuit in adventu suo primo in forma iudicis ad puniendum peccatores secundum quantitatem delictorum, sed futurus est dies in quo iudicabit homines secun-
Matt. xxv. 31, 32. dum opera sua, ut patet Matt. 25 ca° ubi dicit, *Cum autem venerit filius hominis in maiestate sua et omnes angeli eius cum eo, tunc sedebit super sedem maiestatis sue et congregabuntur ante eum omnes gentes et separabit eos abinvicem sicut separat pastor oves*
Matt. xix. 28. *ab edis*, etc., nec ipse solus iudicabit sed sancti eius cum eo quoniam ipse dicit, *vos qui secuti estis me in regeneracione cum sederit filius hominum in sede maiestatis, sedebitis et vos super sedes 12 iudicantes 12 tribus Israel.* Si ipse non venit ut iudex, quare dicunt sacerdotes se locum Cristi tenere in terris ut iudicent peccatores secundum quantitatem delictorum? nec solum hoc sed mirandum est quomodo summus pontifex Romanorum audet anticipare iudicii diem ut iudicet aliquos esse sanctos, ab hominibus honorandos, et alios iudicet peccatores cum demonibus eternaliter

A.D. 1391. cruciandos ; utinam attenderent sacerdotes dictum Pauli dicentis
Cor. iv, 5. ad Cor. ca° 4°, *itaque nolite ante tempus iudicare donec veniat dominus, qui et illuminabit abscondita tenebrarum et manifestabit consilia cordium et tunc laus erit unicuique a Deo.* Caveat summus
Ezk. xxviii, 2. pontifex Romanorum, ne de eo dicatur illud in Ezekiele *eo quod elevatum est cor tuum et dixisti, Deus ego sum et in cathedra Dei sedi, in corde maris, cum sis homo et non Deus,* etc. Constat quod remissio peccatorum principaliter competit Deo qui per graciam delet peccata nostra, quoniam agnus Dei tollit peccata, ministerialiter
John xx, 22, 23. competit cristianis, quoniam Joh. 20 ca°, Accipite spiritum sanctum, quorum remiseritis peccata remittuntur eis, et quorum retinueritis retenta sunt. Cum ergo omnes cristiani qui baptizantur in nomine patris et filii et spiritus sancti spiritum sanctum accipiunt, patet ipsos habere a Cristo potestatem peccata remittere ministerialiter. Nonne omnis cristianus potestatem habet baptizandi, et in baptismo peccata omnia baptizati remittuntur? ergo qui baptizant peccata remittunt, ergo ministerialiter habent omnes homines potestatem remittendi peccata. Dicere ergo unum habere ampliorem potestatem in remissione peccatorum contra Cristum quam habent ceteri cristiani est ipsum nimis extollere et in Dei cathedra collocare. Quomodo, rogo, amplius remittuntur peccata baptizato a sacerdote, ymmo a summo sacerdote, quam a layco cristiano? estimo quod non amplius, ergo cum ante baptismum existit peccator in regno et ex regno diaboli per peccatum ut per baptismum ingreditur regnum celorum, patet baptizantem aperire baptizato ianuam regni celestis quod facere non potest sine clavibus celestis regni ; omnis ergo baptizans habet claves regni celorum et sic laycus in baptismo equaliter ut sacerdos. Sed iste claves non sunt sciencia discernende et potestas iudicandi quoniam iste nichil operantur in baptismo, alie ergo sunt claves
Fol. 117. regni celorum quam iste, quare videtur quod canonum conditores errant in clavibus in quibus fundant potestatem iudiciariam sacerdotum; minimus autem error in principio in fine maximi est causa, unde michi salvo iudicio meliori videtur quod claves regni celorum sunt fides et spes quoniam per fidem in Cristum et per spem in eo de remissione peccatorum intramus in regnum celorum. Hec fides est aqua spiritualis a Cristo, fonte sapiencie, procedens qua lavatur peccatoris anima a peccato. Hac aqua baptizantur fideles patriarche ante legem et fidelis populus Hebreorum et fideles cristiani post legem ; unde miror valde de quodam

A D. 1391. dicto in decretis et ascribitur Augustino quod parvuli non baptizati sunt eterno igne cruciandi, et si a fidelibus nascantur qui toto corde affectant puerum baptizari, quasi sacrum baptismatis in aqua foret simpliciter necessarium ad salutem, cum multi salventur cristiani sine tali baptismate, ut martyres. Si autem adulto non est illud sacrum neeessarium, quomodo infanti a fidelibus genito? Nonne omnes baptizantur spiritu sancto et igne? quoniam Baptista dixit de Cristo, ipse vos baptizabit spiritu sancto et igne; non tamen per ignem materialem. Sic non est aque locio corporalis necessaria ad delecionem peccatorum sed aque spiritualis, videlicet aque fidei. Nonne vivi baptizantur pro mortuis ut testatur Paulus

I Cor. xv. 29. ad Cor. 1° cap. 15, *si omnino mortui non resurgunt ut quid baptizantur pro illis?* si baptizatur vivens pro mortuo quare non salvatur parvulus per baptisma parentum cum ipse parvulus est impotens ante mortem per se petere baptismum. Cristus dicit, *qui crediderit et baptizatus fuerit salvus erit,* non dicit qui non baptizatus fuerit, sed qui non crediderit, condempnabitur, unde et Joh. 11 ca°

John xi. 25 dicit Cristus, *ego sum resurrexio et vita, qui credit in me, eciam si mortuus fuerit, vivet;* fides ergo est necessaria quam habet parvulus in fidelibus parentibus quamvis non lavetur corporali aqua. Quomodo ergo est dampnandus et eterno igne cruciandus? Nonne qui precesserunt Cristi adventum et mortui erant per millenarios annorum ante eius mortem per eius mortem et passionem salvabantur et baptizabantur in eius sanguine omnes qui credebant in eum et sic salvati sunt et redempti a peccato et a diaboli servitute et facti sunt participes regni celorum? Quomodo ergo est dampnandus in tempore gracie parvulus a fidelibus genitus qui non condempnunt sed affectunt suum parvulum baptizari? Non audeo ego assentire tam austero sentencie decretorum sed illum verius salvari credo virtute passionis Cristi in fide fidelium parentum et spe quam habent in Cristo, que fides et spes sunt claves celestis regni. Non foret Deus iustus nec misericors si vellet dampnare aliquem quia non credit in eum nisi ostenderet ei fidem eam

John xv. 22. quam deberet credere, et propterea dicit Cristus, *Si non venissem et locutus fuissem eis peccatum non haberent, nunc autem excusacionem non habent de peccato.* Cum ergo parvulo ante baptismum decedenti non manifestatur fides Cristi nec eam respuit, quomodo est per eam dampnandus? Si autem Deus loquitur intrinsecus per viam illuminacionis intelligencie parvuli, sicut loquitur angelis, quis scit nisi solus Deus quod parvulus recipit aut non recipit

A.D. 1391. fidem Cristi? Quis ergo audet iam temerarie iudicare parvulos a fidelibus progenitos, et si sine baptismo decedunt, eterno igne cruciari. Nunc videamus de illis tribus que canones decretorum dicunt esse requisita ad remissionem peccatorum eorum qui post baptismum peccant, videlicet contricione cordis, confessione oris, et satisfaccione operis per penas a sacerdotibus iniunctas pro peccatis commissis. Non inveni Cristum alicubi in evangelio precepisse huiusmodi confessionem sacerdotibus faciendam, nec invenio eum peccatoribus penas assignasse pro peccatis nisi quod nolint amplius peccare. Si autem peccator novit se Deum offendisse per peccatum ut doleat toto corde pro peccato commisso et non habet voluntatem amplius peccandi tunc vero penitet pro peccato, tunc convertitur ad Deum. Si ergo petit humiliter et confidenter misericordiam a Deo et remissionem peccatorum, quis est qui potest impedire Deum quod non absolvat peccatorem illum a peccato suo? et si Deus absolvit peccatorem in eodem peccato sic Cristus multos absolvit quamvis non confessi erant peccata sua sacerdotibus, quamvis eciam non receperunt penas debitas pro peccatis. Si autem Cristus sic potuit aliquando absolvere peccatores, quomodo efficitur nunc impotens ad absolvendum nisi aliquis dicat se superiorem Cristo et propter suarum legum ordinacionem dicat Cristi potenciam minui? quomodo absoluti sunt peccatores a Deo tempore apostolorum et toto tempore usque ad tempus illud in quo huiusmodi canones condebantur? Non dico ista quasi confessio sacerdotibus sit mala sed quod non est de necessitate requisita ad salutem; credo enim confessionem peccatorum esse bonam bonis sacerdotibus et aliis

James v. 16-18. similiter fidelibus cristianis ut dicit Jacobus apostolus, *confiteamini alterutrum peccata vestra et orate pro invicem ut salvemini, multum enim valet deprecacio iusti assidua. Helias homo erat similis vobis passibilis et oracione oravit ut* [*non*] *plueret super terram et non pluit annos tres et menses sex, et rursum oravit et celum dedit pluviam et terra dedit fructum suum.* Huiusmodi confessio bona utilis, et expediens est, quoniam qui forte per se non auditur a Deo aliorum oracione adiuvatur. Nimis tamen videntur oraciones sacerdotum extolli in decretis, ubi tangitur de penitencia et ascribitur dictum illud Leoni, pape, capitulo, *Multiplex misericordia Dei*, etc., et sequitur:—Sic divine voluntatis presidiis ordinatis ut indulgenciam Dei nisi supplicacionibus sacerdotum nequeat obtineri, etc. Oracio boni sacerdotis prodest peccatori sibi peccata sua confitenti, consilium discreti sacerdotis utile est peccatori ad

A.D. 1391. consulendum ei qualiter debet peccator a peccatis suis in posterum precavere et quomodo potest punire corpus suum per jeiunia, vigilias, et huiusmodi actus penitencie, ut in futuro a peccato melius preservetur. Sic estimo confessionem sacerdotibus factam expedientem et utilem peccatori, sed confiteri peccata sacerdoti tanquam iudici et ab eo recipere penas corporales ad satisfaciendum Deo pro peccatis commissis non video fundatum in veritate scripture, quoniam ante adventum Cristi nullus fuit sufficiens satisfacere Deo pro peccatis suis quantamcumque penam sustulerit pro peccato, et ideo oportuit qui sine peccato erat puniri
Isa. liii, 4-8. pro peccatis nostris, ut testatur Ysa c° 53, *vere languores nostros ipse tulit et dolores nostros ipse portavit*, et iterum, *ipse vulneratus est propter iniquitates nostras, attritus est propter scelera nostra*, et iterum, *Dominus posuit in eo iniquitatem nostram*, et iterum, *propter scelus populi percussi eum.* Si ergo Cristus satisfecit per passionem suam pro peccatis nostris ubi nos eramus impotentes satisfacere Deo pro eisdem, tunc ipse adquisivit nobis graciam et remissionem peccatorum, quomodo sumus nunc sufficientes satisfacere[1] . . . . dicere per aliquas penas nobis humana auctoritate impositas, ex quo peccata nostra graviora sunt post baptismum quam erant ante adventum Cristi, ergo sicut in baptismo satisfacit pro peccatis nostris Cristi pena in passione, sic et post baptismum
Fol. 117b. si confiteamur nos peccasse et toto corde doleamus pro peccatis commissis et noluerimus in posterum peccare. Hinc et Johannes
1John, i, 8; ii, 3 scribit in epistula sua prima, cap° primo, *si dixerimus quia peccatum non habemus ipsi nos seducimus et veritas in nobis non est; si confiteamur peccata nostra fidelis et iustus est ut remittat nobis peccata nostra et emundet nos ab omni iniquitate nostra. Si dixerimus quoniam non peccavimus, mendacem facimus eum et verbum eius non est in nobis. Filioli mei, hoc scribo vobis ut non peccetis, sed si quis peccaverit, advocatum habemus apud patrem, Jhesum iustum, et ipse est propiciacio pro peccatis nostris, non pro nostris tantum sed pro totius mundi.* Confitendum est ergo primum in corde Deo, qui ipse principaliter peccata remittit, sine cuius absolucione humana absolucio modicum valet. Homini confessio facta modo quo predicitur utilis est et bona. Dicunt canonum conditores, quod quamvis confessio vocalis sacerdotibus facta non expresse doceatur a Cristo, docetur tamen in illo dicto quod dicit Cristus leprosis quos mundavit, ite et ostendite vos sacerdotibus, quoniam,

1—A note in a later hand says, "*videtur deesse hic aliquid.*"

A D 1391. ut dicunt, lex mundacionis lepre que dabatur per Moysen figurabat confessionem peccatorum sacerdotibus faciendam, et quia Cristus precepit leprosis ostendere se sacerdotibus in hoc dicunt quod implicite docet peccatores immundos lepra peccati ostendere per oris confessionem peccata sua sacerdotibus. Miror de canonum conditoribus quoniam fere a principio decretorum usque ad finem sua dicta fundant in lege veteri, que erat lex peccati et mortis, teste Paulo, et non in verbis Cristi, que spiritus et vita sunt,
John vi, 64. teste Cristo, *verba que ego locutus sum vobis spiritus et vita sunt,* fundant dicta sua in umbra legis non in luce Cristi, quoniam
John iii, 20, 21. *omnis qui male agit, odit lucem et non venit ad lucem, ut non arguantur opera eius, qui autem facit veritatem, venit ad lucem ut manifestentur opera eius quia in Deo sunt facta,* Joh. 3° ca°.
Matt. viii. 2-4. Nunc transeamus ad verba que locutus est Cristus leprosis, *domine si vis, potes me mundare, et extendens Jhesus manum tetigit eum dicens, volo, mundare, et confestim mundata est lepra eius* et ait illi Jhesus, *vide nemini dixeris sed vade et ostende te sacerdotibus et offer munus quod precepit Moyses in testimonium illis.* Hoc evangelium testatur plane quod leprosus mundabatur a Cristo non a sacerdotibus, nec precepit Cristus leproso quod ostenderet se sacerdotibus propter aliquod emolumentum mundacionis quod a sacerdotibus reciperet, sed ad implendum legem Moysi in offerendo sacrificium pro mundacione lepre et in testimonium sacerdotibus qui semper ex invidia accusabant Cristum quasi transgressorem legis, quoniam si Cristus mundans leprosum licenciasset eum ad communicacionem cum aliis mundis antequam mundatus ostendisset se sacerdotibus potuissent sacerdotes accusasse Cristum de legis transgressione quoniam preceptum legis erat quod leprosus postquam mundatus esset ostenderet se sacerdotibus, et illi habebant signa in libro legis per que poterant iudicare si vere mundatus esset aut non, et si esset mundatus tunc sacerdotes offerent munus pro sua mundacione; si vero non esset mundatus segregarent eum ut prius a consorcio aliorum mundorum, ut prius erat segregatus. Cum omnis figura similari debet suo figurato, qualis, rogo, conveniencia est inter legis mundacionem leprosorum et confessionem peccatorum? In lege illa cognovit sacerdos melius an esset leprosus quam ipsemet habens lepram, in confessione non noscit sacerdos peccatum confitentis nisi per eius confessionem. In lege illa non mundavit sacerdos leprosum, quomodo ergo nunc dicunt sacerdotes se mundare peccatores a

A.D. 1391. peccatis et quod sine eis non possunt mundari? In lege ista habuit sacerdos certa signa per que certitudinaliter potuit scire si homo esset mundatus a lepra sua vel non; in confessione sacerdos non certificatur de mundacione peccatoris. Quando ignorat eius contricionem, ignorat eciam si non vult amplius peccare, sine quibus Deus non absolvit peccatorem; quod si Deus non absolvit absque dubio tunc a peccato non mundatur. Quomodo ergo figurat lex illa confessionem? Absque dubio salvo iudicio meliori videtur michi quod magis figurasset lex illa excommunicacionem obstinato in peccato et eius reconciliacionem, quoniam ex processu evangelii patet quod quando peccator non emendat se propter privatam correccionem paternalem nec propter publicam correccionem, ut coram duobus aut tribus testibus, nec magis publicam, ut coram ecclesia, tunc erit ut ethnicus et publicanus, et quasi leprosus ab aliorum consorcio expellendus, quod si repenituerit reconciliandus est, quoniam mundatur tunc ab obstinacione sua, sed qui se dicit Cristi vicarium precipuum et summum sacerdotem, dicit se habere potestatem absolvendi a pena et a culpa, quod non invenio fundatum in scriptura, sed quia auctoritate propria iniungit penas peccatoribus pro peccatis suis, ab huiusmodi peccatis bene potest absolvere, sed simpliciter a pena non absolvit, sicut in indulgenciis suis promittit, quoniam si foret in caritate et haberet talem potestatem neminem permitteret in purgatorio pro peccato suo, cum pena illa excedat omnem penam quam hic patimur et homo in caritate existens videns fratrem suum torqueri in hoc mundo gravi pena ex caritate vellet eum liberare si posset; a forciori deberet ab ipsa pena purgatorii. Quod si vendit papa divitibus huiusmodi indulgencias dupliciter seducit eos, ymmo tripliciter, primo quia promittit se liberare eos a pena a qua non liberat et sic facit eos erronee credere quod credere non deberent; secundo seducit eos de pecunia quam dant pro tali indulgencia, 3° seducit eos, quia ubi promittit se eos liberare a pena inducit eos ad gravem penam propter heresim Symonie quam ambo committunt, per quam digni sunt ambo pena gravi, quoniam Jhesus eiecit ementes et vendentes de templo suo, et Petrus dixit Symoni, auctori huius heresis, *pecunia tua tecum sit in perdicionem* quia existimasti donum Dei pecunia possideri, et cum Cristus dixit, *gratis accepistis, gratis date,* et iste vendit quod gratis accepit, quis dubitat eum non graviter debere puniri, et emptorem similiter, pro scelere Symonie quod committunt? Multis eciam racionibus

A D. 1391. et auctoritatibus scripture patet eum non absolvere quamvis a culpa absolvit contritum pro peccato, sed mirum est quod in indulgenciis suis promittit se absolvere homines ab omnibus peccatis, sed a debito dicit se absolvere non posse, cum debitum Dei sit magis ponderandum quam debitum fratris, quod si a Dei debito potest absolvere, a forciori a debito fratris. Miror eciam quod papa reddit se difficiliorem ad absolvendum sacrdotem si fuit negligens in dicendo aut forte aliquociens non dixit matutinas suas, quam si transgressus est mandatum Domini, ex quo transgressio mandati Dei est gravius peccatum quam transgressio mandati humani. Propter istos et multos alios errores contingentes in materia absolucionum papalium referatur Deo honor pro remissione peccatorum
Fol. 118. et credamus eum vere absolvere nos a peccatis si toto corde dolemus quod offendimus eum et voluntatem non habemus eum amplius offendere, et adeamus bonos et discretos sacerdotes qui cum discrecione possint nobis consulere quomodo poterimus imposterum a peccatis precavere, et quia meliores nobis sunt poterunt pro nobis Deo oracionem fundere ut facilius graciam impetremus de peccati preteriti remissione et ut a peccatis in futurum melius declinemus.

MARIA. JHESUS. JOHANNES.

In materia sacramenti corporis et sanguinis Domini nostri, Jhesu Cristi, diversi diversimode sunt opinati, ut literati satis norunt, ego autem in ista materia firmiter credo quicquid dominus noster, Jhesus Cristus, docuit implicite aut expresse a suis fidelibus esse credendum, quoniam ipse est, ut credo et scio, panis Dei verus
John vi. 32. qui de celo descendit et dat vitam mundo, Joh. 6 ca°; ex quo pane qui manducat vivet in eternum, ut patet in eodem capitulo, quum ante eius adventum, et si homines vivebant corpore, spiritu tamen non vivebant quoniam omnes erant in peccato quo anima mortua erat, a qua morte nullus per legem nec sine lege iustificabatur, quoniam ex *verbis legis non iustificatur omnis caro,* ad Gal.
Gal. ii. 16. ca° 2, et iterum eadem epistola ca° 3°, quoniam autem *in lege*
Gal. iii. 11, 21-24. *nemo iustificatur manifestum est, quia iustus ex fide vivit, lex autem non ex fide sed quia fecerit ea vivet in illis* et tercium sequitur in eodem capitulo, *si data esset lex que posset iustificare, vere ex lege esset iusticia, sed conclusit scriptura omnia sub peccato ut promissio ex fide Jhesu Cristi daretur credentibus, prius autem quam veniret fides, sub lege custodiebantur conclusi in eam fidem que*

A.D. 1391. *revelanda erat. Lex pedagogus noster fuit in Cristo Jhesu.* Ad
Rom. v, 20, 21. Romanos v. ca° ait Paulus, *lex autem subintravit ut habundaret delictum, ubi autem habundavit delictum superhabundavit et gracia, ut, sicut regnavit peccatum in mortem, ita et gracia regnet per iusticiam in vitam eternam per Jhesum Cristum, dominum nostrum.* Ex quibus patet plane quod per fidem quam habemus in Cristo credimus eum verum Deum et Dei filium qui de celo descendit ut nos redimeret a peccato, iustificamur a peccato et sic vivimus per eum qui est verus panis et cibus anime, et panis quem
John vi, 52. Cristus dedit caro sua est pro mundi vita, Jo. ca° 6°. Quoniam ipse Deus de celo descendens est verus homo carnalis, in carne passus pro peccatis nostris quod secundum deitatem pati non poterat, quare sicut ex fide credimus ipsum esse verum Deum sic oportet ex fide credere ipsum esse verum hominem, et tunc comedimus panem celi et carnem Cristi, et si credimus eum voluntarie fudisse sanguinem pro redempcione nostra tunc bibimus eius sanguinem, et sic nisi manducaverimus carnem filii hominis et biberimus eius sanguinem non habemus vitam in nobis, quoniam caro Cristi vere est cibus et sanguis eius vere est potus, et quia manducat carnem Cristi et bibit eius sanguinem manet in Cristo et Cristus in illo, Jo. ca° 6; et sicut in hoc mundo vivit anima fidelis et reficitur spiritualiter hoc pane celesti et carne cum sanguine Jhesu Cristi, sic in futuro vivet eternaliter in celo refecta Deitate Jhesu Cristi quo ad superiorem eius partem, videlicet intellectum, quoniam iste panis celi, cum sit Deus, omne delectamentum in se habet, et quo ad potencias eius senciendi tam exteriores quam interiores reficietur carne, videlicet humanitate Jhesu Cristi qui est regina astans a dextra Dei in vestitu deaurato circumdata varietate, quoniam ipsa regina celi unita verbo Dei exaltatur super omnium angelorum choros ut per ipsam omnis nostra corporalis potencia cognitiva plenarie reficiatur, sicut nostra spiritualis intelligencia in intuicione Deitatis Cristi sicut angeli plenissime saciabitur, et in memoriam huius duplicis refeccionis presentis in hoc seculo et future in eterna beatitudine tradidit nobis Cristus sacramentum corporis et sanguinis eius in pane et
Matt. xxvi, 26-28. vino, unde, ut patet Matt. 26 ca°, cenantibus discipulis accepit Jhesu panem et benedixit ac fregit deditque illis et ait, accipite et comedite, hoc est corpus meum et accipiens calicem graciam egit et dedit illis dicens, bibite ex hoc omnes, hic est sanguis meus novi testamenti qui pro multis effundetur in remissionem pecca-

A.D. 1391. torum. Lucas in evangelio suo de hac materia ita scribit ca° 22°,
Luke xxii. 19, 20. *et accepto pane gracias egit, et fregit, et dedit eis dicens, hoc est corpus meum quod pro vobis tradetur, hoc facite in meam commemoracionem, similiter et calicem postquam cenavit dicens, hic est calix novi testamenti in meo sanguine qui pro vobis fundetur.* Quod Cristus dixit, hoc est corpus meum demonstrando panem, firmiter credo et scio illud fuisse verum quoniam Cristus, cum sit Deus, summe verax est et per consequens cuncta que dixit vera sunt, et credo illud fuisse corpus eius illo modo quo ille voluit esse corpus eius quoniam cum sit omnipotens cuncta que voluit fecit, et sicut in Chana Galilee mutavit aquam in bonum vinum realiter, sic quod post mutacionem fuit vinum et non aqua, sic cum dixit hoc est corpus meum, si voluit panem realiter mutari in verum corpus eius sic quod post mutacionem foret verum corpus eius et non panis ille qui prefuit, scio quod oportuit ita fieri. Sed non invenio in eius scriptura quod voluit talem realem mutacionem fieri et sicut Deus omnipotens in perfeccione essenciali [in filium[1]] excedit omnem puram creaturam et tamen quando voluit assumpsit naturam nostram, manens realiter verus Deus et verus homo, sic si voluit, cum dixit, hoc est corpus meum, potuit facere hoc esse corpus eius realiter, manens realiter idem panis que prefuit, quoniam minor est differencia essencialis inter panem et corpus hominis quam inter Deitatem et humanitatem quoniam ex pane naturaliter efficitur corpus hominis quoniam ex pane fit sanguis, ex sanguine sperma, ex spermate corpus hominis naturaliter generatur, sed quod Deus fiat homo est accio supernaturalis, quare qui potuit facere unum hominem esse verum Deum et verum hominem potuit si voluit facere eandem rem esse realiter verum panem et verum corpus eius sed non invenio expresse in scriptura quod voluit talem ydemptitatem fieri, et sicut Cristus dixit, ego sum panis verus, non mutando essenciam suam in essenciam panis sed fuit idem Cristus qui prefuit realiter et panis secundum similitudinem, sic si voluit potuit esse cum dixit, hoc est corpus meum, quod hoc foret realiter idem panis qui prefuit et sacramentaliter aut memoriter corpus eius. Et hoc videtur michi maxime concordare cum sentencia Cristi quando dixit, hoc facite in meam commemoracionem, quia eciam constat quod Cristus in cena tradidit discipulis suis panem quem fregit
Fol. 118b. ad manducandum ore corporis in quo tradidit eciam eis semet

1—*Sic.*

A.D. 1391. ipsum in quem crederent ut cibum anime per fidem qua crederent ipsum esse salvatorem eorum qui corpus assumpsit in quo voluit pati mortem ut eos a morte redimeret. Sic panis manducabatur ore discipulorum et ipse verus panis anime ab eorum spiritu per fidem, qua in ipsum credebant spiritu, aliter manducabatur. Panis qui in ore discipulorum terebatur ab ore transit in ventrem quoniam, teste Cristo, quod in os venit in ventrem vadit et in
Matt. xv, 17. secessum mittitur Matt. 15 ca°, ipse vero verus panis anime a discipulorum spiritu manducabatur, per fidem ingressus est eorum mentem, et mansit in eorum interioribus per dileccionem. Et sic panis fractus videtur esse michi realiter cibus corporis et panis qui prefuit, sed sacramentaliter corpus Cristi, ut Paulus dicit ad
1 Cor. x. 16. Cor. epistula prima ca° 10, et panis quem frangimus, nonne participacio corporis Domini est? si panis quem frangimus est participacio corporis Domini et constat quod ille celestis panis non frangitur nec subiacet fraccioni, ergo Paulus vocat materialem panem qui frangitur corpus Cristi quod a fidelibus participatur, non ergo mutat panis suam essenciam sed est panis realiter et corpus Cristi sacramentaliter, sic Cristus est vitis vera manens realiter [Cristus], et figurative existit vitis, et sic templum Jerusalem fuit realiter materiale templum et figurative corpus Cristi, quoniam ipse dixit, solvite templum hoc et in triduo reedificabo illud,
John ii, 19. ipse hoc dicebat de templo corporis sui. Alii vero intellexerunt materiale templum, ut patet ex eorum responsione, quoniam ipsi dixerunt, quadraginta et septem annis hoc templum edificatum est et tu in tribus diebus excitabis illud? Sic posset panis sacratus esse realiter panis ut prefuit et figurative corpus Cristi. Quod si Cristus voluit panem esse solum sacramentaliter corpus eius et sic ordinavit sacerdotes suos in memoria sue passionis hoc sacramentum conficere, tunc graviter errant sacerdotes qui rogant Cristum in missa sua ut panis in altari fiat realiter corpus eius, si ipse nolit illud esse nisi tantum sacramentaliter corpus eius, et tunc seducuntur ipsi et alios graviter seducunt. Sed an sit panis realiter mutatus in verum corpus Cristi vel solum sit corpus Cristi sacramentaliter, non est dubium quin populus mirabiliter seducitur. Credit enim populus quod videt corpus Cristi, ymmo ipsum Cristum, in manibus sacerdotum, ymmo vulgare iuramentum est, per eum quem vidi hodie in manibus sacerdotis, et credit populus se non manducare corpus Cristi nisi in Pascha aut in extremis quando sacramentum corporis Cristi ore corporis recipiunt.

A.D. 1391. Corpus vero Cristi, quamvis panis ipsum mutetur, realiter est in sacramento indivisibiliter ergo insensibiliter ergo invisibiliter, credere ergo ipsum videri corporaliter in sacramento est erroneum, et cum corpus Cristi sit cibus anime et non corporis in hoc seculo, quoniam qui credit manducat spiritualiter et realiter omni tempore quo sic credit, patet illos graviter errare qui credunt se non manducare corpus Cristi nisi quando recipiunt in ore suo sacramentum corporis eius, et quamvis foret ad magnum honorem sacerdotum quod panis realiter mutaretur in corpus Cristi virtute verborum sacramentalium que proferunt, si Cristus hoc nolit, tunc ipsi hoc affectantes contra Cristi voluntatem et informantes Cristi populum illud fieri quod est contra Cristi voluntatem in gravi periculo existunt semet ipsos et populum periculose seducentes, et tunc, quamvis propter hoc mundanum et transitorium honorem habeant ad breve tempus, timendum est ne dedecus finaliter sequatur, quoniam Cristus dicit, omnis qui se exaltat humiliabitur. Caveant ergo ne ipsi se extollentes propter hoc sacramentum super angelorum choros qui nunquam peccaverunt propter errorem in quo forte existunt cum peccatoribus sub angelis finaliter collocentur. Senciat ergo quilibet humiliter de seipso in quocumque statu existat, nec presumat aliquid facere quod non facit nec affectet facere quod fieri non vult Deus. Miror enim valde de canonum conditoribus quam varie quam contrarie scribunt de hoc sacramento corporis Cristi. In decretis enim parte ultima ubi tangitur de hac materia non nudo textu sed per processum diversi diversimode et contrario modo scribunt, capitulo enim illo quod sic incipit *prima inquam heresis* sic scribitur, non hoc corpus quod videtis manducaturi estis, illum sanguinem quem effusuri sunt qui me crucifigent[1] sacramentum aliquod vobis commendam[2] spiritualiter intellectum illud vivificabit vos, caro autem non prodest cuicumque. Et in fine eiusdem capituli sic scribitur, donec seculum finiatur sursum dominus est sed tamen hic in nobis est veritas, Domini corpus enim in quo resurrexit uno loco esse oportet, veritas autem eius ubique diffusa est; in alio capitulo quod sequitur et sic incipit, *omnia quecumque voluit fecit Deus*, scribitur, licet figura panis et vini videatur nichil tamen aliud quam caro Cristi et sanguis post consecracionem credenda sunt, unde ipsa veritas ait ad discipulos suos, hoc est, inquit, caro mea pro mundi vita, et ut mirabilius loquar non alia plane quam que nata est

1—Words omitted 2—*Sic. ? comedendum*

A.D. 1391 de Maria et passa in cruce et resurrexit de sepulcro. Ecce quam hoc capitulum non concordat cum priori. Et in capitulo quod sic incipit *ego Berengarius*, hec est confessio quam confitetur ipse Berengarius de hoc sacramento et ipsa confessio ab ecclesia approbatur, confiteor, dicit Berengarius, panem et vinum que in altari ponuntur post consecracionem non solum sacramentum sed eciam verum corpus et sanguinem Domini nostri Jhesu Cristi esse et sensualiter nam solum sed in veritate, id est in manibus sacerdotum, tractari, frangi, fidelium dentibus teri. Hec autem confessio est heretica quoniam si corpus Cristi sit in sacramento, ut ab ecclesia determinatum, est ibi multiplicative et sic indivisibiliter, quare non sensualiter, et si indivisibiliter nec manibus sacerdotum tangitur tractatur aut frangitur nec fidelium dentibus teritur. Dicunt [nonnulli] quod si per sacerdotis negligenciam relinquatur sacramentum negligenter ita quod mus aut aliquod irracionabile anima ipsum comedat, tunc dicunt quod sacramentum illud redit in naturam panis, ubi oportet eos dicere miraculum fieri per negligenciam sacerdotis sicut prius fiebat per eius consecracionem in confeccione sacramenti, quoniam aut in ipsa muris comestione corpus Cristi transit in naturam panis quod est transubstancia supernaturalis aut ex nichilo per creacionem producitur panis iste et utraque istarum operacionum est miraculosa. Propter discordantes sentencias doctorum et absurda que secuntur credo cum Paulo quod panis quem frangimus est participacio corporis Cristi et cum Cristo quod panis efficitur corpus Cristi in eius memoriam et commemoracionem et illo modo quo Cristus vult illud esse corpus eius illo modo credo illud esse corpus eius.

Fol. 119. Sed an mulieres possint conficere corpus Cristi et populo ministrare, an eciam sacerdotes distinguantur a populo laycorum sciencie preeminencia et vite sanctitate an signis tantum exterioribus, an eciam tonsura et certa signa sanctitatis in sacerdotibus extrinseca sunt signa et caracteres Anticristi vel introducta et docta per dominum nostrum Jhesum consequens est divisio apud fideles. Secundum processum scripture sacre de tribus generibus sacerdotum recolo me legisse, primum erat Aaroniticum legale et temporale, secundum erat eternum et regale secundum ordinem Melchisedech, tercium erat cristianum. Primum cessavit in adventu Cristi quoniam, ut Paulus testatur in epistula sua ad Hebreos, translatum erat sacerdocium Aaron in sacerdocium Melchisedech. Sacerdotes Aaronitici legales distinguebantur a reliquo populo cognacione, officio, et heredi-

A.D. 1391. tate : cognacione quod solum filii Aaron erant sacerdotes, officio quod solum ad eos pertinebat sacrificare pro peccatis populi et populum instruere in preceptis et ceremoniis legis ; hereditate quia Dominus pars hereditatis eorum, nec aliam hereditatem habebant inter fratres suos nisi que domino offerebantur ut primicia, partes sacrificiorum, et vota exteris locis mansionum pro se et suis ; hec patent in processu legis Moysi. Sacerdocium Cristi ab hoc sacerdocio differebat in multis, ut testatur Paulus per processum in ep. ad Hebreos cap^is 8°, 9°, et 10°, primo cognacione, quoniam de tribu Juda ortus est Dominus noster Jhesus Cristus de qua tribu nullus altario presto fuit et in qua tribu nichil de sacerdotibus Moyses locutus est, secundo quia alii sine iureiurando facti sunt sacerdotes, hic autem cum iureiurando per eum qui dixit, iuravit dominus et non penitebit eum, tu es sacerdos in eternum secundum ordinem Melchisedech, tercio durabilitate, quoniam alii
Heb. vii, 23-25. quidem plures facti sunt sacerdotes ideirco quod morte prohiberentur permanere, hic autem eo quod maneat in eternum sempiternum habet sacerdocium, unde et salvare in perpetuum potest accedentes per semet ipsum ad Deum, semper vivens ad interpellandum pro nobis. Lex eciam homines constituit sacerdotes infirmitatem habentes, sermo autem iurisiurandi, qui post legem est filium in eternum perfectum. Differebat eciam sacerdocium Cristi a sacerdocio legis Aronitico in materia sacrificii, in loco sacrificandi, in materia sacrificii, quoniam utebantur in suis sacrificiis corporibus alienis pro sacrificii materia et alienum sanguinem fuderunt pro expiacione peccatorum, hic autem semet ipsum pro nobis obtulit Deo patri et proprium fudit sanguinem pro nostrorum remissione peccatorum in loco sacrificandi, quoniam ipsi sacrificarunt in tabernaculo aut in templo, Cristus vero extra portam civitatis passus est seipsum offerens in ara crucis Deo patri et sanguinem suum ibi fudit, in cenaculo eciam benedixit panem et consecravit illum in corpus eius, et vinum quod erat in calice in suum sanguinem consecravit tradens hoc posteris in sue incarnacionis et
Heb. ix, 24. passionis memoriam faciendum, nec in manufactis sacris introivit Jhesus, que sunt exemplaria verorum, sed in id ipsum celum ut appareat nunc vultui Dei pro nobis neque ut sepe offerat semet ipsum, quemadmodum pontifex intrat sancta per singulos annos in sanguine alieno, alioquin oportebat eum frequenter pati ab origine, nunc autem semel in consummacione seculorum ad

A D. 1391. destruccionem peccati per hostiam suam apparuit, et quemadmodum statutum est hominibus semel mori post hoc autem iudicium sic et Cristus semel oblatus est ad multorum exhaurienda peccata, secundo sine peccato apparebit expectantibus se in salutem. Umbram enim habens lex futurorum bonorum, non ipsam imaginem rerum, per singulos annos iisdem ipsis hostiis quas offerunt indesinenter nunquam potest accedentes perfectos[1] facere, alioquin cessassent offerri ideo quod nullam haberent ultra conscienciam peccati cultores semel mundati, sed in ipsis commemoracio peccatorum per singulos annos fit. Impossible est enim sanguine hircorum et taurorum auferri peccata. Ideo ingrediens mundum dixit, *hostiam et oblacionem noluisti, corpus autem adaptasti michi, holocausta et pro peccato tibi non placuerunt, tunc dixi ecce venio, in capite libri scriptum est de me ut faciam, Deus, voluntatem tuam,* superius dicens, *quia hostias et oblaciones et holocausta et pro peccato noluisti, nec placita sunt tibi que secundum legem offeruntur, tunc dixi, ecce venio ut faciam, Deus, voluntatem tuam.* Aufert prius ut sequens statuat, in qua voluntate sanctificati sumus per oblacionem corporis Jhesu Cristi solum, et omnis quidem sacerdos presto est cotidie ministrans et easdem sepe offerens hostias que nunquam possunt auferre peccata, hic autem unam pro peccatis offerens hostiam in sempiternum sedet in dextera Dei de certo expectans donec ponantur inimici eius scabellum pedum eius, illius una enim oblacione consummavit in sempiternum sanctificatos. Omnia ista recitavi que Paulus scribit pro meliori declaracione dicendorum: ex hiis omnibus plane patet quomodo sacerdocium Cristi distinguitur a sacerdocio legali Aaronitico, et ex iisdem patet quomodo ipsum distinguitur a quocumque alio sacerdocio sequente Cristum, quoniam proprietates sacerdocii Cristi prius recitate in nullo sacerdote reperiuntur nisi in Cristi solo. De tercio sacerdocio, videlicet cristiano, modicum loquitur Cristus expresso sermone ut distinguat sacerdotes a reliquo populo nec utitur hoc nomine, sacerdos, aut hoc nomine, presbiter, in evangelio sed aliquos vocat discipulos aliquos vero apostolos quos misit ad baptizandum predicandum et in nomine suo miracula faciendum: vocat eos sal terre in quo sapiencia designatur et lucem mundi per quam bona opera signantur, quoniam dicit, *sic luceat lux vestra coram hominibus ut videant vestra bona opera et glorificent patrem vestrum qui in celis est*: et Paulus loquens de sacerdotibus ad Thimotheum et Titum non videtur michi in aliquo discernere sacerdotes a reliquo

1—MS. gives *perfeccionem.*

A.D. 1391. populo nisi in precellencia sciencie et bonorum operum preeminencia. Sed contrarium est sacerdocium Romanum a Romana ecclesia introductum que distinguit clerum a populo laycali, et postea clerus dividitur in plures gradus ut patet in processu decretorum. Hec distinccio cleri a populo et tonsura clericorum ceperunt tempore Anacleti ut patet ex cronicis. Gradus cleri postea inventi sunt et distincti per sua officia et non fit ascensus ad gradum presbyteri nisi per inferiores gradus. In primitiva tamen ecclesia sic non erat quoniam statim post conversionem quorundam ad fidem et baptismum facti sunt sacerdotes et episcopi, ut patet de Amano quem Marcus conversum de sutore in episcopum ordinavit et de multis aliis sic fiebat. Secundum tradiciones ecclesie Romane sacerdotes ordinantur ad sacrificia offerenda ad orandum et benedicendum; oblacio sacerdocii, ut dicunt, solis congruit sacerdotibus qui in altari debent offere pro peccatis populi corpus Domini quod de pane consecrant, de quo dicto valde admiror considerans sentenciam Pauli ad Hebreos prius recitatam, *si Cristus unam pro peccatis offerens hostiam in sempiternum sedet in dextera Dei et una oblacione consummavit in sempiternum sanctificatos, si Cristus semper assistit a dextera Dei ad interpellandum pro nobis,* quid oportuit illum relinquere hic aliquod sacrificium pro peccatis nostris a sacerdotibus offerendum cotidie? non reperio in scripturis Cristi aut suorum apostolorum quod corpus Cristi debet fieri quasi sacrificium pro peccatis sed ut sacramentum et memoriale preteriti sacrificii quod Cristus obtulit pro peccatis
Fol. 119b. nostris. Non enim convenit dicere quod Cristus nunc realiter cotidie sacrificatur in altaribus a sacerdotibus, quoniam tunc sacerdotes ipsum realiter in altari crucifigerent quod non est a cristianis credendum, sed sicut in cena tradidit discipulis suis corpus suum et sanguinem in memoriam sue passionis future in crastino pro peccatis nostris sic utebantur apostoli post ascensionem Cristi, quando fregerunt panem per domos, in loco sacramenti et non sacrificii corpore et sanguine Domini nostri Jhesu Cristi, et sic recordati sunt dileccionis Cristi qua nos tantum dilexit quod voluntarie passus est mortem pro nobis et nostrorum remissione peccatorum, et tunc offerebant ipsi semet ipsos Deo per dileccionem paratos mortem sustinere pro confessione eius et fratrum suorum salute, implentes novum Cristi mandatum quo dixit, mandatum novum do vobis ut diligatis invicem sicut dilexi vos, sed tepescente aut refrigescente multorum caritate propter anxietates persecucio-

A.D. 1391. num pro nomine Cristi sacerdotes utebantur carne et sanguine Cristi loco sacrificii, et quia mortem timebant aliqui ad solitaria loca fugiebant non audentes reddere semet ipsos sacrificium per mortem Deo pro confessione nominis eius et suorum fratrum salute, aliqui ydolis sacrificabant timentes mortem sicut nullatenus summus pontifex Romanorum et alii multi in diversis mundi partibus, et sic quod ordinabatur in memoriam sacrificii in realitatem sacrificii propter caritatis carenciam est conversum.

Hiis narratis videamus an mulieres possint, ut quesitum est, hoc sacramentum conficere et populo ministrare: mulieres baptizare possunt et baptismatis sacramentum est secundum tradiciones ecclesie Romane inter omnia sacramenta maxime necessaria, quoniam ut dicunt parvuli decedentes sine baptismate eterno igne cruciandi sunt et illo habito sine alicuius alterius sacramenti recepcione salvantur quod patet discurrendo per singula sacramenta. Si ergo mulieres possint ministrare hoc precipuum sacramentum, non audeo dicere quod non possunt ministrare cetera sacramenta. Verum tamen nolo dicere quod eis competit alicuius sacramenti ministracio ymmo nec laycis, quantumcumque boni sunt, nisi in absencia aliorum qui ad hoc sunt in ecclesia constituti. Docere et predicare verbum Dei competit sacerdotibus et ad hoc tam a Cristo quam ab apostolis sunt in ecclesia ordinati, et Paulus docet mulieres in silencio discere cum omni subieccione et docere mulieri non permittit neque dominari in virum. Quod tamen non possunt docere neque in virum dominari non dicit Paulus, nec ego audeo affirmare, cum mulieres, sancte virgines, constanter predicarunt verbum Dei et multos ad fidem converterunt sacerdotibus tunc non audentibus loqui verbum, et an predicare verbum Dei sit maius vel minus vel equale cum ministraciono corporis Cristi Luke xi. 27. Deus novit qui respondit mulieri dicenti: *Beatus venter qui te portavit et ubera que suxisti dicendo quin ymmo beati qui audiunt verbum Dei et custodiunt illud*, si beati qui audiunt et custodiunt, magis beati qui predicant et custodiunt verbum Dei, quoniam beacius est magis dare quam accipere. Mulieres quos baptizant absolvunt a peccatis, quoniam in baptizmate cuncta peccata remittuntur, ergo mulieres potestatem habent solvendi, sed potestas ligandi et solvendi consecuntur se, ergo mulieres habent potestatem ligandi et solvendi et hec potestas dicitur sub sacerdotibus concessa, ergo mulieres non videntur excluse a sacerdocio cristiano, quamvis earum potestas refrenetur, dummodo alii sunt ordinati ad

A D 1391. sacerdocii officia exequenda, conferunt et in baptismo spiritum sanctum eis qui baptizantur in nomine patris et filii et spiritus sancti et matrimonii sacramentum complent quoniam in verbis viri et mulieris qui desponsantur efficitur matrimonii sacramentum non in verbis sacerdotis benedicentis quoniam verba sua non sunt de essencia sacramenti, et si ad decorem et solempnitatem sacramenti ordinentur. Sic mulieres multa sacramenta ministrant ad quorum tamen ministracionem dicuntur sacerdotes ordinati, et an mulieres possint conferre ordines videamus de Johanne, pontifice Romanorum, existente in sexu muliebri, Romanam ecclesiam amplius quam duobus annis gubernante, et conferente ipso tempore diversis diversos ordines et alia operante Romani pontificis statui pertinencia. Si omnia huiusmodi eius facta sint cassa et vana, dubium est nobis an qui nunc existunt pontifices et sacerdotes sunt legitime ordinati et an sacramenta ministrent, ignoramus enim an qui nunc ordinantur processerunt ab hiis quos ipsa ordinavit. Si facta eius vera erant, quare nunc bone mulieres non possunt sacramenta ministrare cum ipsa fornicaria talia ministravit? Extrema unccio est de honestate sacramentum non de necessitate recipiendum a cuius ministracione non videntur michi mulieres excludi quo ad potenciam ministrandi, si possunt, ut premissum est, alia sacramenta magis necessaria populo ministrare. Sic ergo, ut videtur, mulieres habent potestatem multa sacra populo ministrare, quare non audeo ego eas excludere a possibilitate ministracionis corporis Cristi, quamvis non deceat eas ad actum procedere dummodo alii sunt ad hoc in ecclesia constituti. In decretis scribitur quod in consecracione corporis Cristi nichil bonus sacerdos agit amplius malo nec malus agit minus bono, quoniam ut dicunt non virtute sacerdotis sed virtute verborum Cristi, ipso potencialiter operante, panis in corpus ad sacerdotis invocacionem consecratur. Si Deus agit hoc ad mali sacerdotis imprecacionem ut panem consecret in corpus eius, non video quin hoc idem posset Deus facere ad sancte mulieris imprecacionem hoc ex pia affeccione imprecantis, nisi dicat aliquis potenciam Cristi restrictum quod non potest consecrare corpus eius nisi conformiter ordinacioni Romani pontificis. Sed illud dici non potest propter omnipotenciam Cristi que a nulla finita potencia valet restringi, et si Cristus hoc ageret ad sancte mulieris deprecacionem ipsa verba sacramentalia pronuncianti in quo rogo differret sacramentum ab ipsa confectum ab eo quod sacerdotibus consecratur? Quot, queso miracula egit Cristus

A. D. 1391. pro mulieribus et ad rogatum earum? Nonne aquam mutavit in vinum in Chana Galilee ad sue matris rogatum, Lazarum mortuum quatuor dies in monumento habentem ad Marie et Marthe rogatum a mortuis resuscitavit, Veronice, ut dicitur, effigiem sue faciei in lintheo indelibiliter impressit in sui memoriam? Quomodo ergo possumus dicere quod Cristus non posset aut quod nollet panem in corpus eius consecrare ad rogatum sancte mulieris hoc rogantis pia intencione non ex presumpcione et ipsa verba sacramentalia pronunciantis? Hiis omnibus consideratis non audeo asserere, nisi aliter sim instructus, quod mulieres non possunt consecrare corpus Cristi, sed bene consencio quod non decet eas nec layicos hoc facere ubi sunt qui sunt ad sacramenta ministranda in ecclesia constituti, et sic non videtur michi quin mulieres possint esse sacerdotes quo ad sacramentorum ministracionem.

Fol. 120 Et quantum ad orandum et benedicendum, ad que dicuntur sacerdotes similiter ordinati, non video quin mulieres possint orare et benedicere equaliter cum sacerdotibus. Rogatus enim Cristus a discipulis suis ut doceret eos orare docuit eos oracionem communem viris et mulieribus, qua ut estimo nulla preciosior existit, quoniam in ea primum honor tocius Trinitatis affectatur, deinde quicquid nobis est necessarium pro presenti preterito et futuro imprecatur. Docet Cristus secrete orare, docet et breviter orare, secrete intrare in cubiculum et ibi in abscondito docet orare patrem, dicit eciam *orantes nolite multum loqui sicut ethnici, credunt enim quod in multiloquio exaudiantur, nolite ergo assimilari illis*, in qua doctrina removet nos ab erroribus gencium a quibus errores scienciarum, sed ut verius loquar ignoranciarum, processerunt, videlicet nigromancia ars ariolandi et cetere species mantice[1] scolasticis satis note. Credunt enim isti nigromantici unum locum alio maioris virtutis existere ut ibi cicius quam in alio loco exaudiantur. Sic Balaam conductus ad maledicendum populo Dei secundum artem ariolandi cum in uno loco optatum facere non posset ad alium locum se transtulit, sed a desiderio frustratus est quoniam male dicere non valebat quibus Deus benedixit sic ut maledicio sua eis in aliquo noceret. Sic nigromantici faciem vertunt ad orientem tanquam ad locum oracionibus suis magis aptam. Credunt eciam nigromantici quod virtus verborum et oracionis et curiositas eius facit eos consequi quod affectant quod eciam est alius articulus infidelitatis, quo utuntur sepius

[1] MS. *montice.*

A.D. 1391. venefici incantantes sapienter. Ab hac arte, ut timeo, procedit ars exorcisandi qua demones exorcisantur facere quod eis ab exorcisatoribus precipitur, qua eciam alie creature exorcisantur ut virtute exorcismi habeant virtutem suam naturalem potenciam excedentem. In Romana ecclesia sunt multi huiusmodi exorcismi et coniuraciones et vocantur benedicciones, sed quero an exorcisantes credunt res exorcisatas consequi quod affectant. Si credunt, patet eos graviter decipi quoniam aqua exorcisata non est tante virtutis sicut in exorcismo affectatur, quoniam in exorcismo imprecatur quod ubicumque aspersatur omnis infestacio immundi spiritus abiciatur non illic resideat spiritus pestilens, etc. Sed patet quod aqua illa aspersa non efficit omnia ista, ymmo si aqua ista foret tante virtutis sicut affectatur aut precipitur fieri, foret ipsa universalis medicina ad omnes morbos expellendos. Quero ab exorcisantibus an precipiendo conjurent res fieri alcioris virtutis quam natura eis concessit aut orando desiderent a Deo quod ipse infundat in eas virtutem illam affectatam. Si hoc faciunt precipiendo credunt tunc se habere potenciam cui potencia inferior exorcisata debet obedire ut virtutem suscipiat quam exorcista precepit illi ut suscipiat. Si hoc credunt graviter decipiuntur, cum satis vident quod in potestate tali constituti dicunt demoni exorcisato, vade et non vadit, et alii, veni et non venit, et servo suo precipiunt multa facere que non facit. Si orant Deum ut ipse faciat aquam tante virtutis ut sit salus mentis et corporis, ut potens sit effugare omnem immundum spiritum, omnem aeris distemperanciam omnemque pestilenciam auferre, cum istud sit irracionabile desiderium et sic Deo displicens, timeo ne benediccio talis in malediccionem con-
Mal. ii, 1, 2. vertatur iuxta id: *et nunc mandatum hoc ad vos, O sacerdotes, si nolueritis audire et si nolueritis ponere super cor, ut detis gloriam nomini meo, ait Deus exercituum, mittam in vos egestatem, et maledicam benediccionibus vestris.* Quante et quot res in ecclesia benedicuntur in quarum benediccionibus imprecantur multa Deo
James iv. 3 displicencia, et ideo iuxta beati Jacobi sentenciam petunt et non accipunt, eo quod male petunt ut in eorum concupiscenciis insumant. Inspiciat homo benediccionem ignis et aque, incensi et cere, panis et vini, ecclesie altaris et cimeterii, cinerum campanarum vestimentorum et palmarum, olei et candelarum, salis et anuli, lecti et baculi et huiusmodi multorum, et credo quod inveniet errores multos gentilium manticorum venefici[1] et incanta-

1—*Sic.*

A.D. 1391. torum. Antiqui tamen mantici in suis libris precipiunt exorcistis quod sancte vivant, quoniam ut dicunt aliter spiritus nolunt eorum preceptis et exorcismis obedire, sed Romani exorciste imponunt sanctorum verborum virtutem quod ipsa est que operatur et non sanctitas exorciste, unde tante virtutis dicunt rem consecratam a maledicto et vicioso presbitero, dummodo proferat sacra et sacramentalia verba, sicut a sacerdote quantumcumque virtuoso. Miror quod hoc dicunt legentes illud in actibus apostolorum, Acts xix. 15-16. *Quoniam exorciste pronunciantes nomen Jhesu quod est super omne nomen voluerunt sanasse demoniacos et dixerunt in nomine Jhesu quem Paulus predicat, exite, et demonia responderunt, Jhesum scimus et Paulum novimus, vos autem qui estis? et verberarunt exorcistas.* Ista et multa similia considerans miror quare viciosi sacerdotes carius vendunt suas oraciones et benedicciones ut missas et tricenalia missarum quam denoti layci et mulieres sancte qui toto cordis desiderio vicia fugiunt et virtutibus adherent, cum Deus in diversis scripturis promittit se avertere aures suas a peccatoribus et sceleratis, nec videretur iustus si magis appreciarentur preces inimici sui quam fidelis amici sui. Quomodo, quero, viciosus sacerdos liberabit alium a peccato suis oracionibus aut a pena peccati cum non valet seipsum sua oracione a peccato liberare? Quid ergo tantum acceptat Deus in missa viciosi sacerdotis ut propter eius missam aliquem liberet a peccato aut a pena peccati? an oracionem aut oblacionem? Cum Cristus semel se obtulit pro peccatis nostris, nunc vero assistit a dextera Dei semper ostendens patri qualiter passus est pro nobis, et sacerdos quilibet solum recordacionem facit in missa huius oblacionis, nec hoc facimus ut reducamus illam oblacionem in memoriam Dei, quoniam ipse presencialiter continue videt eam, sed ut nos recordemur huius dileccionis Dei ut pater vellet filium suum morti dare pro peccatis nostris ut nos mundaret a peccatis. Quid placet Deo recordacio facta tante dileccionis a sacerdote qui plus diligit peccata quam Deum, aut quomodo potest placere Deo quecumque oracio talis sacerdotis in quantumcumque sancto loco existat quantumcumque sancta vestimenta induat quantumcumque sanctas oraciones proferat? Et cum Cristus et apostoli precipiant predicacionem verbi Dei, sacer-
Fol. 120b. dotes nunc magis obligantur ad missas celebrandas et ad horas canonicas dicendas magis quam ad missam, de quo mirandum est cum dicunt missam quantumcumque viciosi sacerdotis tantum valere ad animas a purgatorio liberandas. Magis autem attendere

A.D. 1391. mandatis hominum quam mandatis Dei est hominem tanquam Deum honorare et homini sacrificium Deo debitum impendere; hoc eciam est spiritualiter fornicari. Quomodo ergo sacerdotes ad alicuius hominis preceptum tenentur relinquere predicacionem verbi Dei ad cuius preceptum non tenentur relinquere misse celebracionem aut matutinarum cantacionem? Non ergo, ut videtur, debent sacerdotes ad alicuius hominis preceptum dimittere predicacionem verbi Dei ad quam obligantur diversis et apostolicis preceptis, cui concordat scriptum Jeronimi in decretis sic dicentis; *Nemo igitur episcoporum invidia diabolice temptacionis impletus*[1] *irascatur si plebem interdum presbiteri exhortentur, si in ecclesiis predicent*, etc., *et enim abnuenti michi ista sic dicam quod non vult presbiteros facere que iubentur a Deo. Quid maius est Cristo aut poterit corpori et sanguini eius anteponi?* etc.

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An ergo peccent sacerdotes qui convencionem faciunt ut orent pro anima alicuius defuncti? Constat quod Jhesus ejecit ementes et vendentes de templo suo, dicens, *domus mea domus oracionis vocabitur, vos autem fecistis eam speluncam latronum*, non autem ejecit huiusmodi mercatores de templo nisi pro peccatis unde Jeronimus super hoc textu dicit, *attendant istud ecclesie sacerdotes et caveant ne domum Dei in speluncam latronum vertant, latro enim est qui lucrum ex religione sectatur et ex cultu sanctitatis studet invenire occasionem negociacionis.* Hinc et sacri canones symoniacam heresim anathematizant et sacerdocio privari precipiunt eos qui pro impensa gracia spirituali precium querunt. Petrus, apostolus, dixit Symoni, Mago, *pecunia tua tecum sit in perdiccione quia existimasti donum Dei pecunia possideri.* Dona ergo Dei spiritualia vendi non debent, oracio autem spirituale donum est sicut predicacio verbi Dei aut manuum imposicio vel aliorum sacramentorum ministracio. Cristus mittens discipulos suos ad predicandum dixit eis, *Infirmos curate, demones eicite, mortuos suscitate, gratis accepistis gratis date*, si habet sacerdos potestatem suis oracionibus animas a penis gravibus in purgatorio liberare, absque dubio illam potestatem a Deo gratis accepit; quomodo ergo actum illius vendere debet, nisi contradicat precepto Cristi a quo illam potestatem accepit; hoc autem sine peccato non fit

1—MS. *impletur.*

A.D. 1391. quod est contra preceptum Cristi. Quam aspere locutus est Cristus Phariseis et sacerdotibus dicens, *Ve vobis, Scribe et Pharisei, ypocrite, qui comeditis domos viduarum in longa oracione orantes, propter hoc amplius accipietis iudicium.* In quo, queso, differunt nostri Pharisei et sacerdotes ab eis? Nonne nostri viduarum domos et possessiones comedunt, ut suis longis oracionibus liberent suorum animas maritorum a gravibus penis purgatorii? Quot, queso, magna dominia conferuntur religiosis ad orandum pro defunctis ut ipsi suis oracionibus ipsos defunctos liberent a pena qua dicunt eos in purgatorio cruciari graviter et torqueri? sed illorum oracio et sanctorum verborum prolacio non valebit seipsos a penis liberare nisi habuerint bona opera. Quomodo alii suis oracionibus liberabuntur a penis qui dum hic vixerunt peccatis se dederunt si forte ipsa dominia que dederunt sacerdotibus ad orandum ipsi per potenciam ab aliis fidelibus iniuste et violenter rapuerunt, et canones dicunt, peccatum non dimittitur nisi ablatum restituatur. Quomodo ergo ipsi qui iniuste possident talia dominia suis oracionibus valebunt liberare eos a pena qui eis ipsa dominia contulerunt, cum Deus ab inicio rapinam in odio habuit in suis holocaustis? Non omnis qui dicit, domine, domine, intrabit in regnum celorum sed qui facit voluntatem patris celestis hic intrabit in regnum celorum, et auditores legis non iustificabuntur sed factores legis. Si ergo verba orantis seipsum non liberant a peccato nec a pena peccati quomodo liberant alium a peccato aut a pena peccati, cum nullus orans effectuosius orat pro alio quam pro seipso? Seducuntur ergo multi in empcione et vendicione oracionum sicut indulgenciarum empcionibus ut a penis liberentur quoniam ut communiter, carius emuntur oraciones superborum et viciosorum clericorum quam oraciones devotarum mulierum aut devotissimorum laycorum. Sed certe Deus personam orantis non aspicit, non locum in quo erat, non statum, non divicias quas possidet, non indumenta, non curiositatem oracionis, sed orantis humilitatem et piam affeccionem. Nonne Phariseus et publicanus ascenderunt in templum ut orarent? publicani oracio propter eius humilitatem et veram piam affeccionem exauditur, Pharisei oracio propter superbie iactanciam contempnitur. Ecce quod nec persona nec locus nec status nec oracionis curiositas iuvant Phariseum, quoniam publicanus non credens se dignum oculos in celum levare propter peccatorum habundanciam, dicens, Deus propicius esto michi peccatori, iustificatur propter humilitatem suam et eius oracio exauditur, Phariseus

A.D. 1391. vero iactans de iusticia sua condempnitur, quoniam Deus resistit superbis et dat graciam humilibus. Dives eciam qui induebatur purpura et bisso et epulabatur cotidie splendide oravit patrem Abraham nec exauditur sed in penis et in tormentis Jehenne sepelitur, Lazarus qui ad eius ianuam mendicus iacebat ulceribus plenus in sinu Abrahe collocatur. Ecce quod non gloria vestium, non splendor epularum, non status excellencia, non diviciarum habundancia iuvat divitis oracionem, nec minuunt tormenta sua quoniam potentes potentis tormenta pacientur. Quomodo audet aliquis ex convencione aliquid ab alio postulare vel accipere pro suis oracionibus, si credit se posse sua oracione fratrem suum in gravi pena liberare? Ex caritate tenetur fratrem suum iuvare suis oracionibus quamvis non conducatur, quod si orare non vult nisi conducatur extra caritatem est. Quid ergo valet eius oracio qui non manet in caritate? Compaciatur ergo primo sibi ipsi per oracionem ut ad
Fol. 121. caritatem redeat et tunc valebit melius alium iuvare. Si non credit aut si non dubitat se posse fratrem suum orando liberare, quare certam convencionem facit et pecuniam recipit et nescit si alium in aliquo a sua pena relevabit? Timeo ne impleatur sermo
Jer. vi, 13. prophete dicentis *a minori usque ad maiorem omnes avaricie student et a propheta usque ad sacerdotem cuncti faciunt dolum*, nam sacerdotes pauperes de huiusmodi convencionibus et oracionum vendicionibus se excusant dicentes facta maiorum trahuntur a minoribus. In exemplum videas quod papa in ordinacione episcoporum recipit primos fructus, in ordinacione abbatum in collacione aliorum beneficiorum aliquid capit et precipue si beneficia sunt magna. Indulgencias eciam vendit vel, ut curialius loquamur, pro eis pecunias capit. Episcopi in conferendo ordines, in benedicendo ecclesias et cimiteria pecunias recipiunt, in correccionibus eciam pro minoracionibus penarum in delictis gravibus convictorum pecunia exigitur et solvitur. Abbates monachi et ceteri religiosi possessionati nolunt aliquem in suas confraternitates recipere nec ei concedere participium suorum suffragiorum spiritualium nisi ipse eis aliquid conferat aut promittat. Rectores et vicarii sufficienter possessionati in decimis suorum parochianorum adhuc in exequiis et anniversariis, in confessionibus, nupciis, et sepulturis pecunias exigunt et habent. Fratres eciam quatuor ordinum mendicancium, qui reputant se in ecclesia perfectissimos, pecunias sumunt pro oracionibus et confessionibus et sepultura mortuorum et cum predicant credunt se pecuniam aut aliquid eius valoris recepturos.

A.D 1391. Quare igitur culpandi sunt pauperes sacerdotes aut excusari non debent quamvis pecuniam ex convencione pro suis oracionibus recipiant? Certe videtur michi quod ista excusacio in peccatis alienis non excusat quoniam multiplicare inconveniencia non est solvere. Utinam omnes spiritualium suffragiorum mercatores oculo cordis inspicerent ruinam civitatis magne et casum Babilonis et

Rev. xviii, 10, 11, 12, 17. id quod dicent post casum illum. Nonne propheta dicit, *et negociatores terre flebunt et lugebunt super illam, quoniam merces eorum nemo emet amplius, merces auri et argenti et lapidis preciosi et margarite et bissi et purpure, et iterum, et mercatores qui divites facti sunt ab ea longe stabunt propte timorem tormentorum eius, flentes et lugentes ac dicentes, ve, ve civitas illa magna Babilon, in qua divites facti sunt omnes qui habitant naves in mari de preciis eius, quoniam una hora desolata est.* Hec Babilon, hec civitas magna est civitas Romanorum, ut patet ex processu Apocalipsis, quoniam angelus qui ostendit beato Johanni dampnacionem meretricis magne sedentis super aquas multas, cum qua fornicati sunt reges terre et inebriati sunt qui habitant terram de vino prostitucionis eius, dixit ei, *et mulier quam vidisti est civitas magna que habet regnum super reges terre*, et in tempore beati Johannis totus orbis subiciebatur imperio Romane civitatis temporali, postea subiciebatur eius imperio spirituali, sed Romanorum civitas quo ad imperium temporale cecidit et quo ad aliud propter multitudinem spiritualis fornicacionis est casura. Imperatores huius civitatis dederunt se ydololatrie et voluerunt ut homines ipsos tanquam Deos adorassent et respuentes huiusmodi ydololatriam morti crudeli tradiderunt et in crudelitate tormentorum omnes infideles vicerunt. Hinc in statua Nabugodonosor regnum Romanorum ferro similatur quod omnia metalla domat et comminuit, et

Dan. vii, 2. in visione Daniel qua vidit quatuor ventos celi pugnare in mari magno et quatuor bestias grandes ascendentes de mari Romanorum regnum quarte bestie terribili atque mirabili similatur que dentes ferreos magnos habebat comedens atque comminuens et reliqua pedibus conculcans, et hec bestia decem cornua habebat et, ut Daniel dicit, sermones contra excelsum loquetur et sanctos altissimi conteret et putabit quod possit mutare tempora et leges et tradentur in manu eius usque ad tempus et tempora et dimidium temporis. In Apocalipsi vidit beatus Johannes bestiam ascendentem de mari trahentem capita septem et cornua decem et data est ei

Rev. xiii, 1-5. potestas facere mensibus 42 : tanto tempore duravit imperium

A D 1391. Romanorum, viz., ab inicio Julii Cesaris qui erat primus imperator Romanorum usque ad finem Frederici qui erat Romanorum ultimus imperator. Sub hoc imperio Cristus passus et ceteri martires pro eius nomine passi sunt, et sicut cecidit Roma vel Babilon quod idem est secundum modum loquendi Apocalipsis, quo ad potenciam imperandi temporalem et corporalem, sic casura est quo ad potenciam imperandi spiritualem propter multitudinem iniquitatum et fornicacionum spiritualium et negociacionum per ipsam in terra factarum.

Dan. ii, 33. Pedes statue quam vidit Nabugodonosor signabant Romanum imperium et illorum quedam pars erat ferrea, quedam fictilis et terrea; ferrea pars cecidit et potestas eius evanuit quoniam potestas eius finiebatur post complecionem mensium 42, pars fictilis et terrea adhuc durat sed evanescet ex testimonio prophetarum. Unde beatus Johannes in Apocalipsi postquam videbat partem ferream ascendentem de mari, cui subiciebatur omnis populus

Rev. xiii, 5, 11, 12. tribus et lingua, vidit et aliam bestiam ascendentem de terra que habebat duo cornua similia agni et loquebatur sicut draco et potestatem prioris bestie faciebat in conspectu eius. Hec bestia videtur michi signare partem pedum statue fictilem et terream, quoniam de terra ascendit, quoniam terrena ordinacione constituitur summus pontifex Romanorum superior in ecclesia cristiana et sic de basso in supremum ascendit. Cristus vero de celo descendit quia qui erat Deus, auctor omnis creature, factus est homo, et qui erat dominus dominancium factus est in formam servi, et quamvis ei ministrent in celo angelorum chori, ipse tamen ministravit in terris ut nos doceret humilitatem per quam in celum ascenditur, sicut per superbiam descenditur in puteum abyssi. Hec bestia habet duo cornua similia agni quoniam potestatem sacerdotalem et regalem potestatem supremas in terra sibi vendicat. Agnus,

Fol. 121b. qui Cristus erat, fuit rex in eternum super solium David, erat sacerdos in eternum secundum ordinem Melchizedech, sed regnum eius non erat de hoc mundo sed regnum huius bestie est de hoc mundo quoniam qui sub ipso sunt pro ipso pugnant. Et sicut Jhesus fuit Cristus dictus quoniam Cristus, id quod unctus, ipse vero erat, unctus rex et unctus sacerdos, sic hec bestia dicens se supremum regem et supremum sacerdotem, quare sic dicit se Cristum, quod Cristus presciens dixit, *multi venient in nomine meo dicentes ego sum Cristus et multos seducent.* Quia vero se dicit esse regem et sacerdotem vendicat sibi gladium duplicem, gladium

A D. 1391. corporalem et gladium spiritualem; corporalis gladius est in brachio eius dextero et spiritualis eius gladius in oculo eius dextero ex
Zech. xi, 17. testimonio Zacharie, sed loquitur seductorie sicut draco, quoniam ex testimonio Cristi multos seducet, et ex testimonio Apocalipsis fecit signa magna ut eciam faceret ignem de celo descendere in terram in conspectum hominum ut seduceret habitantes terram propter signa que data sunt illi facere in conspectum bestie, et potestatem prioris bestie faciebat, illius videlicet crudelis bestie que de mari ascendebat. Illa enim bestia vendicavit sibi potestatem legitimam tocius orbis, rebelles suis mandatis tormentis et morti tradidit voluitque se tanquam Deum in terris honorari. Romanus pontifex dicit sibi debere subici totum orbem, inobedientes suis mandatis carceri et morti si potest tradit, si non potest, excommunicat et in puteum eterni interitus iubet eos proici. Sed cui deficit potestas super corpus ei deficit a forciori potestas super spiritum, et certe eius excommunicacio aut cuiuscumque sub ipso alterius sacerdotis tunc modicum nocebit excommunicato dummodo excommunicatus ab illo prius a Deo non excommunicatur per peccatum, et verisimile est michi quod, sicut Deus convertit benedicciones in maledicciones eo quod non glorificant nomen eius, sic quando[1] iniuste excommunicant et maledicunt convertit eorum maledicciones in benedicciones. Facit eciam Romanus pontifex homines adorare eum tanquam Deum quoniam precipuum sacrificium quod Deus petit a nobis est ut obediamus ei in observancia mandatorum eius, sed nunc mandata papalia observari precipiuntur et observantur, mandata Cristi contempnuntur et respuuntur. Sic sedet Romanus pontifex in templo Dei ostendens se tanquam sit Deus et extollit se super omne quod dicitur Deus aut quod colitur. In dissensione revelabitur, quoniam omne regnum in se divisum desolabitur. Docens veritatem est caput ecclesie, sed propheta docens mendacium est cauda draconis, seducens orbem veritate doctrine Cristi cognoscetur, cognitus respuetur et in nichilum reputa-
Rev. xiii, 16. bitur. Dat pusillis et magnis, divitibus et pauperibus, liberis atque servis caracteres in dextera manu et in frontibus suis ne quis possit emere aut vendere nisi qui habuerit caracterem nominis bestie aut qui expectat ab eo remuneracionem minorem, mediocrem, aut maximam aut numerum nominis eius, numerus ille est 666.[2] Dicit papa se in cuiuscumque sacramenti ministracione imprimere caracterem in animam recipientis, in baptismo dicit se

1—MS. *tamen.* 2—MS. CCC.

A. D. 1391. imprimere in animam baptizati caracterem indelibilem et sic in ceteris sacramentis, ego autem scio quod in sacramento duo sunt, signum sacramentale et spiritualis gracia per ipsum signum representata, signum sacramentale datur homini et ab homine, gracia spiritualis datur a Cristo, unde quamvis viciosus sacerdos baptizet aliquem, si baptizatus vel parentes eius, si puer est, fideli intencione baptismum petant et baptismi opera intendant posterius fideliter observare, tam vere baptizatur sicut si baptizaretur a quantumcumque virtuoso sacerdote, sic et peccator qui toto corde dolet pro peccatis suis fiducialiter misericordiam a Deo equaliter absolvitur a vicioso sacerdote sicut a virtuoso, quoniam agnus Dei qui tollit peccata mundi ipse delet intrinsecus peccata per graciam, quoniam ipse est episcopus et pastor animarum, alii sacerdotes extrinsecus operantur absolucionem qui nesciunt certitudinaliter si absolverint vel non. Sic eciam est in aliis, quod gracia sacramenti confertur a Deo et signum sacramentale ab homine. In ordinum collacione summus pontifex ipsemet caracteres corporales, de spiritualibus caracteribus nescio, nisi dixerit aliquis quod ordinis accepcione aliquam fidem habent quod possunt aliqua suis ordinibus pertinencia operari que prius non poterant ante ordinacionem. Sed unum est quod nullus in ecclesia debet vendere mercimonia spiritualia de quibus premissum est, nisi caracterem habeat bestie; de caracteribus, consulo, caveat emptor, quoniam post casum Babilonis si quis adoraverit bestiam et ymaginem eius et acceperit caracterem in fronte sua et in manu sua, hic bibit de vino ire Dei qui
Rev. xv. 10. mixtus[1] est mero in calice ire ipsius et cruciabitur igne et sulphure in conspectu angelorum sanctorum et in conspectu agni, et fumus tormentorum illorum in secula seculorum ascendet quamvis expectet a bestia remuneracionem minorem mediocrem aut maximam vel numerum nominis eius. Bestia enim remunerat suos remuneracione minori videlicet magnis donis et beneficiis corporalibus, remuneracione mediocri videlicet magnis donis spiritualibus in potestate benedicendi solvendi ligandi orandi et alia spiritualia opera exercendi, et remuneracione maxima quod post mortem facit eos in terra cum sanctis honorari. Numerus nominis eius secundum quosdam est dux cleri[2] quia illo nomine nominatur et innotescit et nomen illud est 666.[3] Hic est conceptus meus de

1—*Sic.*

2—The Pope is *dux cleri*, and has the number of the beast:—D = 500; V = 5; X = 10; C = 100; L = 50; ER = 0; I 1—*dux cleri* = 666.

3—MS. CCC.

A.D. 1391. bestia ascendente de terra quousque de ipso fuero melius instructus, et quamvis hec bestia notet Romanos pontifices sicut alia crudelis bestia de mari ascendans notat imperatores Romanos et quamvis draco crudelis bestia et pseudo propheta dans caracteres mittendi sunt in stagnum ignis et sulphuris cruciandi in secula seculorum, nolo ego aliquem iudicare sed omnino talia relinquo Cristi finali iudicio terminanda. Martinus vero, penitenciarius pape, qui facit cronicam imperatorum et paparum, multos errores recitat de papis magis horribiles et abhominabiles quam de imperatoribus, loquitur enim de papis ydololatris hereticis symoniacis homicidis nigromanticis veneficis fornicariis et viciosis omni genere viciorum, ego autem in parte declaravi quomodo lex eius est contraria legi Cristi, et quia dicit se esse precipuum Cristi vicarium in terris et in factis suis contrariatur Cristo et reprobat eius doctrinam et vitam non video ego quis alius potest esse tam vere Anticristus et seductor populi, non est enim pejor pestis quam familiaris inimicus.

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De ydolis et eorum cultura sencio ego sicut Moyses, Salmon, Ysayas, Jeremias, et ceteri prophete qui omnes tam ydolorum facturam quam eciam culturam contradicunt, et fidelis David spiritu Dei plenus ait, *confundantur omnes qui adorant sculptilia et qui gloriantur in simulacris suis*, et iterum, *similes illis fiant qui faciunt ea et omnes qui confidunt in eis*, quare ne veniat super me hec maledicio Dei per David sentenciata et prophetata nec ero per Dei graciam ydolorum cultor nec factor.

Fol. 122. De iuramentis credo et obedio doctrine magistri Dei et Domini mei Jhesu Cristi qui docet cristianos in affirmacione veritatis excedere in perfeccione Phariseos veteris testamenti et aliter excludit eos a regno celorum, dicit enim nisi iusticia vestra habundaverit plusquam scribarum et Phariseorum non intrabitis in regnum celorum, et quo ad iuramenta dicit, *dictum est antiquis non periurabis, reddes autem domino iuramenta tua, ego autem dico vobis non iurare omnino neque per celum*, etc., *sed sit sermo vester, est est, non non, quod autem hiis habundancius est a malo est.* Sicut ergo perfeccio antiquorum veteris testamenti fuit non periurare, sic cristianorum perfeccio est non iurare omnino, quod eis a Cristo precipitur cuius precepto non est contradicendum, quamvis Romana civitas huic

A.D. 1391. doctrine Cristi contrarietur, sicut et eidem in multis contraria reperitur.

De ablacione temporalium bonorum ab ecclesiasticis habitualiter delinquentibus per dominos temporales nolo ego in hac materia sicut nec in aliqua precedencium aliquid affirmare licitum quod est obvium caritati, et quia difficile est aliquem auferre ab alio bona sua sine rupcione caritatis, quia forte auferens magis movetur ad talem ablacionem racione cupidinis bonorum que nititur auferre aut racione alicuius odii ad personam a qua nititur auferre bona illa quam ut ipse a quo ipsa bona auferuntur in aliquo emendetur, ideo, nisi solum ex caritate moveatur auferens ad talem bonorum ablacionem, non audeo affirmare huiusmodi ablacionem fore licitam. Si vero ex caritate auferens procedat, non audeo ipsam illicitam iudicare. Quoniam Romanus pontifex qui temporale dominium ab imperatore recepit, quia imperator rebellavit et inobediens fuit ei, ipsum suis temporalibus iuribus privavit, quanto magis temporales domini qui ecclesiasticis multa dominia temporalia contulerunt ut ipsi divinis mandatis et honoribus magis intenderent et obedirent, si viderint ipsos divinis legibus contrarios et nimis circa sua temporalia occupatos, non video quin possint ab eis ipsa temporalia virtuose auferre, sed si in futuro auferent domini temporales bona temporalia ab ecclesiasticis, qui hoc affectat scire videat propheciam Ezech. in capitulo de pastoribus Israil qui pascebant semet ipsos, videat eciam Apocalipsim de ruina Babilonis, inspiciat eciam decreta papalia contra hereticos, et in eis inveniet ablacionem temporalium ab ecclesiasticis futuram propter suorum multitudinem peccatorum.

Hic ergo, pater reverende, complevi responsionem meam ad materias de quibus sum accusatus, supplicans ut sicut ego obedivi voluntati vestre ut filius declarans vobis intima conceptuum meorum plano stilo etsi rudi, sic, rogo, senciam vestram benevolenciam paternalem, ut nunc labor vester sit ad mei erudicionem et correccionem et non ad accusacionem et dampnacionem, quoniam, sicut in principio premisi vobis, si aliquis cuiuscumque status secte aut condicionis in aliquo scriptorum meorum aliquid erroris ostendat ex auctoritate scripture sacre aut racione probabili in scriptura sacra fundata, eius informacionem recipiam humiliter et libenter.

A.D. 1393. *Oct. 3.—Walter Brut appears before the bishop and his assessors, and after a condemnation by them of his heresies, reads a formal submission to the Church and the bishop at the cross in the cathedral close.*

Quibus omnibus premissis per prefatum Walterum Brut exhibitis et ministratis reverendo patri domino J., Dei gracia episcopo Herefordensi, idem reverendus pater assignavit eidem Waltero tercium diem mensis Octobris, Herefordie, cum continuacione dierum sequencium ad audiendum sentenciam, quo die tercio adveniente, videlicet die Veneris, anno Domini millesimo trecentesimo nonagesimo tercio comparuit idem Walterus Brut coram eodem reverendo, etc., Johanne, etc., pro tribunali in ecclesia Herefordensi hora sexta vel quasi eiusdem diei sedenti, assistentibus sibi tunc ibidem reverendis fratribus ac venerabilibus et discretis viris dominis et magistris.

MAGISTRIS IN THEOLOGIA.

Johanne Grene, priore Wygornie.
Johanne Nettone, cancellario universitatis Cantebrugiensi.
Everardo Monacho, priore monasterii sancti Petri, Gloucestrie.
Willelmo Trevellys, thesaurario ecclesie Exoniensis.
Thoma Cranley, custode novi collegii Oxonie.
Willelmo Colvyll, nuper cancellario Cantebrugiensi.
Johanne Myddeltone, canonico Herefordensi.
Nicholao Hereford.
Johanne Taelour, rectore de Westbury.
Fr. Johanne Bromzor, priore fratrum predicantium Herefordie.
Fr. Johanne Ude, gardiano fratrum minorum ibidem.
Fr. Waltero Warde, ordinis minorum de Wygornia.
Fr. Johanne London, ordinis minorum de conventu.
Fr. [Policeto Mapat?] ordinis Carmelitarum, priore de Lodelowe.
J. Dudley, monacho de Wigornia.

LEGUM DOCTORIBUS.

Magistro Lodowyco Aber, thesaurario ecclesie Menevensis.
Magistro Adam Usk.

BACALLARIIS IN THEOLOGIA.

Fr. Waltero Chadesley, ordinis sancti Augustini.

A.D. 1393. Fr. Phillipo Tudur, ordinis predicatorum.
Magistro —— de Cantebrugia.

MAGISTRIS ARCIUM ET IN THEOLOGIA.

Magistro Waltero Ramesbury, precentore ecclesie Herefordensis.
Magistro Johanne Malverne.

Fol. 122b. Unacum multis aliis prelatis et venerabilibus et circumspectis viris in diversis facultatibus graduatis. Oppositum fuit sepedicto Waltero de scriptis suis supradictis et contentis in eisdem eliciendo de illis scriptis et ostendendo hereses et scismata errores diversos et sinistra, continuatisque informacionibus et examine contra ipsum Walterum Brut per illum diem Veneris et duos dies sequentes, videlicet sabbati et dominicum, idem Walterus Brut submisit se determinacionibus ecclesie ac correccioni eiusdem Johannis, episcopi, prout patet de verbo ad verbum in una cedula in vulgari Anglico concepta, cuius quidem cedule tenor de verbo ad verbum talis est:—

I, Walter Brut, submitte me principaly to the evangely of Jhesu Criste and to the determinacion of holy chyrche, to the general consayles of holy chyrche and to the sentence and determinacion of the four doctors of Holy Wryt, that ys Austin, Ambrose, Jerom, and Gregory, and I meklyche submit me to your correccion as a soget ought to his byschope. Quam quidem cedulam, ut premittitur, in vulgari Walterus Brut antedictus legit alta et intelligibili voce super crucem in cimeterio die lune, videlicet sexta dicti mensis Octobris, ante sermonem factum ad populum coram reverendis patribus et dominis Johanne, episcopo, et aliis suprascriptis ac ceteris baronibus militibus et nobilibus ac clero et populo in multitudine copiosa, post quam quidem cedule huiusmodi leccionem prefatus Thomas Cranley, magister in theologia, predicavit ad populum et sumpsit sibi pro themate verba apostoli
Rom. xi. 20. ad Rom. 11 ca°, viz.: *Noli altum sapere sed time.*

*A list of the conclusions of Walter Brut condemned as heretical.*

Sequuntur conclusiones dampnate et hereses et errores per Johannem, episcopum, et sibi assistentes suprascriptos ut infra

A.D. 1393. scribitur die lune, sexta videlicet die mensis Octobris supradicto anno Domini millesimo trecentesimo nonagesimo tercio.

Prima conclusio. Gentes converse ab infidelitate ydolatrie sue ad fidem Cristi converse sunt ad perfeccionem evangelii et oppositum est hereticum.

2 „ Decedentes finaliter non habentes caritatem merebuntur post mortem vitam eternam. Heresis.

3 „ Asserere summum pontificem Romanum esse precipuum Anticristum quem scripture sacre dicunt esse venturum est heresis.

4 „ Bellare pro defensione iusticie tam contra infideles quam contra cristianos est factum sanctum et licitum, dicere oppositum est erroneum.

5 „ Non est licitum homini cristiano se corporaliter defendere nec eciam se percucienti resistere. Error.

6 „ In hoc dicto, Non surrexit inter natos mulierum maior Johanne Baptista, quoniam autem minor est in regno celorum maior est illo, ostendit Cristus quod minores in regno celorum tempore gracie sunt in maiori perfeccione constituti quam Johannes qui erat de maioribus tempore legis in maiore eciam perfeccione vivens. Heresis.

7 „ Bellare contra infideles est licitum et per penas cogere hereticos et apostatantes ad fidem cristianam, et asserere oppositum est erroneum, et sic Romanus pontifex iuste et sancte facit concedendo indulgencias taliter bellantibus.

8 „ Alienum est a scripture sacre veritate quod Cristus contulit sacedotibus iudiciariam potestatem super peccatores sua peccata eis confitentes Heresis.

A. D. 1393. 9 conclusio. Per hec verba Cristi, Jo. 20. Accipite spiritum sanctum quorum remiseritis peccata, etc., omnes cristiani qui baptizantur in nomine patris et filii et spiritus sancti habent potestatem peccata remittere ministerialiter. Heresis.

10 ,, Dicere unum habere ampliorem potestatem in remissionem peccatorum citra Cristum quam habent ceteri cristiani est ipsum nimis extollere et in cathedra Dei collocare. Heresis.

11 ,, Mirum et temerarium est iudicium quo summus pontifex Romanorum audet iudicare aliquos esse sanctos ab hominibus honorandos et alios peccatores cum demonibus eternaliter cruciandos. Heresis.

12 ,, Claves regni celorum de quibus dicit Cristus Petro, tibi dabo claves, etc., non sunt sciencia discernendi et potestas iudicandi secundum intencionem conditorum canonum sed sunt fides et spes. Heresis.

13 ,, Parvuli non baptizati quia a fidelibus nascuntur toto corde affectantibus eos baptizari salvabuntur in sola fide parencium, licet nunquam laventur sacramentaliter aqua corporali. Heresis.

14 ,, Verbum Cristi de aqua baptismatis, cum dicit nisi quis renatus fuerit ex aqua, etc., non est intelligendum de aqua corporali sed spirituali, scilicet fide. Heresis.

15 ,, Deus non esset iustus nec misericors si dampnaret aliquem quia non credit in eum, nisi ostenderet ei fidem quam deberet credere, et ideo cum parvulo ante baptismum decedenti non manifestatur fides Cristi nec eam respuit, non est propterea dampnandus. Heresis.

16 ,, Non est necessaria ad salutem alicui peccatori vocalis confessio creato sacerdoti. Heresis.

A.D. 1393 17 conclusio. Lex mundacionis lepre data per Moysen, in qua necessarium erat iudicium sacerdotum, non signabat mundacionem a lepra spirituali per confessionem sacerdoti sed excommunicacionem obstinati et eius reconciliacionem. Erronea.

18 ,, Papa non potest absolvere aliquem a pena et culpa ut in suis indulgenciis promittit, quoniam si esset in caritate et haberet talem potestatem neminem permitteret in purgatorio pro peccato. Erronea.

19 ,, Non est utilis peccatori pro suis peccatis sacramentalis absolucio creati sacerdotis. Heresis.

20 ,, Lex humana per quam aliquis iudicatur pro gravi delicto conformis est legi Cristi et evangelio cuius contrarium affirmare est hereticum.

21 ,, Asserere quod Cristus voluit in adventu legis gracie simpliciter cessare iudicia legis iusticie est heresis.

22 ,, Aliquis potest vivere in caritate stante lege gracie et cum hoc iudicia mortis exercere, et asserere oppositum est hereticum.

23 ,, Romanus pontifex approbans bella et occisionem gravissime delinquencium est ex hoc contrarius doctrine Cristi et legi caritatis. Erronea.

24 ,, Romanus pontifex non est precipuus Petri successor et maior ceteris episcopis orbis terre. Heresis.

Fol. 123. 25 ,, Asserere pertinaciter nullum hominem pro tempore legis naturalis vel scripture esse iustificatum a peccatis suis sive in spiritu vixisse ante adventum filii Dei in carnem est hereticum.

A.D. 1393. 26 conclusio. Non est mutata essencia panis materialis in sacramento altaris, sed est panis realiter corpus Cristi sacramentaliter, sicut Cristus, vitis vera, manens Cristus realiter figurative existit vitis. Heresis.

27 ,, Cristus missam ordinavit et sacerdocium Romanum sive cristianum, quod idem est, et asserere oppositum est hereticum.

28 ,, Non congruit solis sacerdotibus in altari offere corpus Domini pro peccatis populi. Heresis.

29 ,, Corpus Cristi in sacramento altaris non est sacrificium pro peccatis hominum sed tantum memoriale preteriti sacrificii quod Cristus obtulit. Heresis.

30 ,, Asserere pertinaciter quod mulieres habent potestatem et auctoritatem predicandi et conficiendi corpus Cristi et quod habent potestatem ecclesie clavium, ligandi et solvendi, est heresis.

31 ,, Asserere quod benedicciones ecclesiastice sunt inutiles et supersticiose erronee et mantice est hereticum et blasphemia.

32 ,, Asserere quod licet alicui diacono vel presbitero predicare verbum Dei absque auctoritate sedis apostolice vel episcopi catholici seu alia de qua sufficienter constat est error.

33 ,, Ex lege Cristi tenentur cristiani decumare et asserere oppositum est hereticum.

34 ,, Asserere quod non est licitum in aliquo casu iurare est hereticum.

35 ,, Sancta crux Cristi et alie ymagines sanctorum adorande sunt in honore sanctorum quorum ymagines, cuius oppositum est error.

A.D. 1393. 36 conclusio. Miracula testimonium perhibent quod aliqui sunt sancti et hominibus honorandi cuius oppositum est error.

37 ,, Licitum est sacerdotibus celebrantibus pro vivis vel mortuis convencionem facere de recipienda pecunia pro suis laboribus et asserere oppositum est erroneum.

*Opinions of William Swynderby pronounced heretical or erroneous by certain Cambridge scholars.*

Sentencie magistrorum Willelmi Colvyll, cancellarii Cantebrugensis, et magistri Johannis Nettone, magistrorum in theologia, et aliorum de studio Cantebrugensi super responsionibus Willelmi Swynderby, declarati et pronunciati heretici per Johannem, episcopum Herefordensem.

Homines possunt debita ex caritate petere, sed nullo modo propter debita aliquem incarcerare, set quicumque propter debitum incarcerat est excommunicatus. Heresis.

Si parochiani sciverunt curatum eorum esse incontinentem et malum debent subtrahere ab eo decimas, et aliter sunt fautores criminis et consortes eius malis operibus. Error.

Decime sunt pure elemosine et in casu quo curati fuerint mali possunt licite aliis conferri per dominos temporales et alia bona temporalia auferri ab ecclesiasticis delinquentibus actualiter et publice. Heresis.

Curatus malus subditos excommunicans pro decimarum detencione nichil facit nisi quod pecuniam extorquet male et indebite. Error.

Nullus potest aliquem excommunicare nisi prius sciat ipsum excommunicatum a Deo nec communicantes cum eodem incurrunt sentencias excommunicacionis quovismodo. Error.

Quilibet sacerdos potest habita contricione quemlibet peccatorem absolvere et non obstante prohibicione episcopi tenetur evangelium predicare. Error.

Sacerdos aliquid recipiens pro annuali ex pacto eo ipso est scismaticus et excommunicatus. Error.

A.D 1393. Quilibet sacerdos existens in mortali peccato, si ponat se ad conficiendum corpus Cristi, pocius commissit ydololatriam quam conficit. Dampnatum per archiepiscopum Lugdunensem.

Puer non est baptizatus si sacerdos baptizans compater vel commater fuerit in mortali peccato. Heresis.

Nullus vivens contra legem Dei est sacerdos qualitercumque fuerit ab episcopo ordinatus in sacerdotem. Heresis dampnata per eundem Walden.

Nullus prelatus mundi, cuiuscumque status preeminencie vel gradus extiterit, habens curam animarum et existens in peccato mortali audiensque confessionem subditi sui ipsum absolvendo facit aliquid, quoniam non absolvit eum a peccato, nec alicuius huiusmodi prelati subditum publice peccantem corrigentis et propter sua demerita excommunicantis ligat sentencia nisi fuerit immunis a mortali peccato, sicut fuit beatus Petrus cui dedit Deus potestatem ligandi atque solvendi. Damnata per eundem heresis.

Post verba sacramentalia prolata a sacerdote super materia debita habente intencionem consecrandi non est verum corpus Cristi in sacramento eucharistie. Heresis dampnata per Cantuariensem.

Accidencia non possunt esse in sacramento altaris sine subiecto, sed panis materialis remanet ibidem cum corpore Cristi in eodem sacramento. Heresis dampnata per Cantuariensem.

Sacerdos existens in mortali peccato non poterit vi verborum sacramentalium corpus Cristi conficere seu aliud quodcumque sacramentum ecclesie perficere nec ecclesie membris ministrare. Dampnata per Lugdunensem.

Omnes sacerdotes sunt eiusdem potestatis in omnibus non obstante quod aliqui sunt in hoc mundo alcioris dignitatis gradus vel preeminencie. Heresis.

Sola contricio delet peccatum, si homo fuerit debite contritus, et omnis vocalis confessio et exterior est superflua et de necessitate salutis non requisita. Heresis.

Curati inferiores suam potestatem ligandi et solvendi non habent mediante papa vel episcopo sed immediate a Cristo, nec

A.D. 1393. papa nec episcopus potest huiusmodi potestatem revocare pro tempore seu loco ad libitum et beneplacitum suum. Error.

Papa non potest indulgencias annuales concedere quia non erunt tot anni usque ad diem iudicii quot continentur in bullis seu indulgenciis papalibus, ex quibus sequitur quod indulgencie non tantum valent quantum sonant. Error.

Non est in potestate pape remissionem a pena et culpa alicui penitenti concedere. Heresis.

Conferens elemosinam alicui secundum iudicium suum necessitatem non pacienti peccat in sic conferendo Error.

Non est in potestate alicuius prelati cuiuscumque religionis private litteras de beneficiis ordinis concedere, nisi huiusmodi beneficia concessa prosunt illis quibus conceduntur ad salutem anime. Error.

Conclusiones accepte de questionibus et declaracionibus suis:—

Si sit manifeste notum populo quod rectores et curati eorum sint promoti symoniace, vivunt in notoria fornicacione, et non faciunt officium suum et debitum parochianis per bona exempla vite sancte in vera predicacione, sed dimittentes residenciam occupantur in officiis secularibus, ipsi parochiani non tenentur dare illis decimas ne forte rei sint consensus et manutenencie de peccatis eorum. Error.

Fol 123b. Quantumcumque sacerdos sancius vivit et propinquius sequitur legem Dei, ipse utilior est ecclesie. Error.

Meritorium est et licitum secularibus dominis ex potestate eis a Deo tradita, in defectu prelatorum qui non corrigunt malos curatos abutentes manifeste et consuetudinarie contra legem Dei bonis ecclesie que sunt bona pauperum, auferre ab eisdem curatis predicta bona et aliis conferre. Dampnata per Cantuariensem.

Per neutram legem Dei veteris aut novi testamenti possunt sacerdotes nove legis exigere decimas. Heresis.

Cristus prohibuit in lege vetere sacerdotibus habere secularia dominia ac eciam prohibuit in lege nova sacerdotibus habere huiusmodi dominia, et sic est contra utramque legem Dei quod sacerdotes haberent huiusmodi dominia. Heresis.

A.D. 1393. Singuli tam sacerdotes quam diaconi quos Deus tales ordinaverit tenentur ex potestate sibi a Deo tradita predicare evangelium populo et preceptum habent a Deo illud predicare, et ideo episcopus non potest eos impedire. Error.

Remissio peccatorum que pertinet sacerdotibus non est quedam certificacio qua ille alium certificat quod peccata sunt a Deo remissa. Error.

Ex quo papa non potest nos preservare a penis corporalibus ut frigore, fame, timore, et dolore, ipse non potest nobis remittere penas spirituales quas aliter sustineremus post mortem. Heresis.

*Arguments advanced by the Cambridge professors against the conclusions of William Swynderby.*

Iste sunt conclusiones declarate per magistros J. Colwyll et J. Netton, universitatis Cantebrigiensis, theologie professores.

Gentes converse ab infidelitate ydololatrie sue ad fidem Cristi sunt converse ad perfeccionem evangelii, et dicere oppositum est hereticum. Quod sic patet: perfeccio evangelii consistit principaliter in hiis quod quis renunciaverit omnibus que possidet et dat ea pauperibus et perfecte sequitur Cristum, ut patet de adolescente de quo dixit Cristus, Matt. xix: *Si vis perfectus esse, vade et vende omnia que habes et da pauperibus et veni et sequere me*, sed quamplures gentes renunciaverunt omnibus que possidebant et dederunt ea pauperibus, ut Dyonisius, arriopagita, Clemens, papa, beatus Laurencius et alii quasi sine numero, ut patet vitas eorum inspicienti, et secuti sunt Cristum non solum per fidem et spem quam habebant in vita eis promissa per Cristum, per quam magis gaudebant mori et esse cum Cristo quam vivere, sed eciam per caritatem qua Cristum summe dilexerunt in tantum quod animas suas posuerunt pro Cristo, et maiorem caritatem nemo habet quam ut animam suam ponat quis pro amicis suis Joh. 15, et breviter tota perfeccio evangelii consistit in dilecccione quam ipsi habuerunt perfectissime saltem possibilitate vie ex hoc quod posuerunt animas pro Cristo. Hanc eciam conclusionem breviter declarat magister Johannes Netton sic: perfeccio evangelii consistit in perfecta observancia mandatorum Cristi et eius consiliorum et ad illam excellenciam caritatis de qua dixit Cristus, maiorem caritatem nemo habet, etc., ut supra, ergo, etc.

A D 1393. Decendentes finaliter non habentes caritatem merebunter post mortem vitam eternam. Heresis. Quod sic patet. Decedentes finaliter non habentes caritatem sibi finaliter impenitentes, ut constat, et finaliter impenitentes peccant in spiritum sanctum per beatum Augustinum in De vera et falsa penitencia cap° iii°, ponentem tres modos peccandi in spiritum sanctum quorum primus est finalis impenitencia et idem dicit in De Verbis Domini, sed qui peccant in spiritum sanctum non remittetur eis nec in hoc seculo neque in futuro ut dicitur Matt. xii, ergo, etc. Item ex beato Augustino 15 de Trinitate, cap° 18, sola caritas dividit inter filios regni et perdicionis, ergo si quis decedat non habens caritatem est filius perdicionis, ergo dampnabitur, ergo non merebitur vitam eternam.

Asserere summum pontificem Romanum esse precipuum antichristum quem sacre scripture dicunt esse venturum est hereticum. Quod sic patet: summus Romanus pontifex qui est regnavit per maius tempus quam per duos annos et dimidium, sicut et predecessores sui pro maiori parte fecerunt. Non est eciam de tribu Dan de quo constat, non impedit parvulos baptizari sed promovet eos ad baptismum, non fingit miracula, non nominat se Deum sed servum, quorum omnium opposita evenient illi filio perdicionis, Antichristo, quem sacre scripture dicunt esse venturum, ut patet Daniel vii° et Apocalipsis multis capitulis secundum sanum intellectum magistri historie, beati Augustini, et omnium aliorum sanctorum doctorum illos textus exponencium, quibus quilibet bene regulatus pocius adhibebit fidem quam alicui singularem fantasiam intellectu scripture ostendenti.

Bellare pro defensione iusticie tam contra infideles quam contra cristianos est factum sanctum et licitum, et dicere oppositum est erroneum. Quod sic patet: licitum est bellare ex iusta causa et recta intencione cum sufficienti auctoritate ex sancto Thoma 2$^{da}$, 2 q. 48 articulo pede, pro quo sic dicit beatus Augustinus in De Verbis Domini, *apud veros Dei cultores illi bella patrati sunt que non cupiditate aut crudelitate sed pacis studio geruntur ut mali coherceantur et subleventur.* Confirmatur sic, licet portare gladium ad vindictam illius qui male agit ergo a forciori vel ab equali bellare, ut predictum est. Assumptum patet per illud
Rom. xiii, 4. apostoli ad Rom. 13: *Dei enim minister est tibi in bonum, si autem malefeceris, time, non enim sine causa gladium portat, minister Dei enim vindex est in iram ei qui male agit;* hinc prima

A.D. 1393. 1 Pet. ii. 13, 14.

Petri 2° scribitur: *Subjecti estote omni humane creature propter Deum, sive regi quasi precellenti, sive ducibus tanquam ab eo missis ad vindictam malefactorum, laudem vero bonorum.*

Non est licitum homini cristiano corporaliter se defendere nec eciam se percucienti resistere. Error istius patet ex precedente et pro ista specialiter sic dicit Ambro libro primo de officiis, *non inferenda sed vi repellenda iniuria lex virtutis est, qui enim non repellit iniuriam a socio, si potest, tam est in vicio sicut ille qui facit;* hec ille. Ergo a forciori repellere quis debet iniuriam a seipso, ergo defendere et se percucienti resistere debet, etc.

Bellare contra in fideles est licitum, eciam per penas cogere hereticos et apostatantes ad fidem cristianam, et asserere oppositum est erroneum. Prima pars patet ex premissis et secunda pars probatur, sicut Paulo licuit cogere aliquem pro minori culpa ad fidem, ita licet modo episcopo seu alicui alteri cogere aliquem ad fidem pro consimili vel maiori culpa. Sed Paulus coegit aliquem ad fidem et ad opera fidei per penas. Sic enim intelligitur fides in construccione pro operibus fidei, quia heretici et apostatantes licet [insor?], ideo non sunt cogendi ad fidem sed ad opera fidei. Prima ad Cor. 5 tradidit Paulus quemdam accipientem uxorem patris sui Sathane ut per eum affligeretur, ergo modo licet per penas
Fol. 124. equales vel minores cogere hereticos et apostatantes ad fidem, sicut dicit Augustinus et ponitur in glossa communi, *sicut enim apostoli habebant potestatem a domino ejiciendi demones de corporibus obsessis, ita habebant potestatem tradendi eos demonibus corporaliter affligendos pro enormibus peccatis, et sic in primitiva ecclesia affligebantur corporaliter excommunicati ut sic illi spiritualiter resipiscant si quando corda illorum dominus visitet:* hec Augustinus.

Alienum est a scripture sacre veritate quod Cristus contulit sacerdotibus iudiciariam potestatem super peccatores sua peccata eis confitentes. Hec conclusio est contra veritatem scripture sacre Joh. xx°, ubi Cristus dixit suis discipulis: *Quorum remiseritis peccata remittuntur eis et quorum retinueritis retenta sunt,* etc.

Per hec verba Cristi Joh. xx°, Accipite sanctum spiritum, quorum remiseritis peccata remittentur eis, etc., omnes cristiani qui baptizantur in nomine patris et filii et spiritus sancti habent potestatem remittere peccata ministerialiter. Contra istam hec verba, Joh. xx, dant intelligere tantum potestatem discipulorum

A.D. 1393 Cristi in administracione sacramenti penitencie, quoniam clarum est quod per hec verba non committitur eis potestas baptizandi, sed non omnes cristiani qui baptizantur, etc., habent potestatem administrandi sacramentum penitencie sed soli sacerdotes, iuxta
evit xiv. 3. illud quod figuratum est Levit. 14°, et recitatur a Cristo, Matt. 8,
Matt viii. 4. Luc. 5 et 17, quod exponunt doctores, Augustinus de vera et falsa
Luke v. 14. penitencia, de visitacione infirmorum, in libro de penitencia et
pocius in canone de penitencia di 11, alii econtra Leo, papa, et
s v. 16. Beda super illud Jacobi, confitemini alterutrum peccata vestra, et alii multi.

Dicere unum habere ampliorem potestatem in remissione peccatorum citra Cristum quam habent ceteri cristiani quicumque est ipsum nimis extollere et in cathedra Dei collocare. Ista conclusio repellitur sicut prior precedens proxima. Mirum et temerarium est iudicium quo summus pontifex Romanorum audet iudicare aliquos esse sanctos ab hominibus honorandos et aliquos peccatores cum demonibus eternaliter cruciandos. Contra istam, iudicium quo papa iudicat aliquos esse sanctos est conforme divine pronunciacioni Matt. xvi ubi predixit discipulos secum regnaturos et beatos esse. Item contra veritatem fidei est quod Cristus resurgendo non tulit secum ab inferis sanctos fratres, Adam, Noe, Abraham, Moysen, et alios multos et dimisit ibidem cruciandos cum demonibus Cayin, Pharaonem, Judam et alios multos, ergo papa iudicans contradiccione istius non temere sed catholice secundum principia fidei iudicat, etc. Item in particulari et contra meliorem sensum qui esse posset de hac conclusione arguitur. Sic, si papa in canonizacione alicuius, quicumque sit, innititur factis testificantibus quod ille canonizatus sanctus est, que fieri non possunt per aliquam causam inferiorem Deo, tunc ille in sic faciendo nec temere facit nec iudicat. Sed papa quandocumque canonizat aliquem innititur huiusmodi factis, si vestigia priorum sanctorum patrum imitatur in hoc, sicut pie presumitur quod facit quum innititur miraculis a solo Deo factilibus testificantibus, etc. Cuius modi autem sint miracula que fieri non possunt per aliquam causam inferiorem Deo explicant doctores sancti et alii multum copiose, modum autem procedendi pape in huiusmodi facto, qui multum notabilis est, explicat dominus Hostc in lectura de reliquiis et veneracione sanctorum.

Claves regni celorum de quibus dixit Cristus Petro *tibi dabo claves*, etc., non sunt sciencia discernendi et potestas iudicandi

A.D. 1393. secundum conditorum canonum intencionem sed sunt fides et spes. Sic ista, sic Petrus pro tempore quo Cristus promisit sibi daturum claves, etc., habuit fidem et spem, ut videri potest ex littera circumstante Matt. 16, ergo claves quas sibi tunc promisit Cristus non fuerunt fides et spes. Item clavium spiritualium sicut et materialium actus proprii sunt claudere et aperire sed nullus potest propter fidem et spem tanquam propria instrumenta claudere alteri regnum celorum ergo, etc. Item causa ob quam ponitur hec conclusio nulla est, scilicet quod quia quilibet fidelis potest alterum baptizare et sic, ut dicitur, illi aperire januam regni, ideo fides est clavis, quoniam hereticus, Judeus, et paganus possunt baptizare parvulos Cristianorum et alios, quorum tamen nullus habet fidem, et sequuntur patenter alia inconveniencia, etc.

Parvuli non baptizati qui a fidelibus nascuntur toto corde affectantibus eos baptizari salvabuntur in fidem parentum licet non laventur sacramentaliter aqua corporali. Hec conclusio contradicit scripture Joh. 3, *nisi quis renatus fuerit ex aqua et spiritu sancto non potest introire in regnum Dei.* Sed ad hoc dicitur quod verbum Cristi de aqua baptismatis cum dicit, nisi quis renatus fuerit, etc., non est intelligendum de aqua corporali sed spirituali scilicet fide: sed contra istam precipue apostoli pre aliis intellexerunt quis sit sensus huius verbi Cristi, sicut et aliorum verborum est, et de aqua cuiusmodi Cristus intellexerat, sed apostoli verbo et facto docuerunt quod de aqua materiali sit verbum intelligendum ergo, etc. Minor patet Act viii de Philippo qui post eunuchum de fide instruxerat sic quod eunuchus perfecte credidit, cum venirent ad aquam, dixit eunuchus, ecce aqua quis prohibet baptizari? et descenderunt Philippus et eunuchus in aquam et
Acts x. baptizavit eum. Sic Petrus baptizavit Cornelium et eos qui cum eo erant Act 10 et constat clare ibidem ex adiacente scriptura quod tam eunuchus quam Cornelius et illi alii ibi antequam baptizati fuerunt aqua materiali crediderunt, sed sic aquam illam spiritualem habuerunt, Joh., etc. Verbum Cristi de aqua baptismatis cum dicit nisi quis renatus fuerit ex aqua, etc., non est intelligendum de aqua materiali scilicet corporali sed spirituali saltem fidei. Heresis. Hec conclusio patet per ea que adducuntur contra responsionem posicionis 12 hic immediate precedentis.

Deus non esset iustus nec misericors si dampnaret aliquem quia non credit in eum, nisi ostenderet ei fidem quam deberet

A.D. 1393. credere et ideo, cum parvulo ante baptismum decedenti non manifestatur fides Cristi nec eam respuit, non est propterea dampnandus. Contra hanc conclusionem est textus apostoli et processus ad Ro. ix et glosa ibi sparsim collecta ex dictis sanctorum doctorum et specialiter beati Augustini.

Non est necessaria ad salutem alicui peccatori vocalis confessio creato sacerdoti. Contra istam ex adductis contra vii et viii conclusiones precedentes Cristus contulit iudiciariam potestatem sacerdotibus super peccatis peccatorum, ut explicatur Jo. xx et Matt. xviii, *quecumque alligaveritis super terram erint ligata et in*
Fol. 124b. *celis*. Sed cuicumque datur potestas iudicandi in aliqua causa datur et potestas cognoscendi, quoniam nullus est bonus iudex in hiis que ignorat, sed nullus constituitur iudex alicuius qui non tenetur facere pro illo iudice nisi voluerit, ergo peccatores se subicere tenentur iudicio sacerdotum in foro videlicet consciencie. Item contra conclusionem expressissime est beatus Augustinus de visitacione infirmorum tractatu 2°. Item diffinicio ecclesie universalis extra [de pe et re] omnis utriusque sexus.

Lex mundacionis lepre data per Moysen, in qua necessarium erat iudicium sacerdotis, non figurabat mundacionem a lepra spirituali per confessionem sacerdoti sec excommunicacionem obstinati et eius reconciliacionem. Contra istam, ut capi potest ex dictis contra conclusionem viii^m^ precedentem, est beatus Augustinus de vera et falsa penitencia et de visitacione infirmorum, tractatu primo et 2°, ut dicitur in conclusione precedenti. Sed revera nullus Lollardorum apud aliquem indifferentem est preferendus beato Augustino nec ei comparandus. Item motiva pro hac conclusione nullius sunt efficacie sed patenter reduci possunt contra huiusmodi assertorem. Joh., etc.

Non est utilis peccatori pro suis peccatis sacramentalis absolucio creati sacerdotis. Contra istam conclusionem sufficiunt que contra alias conclusiones superius adducuntur.

Papa non potest absolvere aliquem a pena et culpa ut in suis indulgenciis promittit, quoniam si esset in caritate et haberet talem potestatem neminem permitteret in purgatorio pro peccato. Contra istam conclusionem sunt doctores super 4^m^ di. 20 concorditer sanctus Thomas, Ricardus, Petrus et alii, et beatus Gregorius instituit indulgencias que fuit Rome ut recitavit Petrus super 4^m^ di. 20. Quod autem dicitur, si papa esset in caritate et haberet

A.D. 1393. talem potestatem, etc., nullum est, primo quia, sicut dicunt multi doctores, existentes in purgatorio non sunt de foro eius. 2^do^, esto quod essent de foro eius aut saltem quod sunt de foro eius in articulo mortis, quod et verum est dicere quod papa, qui est in terris supremus dispensator thesauri ecclesie, non potest dispensare aut communicare de illo thesauro nisi pro utilitate ecclesie spirituali in caritate, non enim pro temporali, nisi de quanto temporale illud ordinatur ad spirituale, nec per consequens aliquis eo inferior, sed communitas cristianorum eciam existencium in caritate minus curaret de operibus satisfaccionis pro peccatis, cum tamen opera huiusmodi facta in caritate sunt nedum satisfactoria pro peccatis sed eciam meritoria essencialis premii et augmenti caritatis, si cognosceret quod papa posset sic absolvere existentes in purgatorio vel quoscumque in vita ista in articulo mortis existentes in caritate pro libito suo. Ergo papa non potest vel non debet absolvere sicut generaliter, etc., ne minueretur caritas que est ecclesie utilitas, etc.

Non est licitum in aliquo casu iurare. Contra istam est veritas scripture tam veteris quam novi testamenti, in veteri namque legitur, *per memet ipsum iuravi*, dicit dominus. Item iuravit dominus David veritatem. Item, *iuravit dominus et non penitebit*
Luke i, 73. *eum*, et multa huiusmodi. Item Lucas, iurisiurandum quod iuravit ad Abraham, patrem suum. Item in novo testamento legitur Cristum sic dixisse, *Amen, amen, dico vobis, Amen quippe dico vobis*. Item apostolus ad Rom. primo, sic dicit, *testis est michi Deus*, etc., et quod ad Phil. primo et ad Gal. primo *ecce coram Deo quia non mentior*. Item contra istam est sentencia beati Augustini de sermone Domini in monte libro primo, ac universalis ecclesie consuetudo, ergo, etc.

Nullus ante Cristi adventum in carne pro tempore legis nature vel scripte fuit iustificatus a peccato aut vivens spiritualiter. Contra istam nullus pro aliquo tempore fit sanctus pro quo non vixit spiritualiter, sed multi ante Cristi adventum in carne fuerunt sancti iuxta illud Matt. xxvii, *multa corpora sanctorum qui dormierant surrexerunt* in morte Cristi. Item Adam post lapsum pro tempore penitencie et alii pro lege nature, et simpliciter Abraham, Ysaac, et Jacob, et Moyses. David et alii pro tempore legis scripte erepti fuerunt de inferno, Cristo resurgente, sed nulli nisi qui pro aliquo tempore vite sue et saltem in fine fuerunt in caritate et sic vivi spiritualiter, ergo, etc.

A.D. 1393. Non est mutata essencia panis materialis in sacramento altaris sed est panis realiter et corpus Cristi sacramentaliter, sicut Cristus est vitis vera, manens Cristus realiter et figurative vitis. Contra istam sunt doctores sancti, Ambrosius, Augustinus, et alii sicut Occam, magister, in 4 di. 10, et determinacio ecclesie et doctorum de Con. di. 2$^{do}$ in multis capitulis, et ad singula que movent pro ista conclusione respondet magister in 4$^{to}$ dist. que allegatur et aliis.

Nulla lex humana per quam quis iudicatur ad mortem pro gravi delicto est conformis legi Cristi et evangelio. Contra istam beatus apostolus Paulus non approbavit post eius conversionem tempore sui apostolatus aliquam legem, nisi illa fuerit conformis legi Cristi, etc., sed ipse pro illo tempore approbavit legem puniticiam maleficiorum pena sanguinis ergo, etc., minor patet ad Ro. 13, *princeps autem non sine causa gladium portat, Dei enim minister est vindex in iram ei qui malum fecit.*

Rom. xiii. 4.

Non est licitum homini cristiano se corporaliter defendere nec eciam corporaliter se percucienti resistere. Contra istam est sentencia beati Augustini multis locis et beati Gregorii et ponitur in canone 24 q. i et ibi exponitur quo modo intelligende sunt auctoritates que videntur pro ista conclusione.

Cristus voluit in adventu legis gracie simpliciter cessare iudicia legis iusticie. Contra istam est factum et sentencia apostoli prima ad Cor. 9 iudicantis incestuosum tradendum Sathane in interitum carnis ut spiritus salvus fiat in die Domini. Item factum Petri de Anania et Saphira, Act. 5$^{to}$.

Romanus pontifex non est precipuus Cristi successor et maior ceteris episcopis orbis terre. Contra istam beatus Petrus fit maior ceteris apostolis, sicut clare dicit beatus Augustinus in quadam [doctrina] super illo Matthei, *Jhesus venit in partes Cesaree Philippi.* Item super illo, *tu aliquando conversus confirma fratres tuos,* et Crisostomus super illo Johannis, *pasce agnos meos.* Ergo idem Romanus pontifex maior est, etc.

Benedicciones ecclesie sunt inutiles et superstitiose, erronee et mantice. Contra istam benedicciones ecclesie pro maiori parte sunt oraciones pro profectu spirituali et per consequens ille ad supersticionem non pertinent. Exorcismi autem in officio ecclesi-

A D 1393. astico usitati ad manticam non pertinent pro eo quod ille saltem interpretative sunt huiusmodi oraciones.

Fol. 125. Sequitur alia declaracio supradictarum conclusionum:

Gentes converse ab infidelitate ydololatrie, etc. Opinio propter quam hec conclusio erat posita fuit ista, quia videlicet dicebatur quod solum Judei qui fidem Cristi susceperunt in primitivis ecclesie erant conversi ad perfeccionem evangelii, hoc est ad veram caritatem et ad observanciam eiusdem, et nulli alii ex gentibus conversi et ex aliis nacionibus preterquam ex Judeis, nam circa istam opinionem est advertendum quod apostolus Paulos distincionem facit inter Judeos et omnes alias naciones vocando omnes alias naciones preter Judeos gentes, que gentes dedite erant ydololatrie et culture deorum falsorum, est ergo iste sensus conclusionis. Gentes que reliquerunt ydololatriam suam et culturam deorum falsorum et fuerant converse ad fidem Cristi erant converse ad perfeccionem evangelii et ad veram caritatem et veram observanciam eiusdem caritatis et mandatorum Dei, et asserere pertinaciter oppositum est hereticum, quia beatus Augustinus, beatus Jeronimus, beatus Ambrosius, et beatus Gregorius, sanctus eciam Dyonisius, sanctus Thomas Cantuariensis, sanctus Thomas Herefordensis, sanctus Edwardus, rex, sanctus Ethelbertus, rex, et alii quasi innumerabiles, qui erant ex gentibus, erant conversi ad perfeccionem evangelii quia ad perfectissimam caritatem utpote ad sustinendum mortem et martyrium pro Cristi amore, ut patet et hoc tam actu quam voluntate que est perfectissima caritas iuxta illud evangelii,
John xv, 13. *maiorem amorem nemo habet ut animam suam ponat quis pro amicis* suis, etc., igitur asserere oppositum huius conclusionis est hereticum.

Decedentes finaliter non habentes caritatem merebuntur post mortem vitam eternam. Heresis. Opinio propter quam hec conclusio erat posita dicit quod post hanc vitam erit locus merendi ita quod morientes in peccato mortali poterunt post mortem sua peccata deflere et contricionem habere ac eciam de suis peccatis tunc veniam mereri, quod est directe contra determinacionem ecclesie et omnium doctorum catholicorum, quia locus venie solum restat in hac vita et post hanc vitam reddet Deus unicuique secundum opera sua ut dicitur Matt. xvi, et doctores ut communiter super illud Matt. xx, *voca operarios et redde illis mercedem,* dicunt quod Deus tunc reddet unicuique secundum quod gessit in

A.D. 1393. corpore. Dicere ergo quod morientes extra caritatem et in peccato mortali merebuntur vitam eternam post hanc istam, ita videlicet quod tunc erit tempus et locus merendi, est heresis. Hoc eciam probat beatus Gregorius quarto dialogorum per plura media et plures auctoritates, etc.

Asserere summum pontificem Romanum esse precipuum Anticristum quem scripture sacre dicunt esse venturum est heresis. Quamvis enim plures sint modo Anticristi iuxta illud prima Johannis 2$^{do}$ capitulo, *nunc Anticristi multi facti sunt*, quia quilibet qui est contra Cristum potest dici Anticristus, sicut verbi gracia Cristus veritas est, ergo qui est contra veritatem sicut mendax et periurus est contra Cristum et ex consequencia Anticristus est, et sic dici potest de quocumque qui peccat mortaliter, tamen unus erit precipuus et maximus Anticristus qui veniet in novissimis temporibus circa finem mundi, ut scriptura sacra attestatur, qui finget se esse Messiam et Cristum, Dei filium, et in signis et prodigiis assimilabit se filio Dei, et asserere summum pontificem et papam, qui est Cristi vicarius in terris, esse illum precipuum Anticristum, sicut illa opinio asserit que ponit nullum alium fore illum Anticristum nisi papam Romanum, est hereticum. Ista conclusio est satis nota de se et ideo non indiget exposicionis in aucto, etc.

1 John, ii, 18.

Bellare pro defensione iusticie tam contra infideles quam contra cristianos est factum sanctum et licitum et dicere oppositum est erroneum. Opinio dicit quod non licet cristianis bellare contra infideles sicut contra paganos et tales ut sic per bella convertantur ad fidem cristianam, dicit eciam quod non licet cristiano bellare contra alios cristianos pro defensione iusticie, que opinio est falsa et erronea, tum primo quia tunc non liceret alicui regi cristiano suam terram contra invasores et falsos intrusores defendere, ut, puta, non liceret regi Anglie suam terram contra gallicos et scotos ymmo nec contra quoscumque alios defendere, etc., tum 2$^{do}$ quia sanctorum patrum decreta sanxerunt et iustificabant bella iusta esse et licita et sancta et a cristianos exercenda pro defensione iusticie, tuicione ecclesie et fidei catholice, immo sancti ab ecclesia approbati concesserunt indulgencias taliter bellantibus, Deus eciam iustificabat huiusmodi bella iusta, ymmo precepit suis sepius bellare ut patet discurrendo quasi per totum vetus testamentum. Ex quibus sequitur quod hec inclusio est vera et catholica et eius oppositum quod ponit predictam opinionem est erroneum.

A.D 1393 Non est licitum homini cristiano se corporaliter defendere nec eciam corporaliter se percucienti resistere. Error. Hec dicit opinio quod non licet cristianis contra iniurias eis illatas sicut contra percussiones corporales seu contra violentas rapinas se libere et corporaliter defendere, que opinio est contra bonum pacis in communi et contra omnem policiam et omnem racionem, et ideo hoc asserere est erroneum et suum oppositum est tenendum, videlicet quod licet cristianis se corporaliter defendere et maxime contra iniurias sibi iniuste illatas ac eciam corporaliter se percucienti resistere et hoc precipue ubi non subest causa correccionis, etc.

In hoc dicto, *inter natos mulierum non surrexit maior Johanne Baptista, qui autem minor est in regno celorum maior est illo,* ostendit Cristus quod minores in regno celorum tempore gracie sunt in maiori perfeccione constituti quam Johannes qui erat de maioribus tempore legis, in maiori eciam perfeccione vivens. Heresis. Tempus gracie vocat ipse hic tempus post incarnacionem et passionem Cristi et tempus legis tempus ante incarnacionem per quod duravit lex Moysaica, per regnum celorum intelligit ecclesiam militantem et tunc est hec opinio sua et sensus conclusionis, videlicet quod Cristus voluit ostendere quod minores qui sunt in ecclesia militante post passionem Cristi sunt perfeeciores quam Johannes, qui erat perfectissimus in tempore legis Moysaice, et quomodocumque ipse intelligat per regnum celorum sive ecclesiam militantem sive triumphantem, superior conclusio est falsa, ut patet per testimonium Cristi ibi, inter natos mulierum, etc., et Matt. xi, ubi Cristus vocat eum plus quam prophetam et eciam angelum, patet eciam per determinacionem et consuetudinem ecclesie que eum preponit omnibus aliis sanctis post beatam virginem tam in letania quam in aliis officiis, ergo etc.

Fol. 125b. Bellare contra infideles est licitum et per penas cogere hereticos et apostatantes ad fidem cristianam et asserere oppositum est erroneum, et sic Romanus pontifex iuste et sancte facit concedendo indulgencias taliter bellantibus. Opinio dicit quod concedere indulgencias et peccatorum remissiones hiis qui pugnant contra infideles, ut per huiusmodi bella convertantur ad fidem Cristi, est factum nimis infidele seducens multos, ubi eciam nititur probare quod papa huiusmodi indulgencias concedendo et talia bella iustificando peccat et contravenit caritati et doctrine Cristi in evangelio, contra quam

A.D. 1393. opinionem dicit conclusio quod est licitum bellare contra infideles et eciam quod licitum est per penas cogere hereticos et apostatantes ad fidem cristianam. Apostatantes vocantur non solum illi qui apostantatur a religione ut ab habitu et obediencia sed eciam illi qui apostatantur a fide, ut Julianus apostata qui relicta fide cristiana ad infidelitatem et paganitatem est conversus, et licitum est cogere tales ad fidem cristianam, et ideo ponit conclusio contra opinionem quod Romanus pontifex iuste et sancte facit concedendo indulgencias taliter bellantibus, cuius oppositum asserere est erroneum.

Romanus pontifex non est precipuus Petri successor et maior ceteris episcopis orbis terre. Heresis. Opinio hic ponit duo, videlicet primo quod Romani pontifices non sunt Petri precipui successores, quod est contra determinacionem ecclesie que dicit quod Romani pontifices sunt vicarii Cristi in terris in loco Petri quem Cristus ante suum ascensionem suum constituit vicarium, dicit eciam 2$^{do}$ quod Romanus pontifex non est maior ceteris episcopis orbis terre et quod non habet ampliorem potestatem seu iurisdiccionem quam habent ceteri episcopi inferiores, quod est eciam directe contra determinacionem ecclesie et omnium doctorum catholicorum, et ideo a fidelibus est sic dicendum quod Romanus pontifex est precipuus Cristi successor et maior et maiorem habet potestatem ceteris episcopis orbis terre, et dicere pertinaciter oppositum, sicut opinio dicit, est heresis.

Asserere pertinaciter nullum hominem pro tempore legis naturalis vel scripte esse iustificatum a peccato sive in spiritu vixisse ante adventum filii Dei in carne est hereticum. Dicit enim opinio quod nullus homo pro tempore legis naturalis, videlicet ab Adam usque ad Moysen, quando nulla erat lex scripta sed homines vivebant et regebantur per legem naturalem, nec pro tempore legis scripte, videlicet a Moyse usque ad Cristum quando populus regebatur per legem scriptam datam a Deo Moysi in monte Synay, erat iustificatus a peccato, et eciam dicit quod nullus ante adventum Cristi in carne vixit in spiritu et secundum spiritum. Quod dictum fore hereticum aperte patet per scriptu-
Matt. xxiii, 35. ram sacram et primo per dictum Cristi in evangelio Matt. xxiii, *veniat, inquam, super vos omnis sanguis iustus qui effusus est super terram a sanguine Abel iusti usque ad sanguinem Zakarie*, etc., ubi primo vocat Cristus Abel iustum, 2$^{o}$ vocat multum sanguinem a tempore illius Abel usque ad tempus Zackarie sanguinem iustum.

A.D. 1393. ubi manifestat Cristus plures esse iustos in tempore legis naturalis et scripte, sed ipsi per nullam aliam iusticiam erant iusti nisi per iustificacionem a peccato ergo, etc. Item Jeremias, propheta, erat sanctificatus in utero, ergo iustificatus. Item Job vocatur in scriptura sacra sanctus Job, et omnes isti vixerunt in spiritu, videlicet secundum spiritum et non secundum carnem. Hoc eciam
Gal. iv, 29. testatur apostolus ad Gal. 4 dicens, *quomodo tunc* [*is qui secundum carnem natus fuerat*] *persequebatur eum qui secundum spiritum natus est, ita et nunc :* ubi non solum loquitur de vita secundum spiritum sed eciam de nativitate secundum spiritum. Apostolus
Heb. xi, 33. eciam ad Hebr. ostendit quomodo sancti per fidem vicerunt regna, operati sunt iusticiam, adepti sunt repromissiones, ubi nominat et specificat antiquos patres veteris testamenti sicut Abraham, Ysaac, et Jacob, Noe, Job, Daniel et plures alios. Igitur patet quod dicere seu asserere pertinaciter nullum hominem esse iustificatum a peccato pro tempore legis, etc., est hereticum. A fidelibus igitur est credendum et dicendum quod plures erant iusti et sancti a peccato iustificati tam in tempore legis naturalis quam in tempore legis scripte, quamvis janua regni celorum non erat aperta usque ad passionem Cristi.

Non est mutata essencia panis materialis in sacramento altaris sed est panis realiter et corpus Cristi sacramentaliter, sicut Cristus est vitis vera manens Cristus realiter et figurative existit vitis. Heresis. Opinio hic ponit quod panis non est transubstanciatus seu mutatus in corpus Cristi post consecracionem in sacramento altaris, sed remanet ibi realiter panis materialis ut prius, qui panis est signum seu figura corporis Cristi et non verum corpus Cristi, et exemplificat opinio sic. Cristus, inquit, est vera vitis, sed figurative solum est ipse vitis et non realiter, quia Cristus non est ipsa arbor que est vitis, quia propter aliquas proprietates illius arboris Cristus assimilatur viti, et sic figurative et non veraciter seu realiter est Cristus vitis, et sic per hoc exemplum nititur probare quod corpus Cristi in sacramento altaris est solum sacramentaliter, scilicet ut signum et non ut vera res realiter existens, et eadem essencia seu substancia panis materialis que prefuit ante prolacionem verborum sacramentalium remanet post prolacionem eorumdem verborum ut prius, quod exemplum eius manifestat falsissimam heresim, quia Cristusmet[1] ore proprio oppositum asseruit Matt. 26, Marc 14, et Luc 22 dicens, *hoc inquit est*

1—*Sic*

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Fol. 126. Cristus missam ordinavit et sacerdocium cristianum sive Romanum, quod idem est, et asserere pertinaciter oppositum est hereticum, opinio enim mencionem facit de quadruplici sacerdocio, videlicet de sacerdocio Aaronitico legali et temporali, de sacerdocio eterno et regali secundum ordinem Melchisedech, et de alio sacerdocio cristiano Cristum sequente, et quarto de sacerdocio Romano a Romana ecclesia introducto, quod sacerdocium distinguit sacerdotes a populo laycali. Unum ponit opinio quod hoc sacerdocium scilicet Romanum est distinctum tam a sacerdocio eterno quam eciam a sacerdocio cristiano Cristum sequente, et ultra dicit quod solum secundum tradiciones ecclesie Romane sacerdotes ordinantur ad sacrificia offerenda et distinguuntur a reliquo populo laycali et non secundum ordinacionem divinam, quia dicit quod Cristus huiusmodi sacerdocium non ordinavit et apostolus non distinguit sacerdotes

A.D. 1393. a reliquo populo nisi in precellencia sciencia et bonorum operum preeminencia. Dicit eciam quod Cristus missam non ordinavit celebrari a sacerdotibus sed solum ecclesia Romana, que opinio est falsa et heretica quia contra fidem et determinacionem ecclesie, et ideo ponit hec conclusio catholica contra illam opinionem, que conclusio docet quod cristiani debent credere quod Cristus, Deus et homo, missam ordinavit et eciam sacerdocium Romanum et ubi opinio distinguit inter sacerdocium Romanum et cristianum hec conclusio docet quod idem est sacerdocium Romanum et cristianum, et docere oppositum est heresis.

Non congruit solis sacerdotibus in altari offere corpus Domini pro peccatis populi. Heresis.

Corpus Cristi in sacramento altaris non est sacrificium pro peccatis hominum sed tantum memoriale preteriti sacrificii quod Cristus obtulit. Heresis.

Asserere pertinaciter quod mulieres habent potestatem et auctoritatem predicandi et conficiendi corpus Cristi et quod habent potestatem ecclesie clavium, ligandi et solvendi, est heresis.

Unde quoad istas 3 conclusiones est notandum quod quelibet earum quasi dependet ab alia et ideo eas simul declarare intendo. Opinio enim ponit quod ipse non reperit in scriptis Cristi aut apostolorum quod corpus Cristi debet fieri quasi sacrificium pro peccatis sed solum ut sacramentum et memoriale preteriti sacrificii quod Cristusmet obtulit pro peccatis hominum, et est iste sensus illius opinionis, quamvis non fuerunt verba sua, quod corpus Cristi in sacramento altaris est solum signum et memoriale preteriti sacrificii, sicut edera pendens coram taberna est signum vini sed non est vinum in se, quamvis reducat homines ad cognoscendum quod ibi sit vinum, ita dicit quod sacramentum altaris est signum et memoriale illius sacrificii quod Cristusmet obtulit et non realiter illud sacrificium, quia dicit quod non convenit dicere quod Cristus nunc realiter sacrificatur cotidie in altari a sacerdotibus. Ponit eciam opinio quod non congruit solum sacerdotibus offerre corpus Cristi in altari sed omnibus bonis cristianis eque auctoritative sicut sacerdotibus, immo mulieribus ut innuit hec ultima conclusio, quibus eciam congruit, ut dicit opinio, predicare verbum Dei et omnia alia ecclesie sacramenta ministrare, et omnes hec opiniones heretice sunt et false, quia secundum

A.D. 1393. determinacionem ecclesie Cristus istud sacrificium instituit cuius officium committi voluit solis presbiteris quibus sic congruit ut sumant et dent ceteris, ex qua determinacione sequitur quod non solum mulieres verum eciam viri non presbiteri ab hoc officio sunt exclusi. Et ideo dicunt qui dampnant has conclusiones ut hereses quod ad solos presbiteros pertinet offerre corpus Cristi in altari, et quod idem corpus est sacrificium pro peccatis hominum et id idem sacrificium quod Cristusmet obtulit, et asserere pertinaciter contrarium est hereticum. Ponunt eciam doctores quod mulieres non habent potestatem seu auctoritatem predicandi nec conficiendi corpus Cristi et eciam quod non habent potestatem clavium ecclesie, ligandi et solvendi, et has determinaciones debent fideles tenere, earum opposita ut hereses evitare.

Asserere quod benedicciones ecclesiastice sunt inutiles et supersticiose, erronee et mantice, est hereticum et blasphemia. Quo ad istam est notandum quod opinio ponit quod exorcismi et benedicciones que sunt in ecclesia, sicut salis aque ignis, incensi et cere, panis et vini, ecclesie altaris et cimeterii, cinerum campanarum vestimentorum et palmarum, olei candelarum et anuli, lecti et baculi, et omnium talium processerunt ab arte mantica seu nigromantica et ab erroribus paganorum gentilium et infidelium, que benedicciones, ut dicit, sunt inutiles et non proficiunt ad salutem animarum, et supersticiose et contra fidem catholicam, sunt eciam erronee et ducentes in errorem et mantice et diabolice. Ars enim mantica est genus ad omnem huiusmodi artem que fit virtute diaboli ac ad nigromanticam ad artem verificam ad artem incantatorum et incantatricum et ad artem ariolandi, etc., huiusmodi. Que assercio est nimis heretica quia est contra fidem, contra auctoritatem scripture sacre, et contra determinacionem ecclesie, est eciam blasphemia quia imponit Deo, qui est auctor scripture sacre et huiusmodi benedicciones docuit in antiquo testamento et easdem exemplificavit per seipsum in novo testamento, illud quod sibi non convenit, videlicet quod sit auctor tantorum malorum, et subtrahit ab eo quod sibi summe convenit, videlicet summam bonitatem et summam iusticiam, quia si esset summus bonus et summus iustus nunquam docuisset nec exemplificasset huiusmodi supersticiosa erronea et inutilia, et ideo catholici hanc opinionem dampnant ut hereticam, etc., quia blasphemat in Deum eciam ut blasphemat, etc.

A.D. 1393. Asserere quod licet alicui diacono vel presbitero predicare verbum Dei absque auctoritate sedis apostolice vel episcopi catholici seu alia de qua sufficienter constat est error. Opinio enim ponit quod licet cuicumque intelligenti et scienti predicare verbum Dei absque licencia alterius cuiuscumque, que opinio est reprobata per determinacionem ecclesie et iura canonica, ut patet extra de hereticis, et ideo eciam catholici hanc opinionem dampnant ut errorem, dicentes quod non licet alicui predicare verbum Dei absque auctoritate, etc., et dicere oppositum est error.

Alienum est a scripture sacre veritate quod Cristus contulit sacerdotibus iudiciariam potestatem super peccatores sua peccata eis confitentes, dicit enim hec opinio quod Cristus per illa verba que dixit Petro, *Tibi dabo claves regni celorum et quodcumque solveris super terram*, &c., non contulit sacerdotibus iudiciariam potestatem super peccatores sua peccata eis confitentes, ymmo dicit quod, quamvis conditores canonum dicant quod sic in veritate tamen scripture sacre hoc reperitur, ymmo nec Cristus in persona propria exercuit huiusmodi potestatem quia ipse non absolvit homines a peccatis, ut dicit, in forma iudicis sed in forma salvatoris, et ideo a forciori ostendit quod non tradidit huiusmodi potestatem aliis sacerdotibus. Sed hec assercio seu posicio est falsa et heretica, et ideo hanc opinionem dampnant catholici ut hereticam, dicentes quod iudiciaria potestas sacerdotum super peccatores sua peccata eis confitentes est fundata in veritate scripture sacre.

Fol. 126b. Per hec verba Cristi John 20, *Accipite spiritum sanctum, quorum remiseritis peccata*, etc., omnes cristiani qui baptizantur in nomine patris et filii et spiritus sancti, Amen, habent potestatem remittere peccata ministerialiter. Heresis. Opinio hic dicit quod, sicut remissio peccatorum principaliter competit Deo qui per graciam delet peccata nostra, ita ministerialiter competit omnibus cristianis quoniam, ut dicit Cristus per illa verba, *Accipite spiritum sanctum, quorum remiseritis peccata*, etc., contulit illam potestatem omnibus cristianis qui baptizantur in nomine patris et filii et sancti spiritus ita quod quilibet cristianus potest ministerialiter remittere peccata. Que opinio est heretica et determinacioni ecclesie contraria et ideo catholici dicunt quod sacerdotes qui sunt successores apostolorum solum habent illam potestatem ut ministri et vicarii Cristi in terris remittendi peccata, et contraria opinio ut heretica est dampnata.

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Dicere unum habere ampliorem potestatem in remissione peccatorum citra Cristum quam habent ceteri cristiani est ipsum nimis extollere et in cathedra Dei collocare. Heresis. Hic enim est advertendum quod secundum opinionem omnes cristiani habent potestatem baptizandi et per baptismum remittuntur peccata baptizatis, ex quibus sequitur per eum quod omnes cristiani eandem habent potestatem remittendi peccata, ymmo ultra dicit quod ex quo per baptismum aperitur ianua regni celestis baptizato, quod quilibet laycus baptizans habet claves regni celorum equaliter ut sacerdos, ymmo ut summus sacerdos. Ex quibus omnibus nititur probare quod dicere unum habere ampliorem potestatem in remissione peccatorum, id est dicere papam vel episcopum vel alium sacerdotem quemcumque habere maiorem potestatem quam habent omnes alii cristiani citra Cristum, id est Cristo excepto, est ipsum papam vel episcopum et sic de aliis nimis extollere et in cathedra Dei collocare et ponere ipsum in loco Dei quo ad auctoritatem et potestatem et sic facere ipsum Deum. Que opinio est nimis periculosa et heretica continens in se plures falsitates, primo quia nulli layci, quamvis sint cristiani, habent potestatem baptizandi nisi in articulo necessitatis, ergo prima pars sue opinionis est falsa, 2$^{do}$ ubi ponit quod laycus cristianus habet illam auctoritatem equaliter cum sacerdote, hoc eciam est falsum, qui sacerdos habet illam potestatem ex officio quia illa potestas consequitur ordinem sacerdotalem, laycus vero solum in tempore necessitatis et hoc ex permissione ecclesie propter necessitatem illius sacramenti. Ergo 2$^{da}$ par sue opinionis est falsa, et 3$^{o}$ ubi ponit quod quilibet cristianus habet claves regni celorum, hoc eciam est falsum ut patebit infra, et ideo catholici dampnant istam conclusionem ut hereticam quia fides et determinacio ecclesie tenent oppositum, videlicet quod unus habet ampliorem potestatem alio in remissione peccatorum, quia papa qui est Cristi vicarius et Petri successor in terris habet ordinariam et iudiciariam potestatem super omnes alios, archiepiscopi eciam ampliorem habent potestatem quam alii episcopi suarum provinciarum, et episcopi ampliorem quam alii curati inferiores suarum diocesium, et sic gradatim descendendo, et hoc dicere non est talem nimis extollere sed unicuique tribuere quod sibi debetur de iure, et dicere oppositum huius determinacionis ecclesie est hereticum.

Mirum et temerarium est iudicium quo summus pontifex Romanorum audet iudicare aliquos esse sanctos ab hominibus

A.D. 1393. honorandos et alios peccatores cum demonibus eternaliter cruciandos. Heresis. Temerarium iudicium vocatur illud iudicium quod aliquis sibi usurpat sine auctoritate et quod sibi non competit vel quod ad eum non pertinet. Intellectus ergo opinionis est quod papa canonizando sanctos et connumerando eis in cathalogo sanctorum usurpat sibi iudicium quod ad eum non pertinet sed ad solum Deum, que opinio includit implicite quod papa non habet potestatem ligandi et solvendi cuius cavit scriptura sacra et determinacio eciam catholica. Et ideo opinio est heretica et a fidelibus sic est dicendum quod summus pontifex ecclesie Romane, qui est Cristi vicarius in terris, habet iudiciariam potestatem a Deo sibi traditam iudicandi aliquos esse sanctos et ab hominibus honorandos et alios peccatores eternaliter in inferno cruciandos.

Claves regni celorum de quibus dixit Jhesus Petro, Tibi dabo claves regni celorum, non sunt sciencia discernendi et potestas iudicandi secundum intencionem conditorum canonum sed sunt fides et spes. Heresis. Opinio enim, ut predixi, superius ponit quod quilibet cristianus habet claves regni celorum, quia ut dicit ille claves [non] sunt sciencia discernendi et potestas iudicandi ut decreta sacra dicunt sed sunt fides et spes, et causa sua est quia prime, scilicet sciencia discernendi et potestas iudicandi nichil operantur in baptismo ubi peccata remittuntur, sed secunde, scilicet fides et spes. Quare dicit quod canonum conditores qui determinabant quod sciencia discernendi, etc., sunt claves regni celorum errant. Sed hec opinio non solum est erronea verum eciam est heretica, quia directe contra intencionem scripture sacre et legislatoris, scilicet Cristi, qui illas claves tradidit Petro et in eo suis successoribus dicens, tibi dabo claves, etc., ac eciam contra communem et catholicam determinacionem ecclesie. Est ergo sic dicendum a fidelibus quod claves regni celorum, de quibus dixit Cristus Petro, sunt sciencia discernendi et potestas iudicandi que solum competunt sacerdotibus, sed principaliter pape et sic secundario aliis prelatis secundum eorum dignitatem, et non fides et spes. Sed certum est quod sine fide et spe adulti non possunt regnum Dei intrare quia sine fide impossible est placere Deo, etc.

Parvuli non baptizati qui a fidelibus nascuntur toto corde affectantibus eos baptizari salvabuntur in sola fide parentum, licet nunquam laventur materialiter aqua corporali. Heresis. Opinio enim dicit hic quod fides est aqua spiritualis procedens a Cristo,

A.D. 1393. fonte sapiencie, qua aqua lavatur peccatoris anima a peccato, in qua aqua, ut dicit, baptizabantur fideles patriarche ante legem et fidelis populus Hebreorum et fideles cristiani post legem. Ex quibus intendit probare quod parvuli qui nascuntur a fidelibus cristianis salvabuntur in sola fide parentum, si parentes affectaverunt toto corde eos baptizari quamvis ipsi parvuli non sunt baptizati sacramentaliter in aqua corporali. Unde hec opinio est directe contra doctrinam Cristi in evangelio et contra fidem ac communem determinacionem ecclesie et ideo est heretica qui fides catholica dicit quod nisi quia renatus fuerit ex aqua et spiritu sancto non potest intrare in regnum Dei. Ideo, etc.

Verbum Cristi de aqua baptismatis cum dicit, nisi quis renatus fuerit ex aqua et spiritu sancto, non est intelligendum de aqua corporali sed spirituali, scilicet fide. Heresis. Hec opinio dependet ab ultima opinione, ut patet, que eciam est heresis quia contra sanum intellectum scripture sacre ac eciam contra determinacionem ecclesie, quia fideles habent credere quod Cristus loquitur ibi de aqua corporali seu elementali, etc.

Fol 127. Deus non esset iustus nec misericors si dampnaret aliquem quia non credit in eum, nisi ostenderet ei fidem quam deberet credere et ideo cum parvulo ante baptismum decedenti non manifestatur fides Cristi nec eam respuit, non est propterea dampnandus. Heresis Hec conclusio duas habet partes, quia opinio propter quam hec conclusio erat posita dicit primo contra dictum beati Augustini positum in decreto, videlicet quod parvuli non baptizati sunt eterno igne cruciandi, quia tunc Deus non foret iustus quia dicit quod si Deus dampnaret aliquem qui non credit in eum nisi prius ostenderet ei fidem quam deberet credere, tunc non esset iustus nec misericors, et allegat pro se illud dictum Cristi in evangelio, si non venissem et locutus eis fuissem, peccatum non haberent, et ex ista parte infert secundam partem que est quod si fides Cristi non fuerit manifestata parvulo ante mortem et ipse eam respuerit, tunc propter defectum talis fidei non est talis parvulus dampnandus. Hec opinio multipliciter est dampnata, ut patet in diversis decretis et per diversas determinaciones doctorum catholicorum, et ideo oportet multum instare ad presens contra eam.

Non est necessaria ad salutem alicui peccatori vocalis confessio creato sacerdoti. Heresis. Opinio hic dicit quod Cristus nullic-

A.D. 1393. ubi in evangelio precepit confessionem vocalem sacerdotibus a peccatoribus faciendam. Quia ut dicit quando hominem penitet pro peccato, tunc convertitur ad Deum et tunc si humiliter et confidenter petierit misericordiam a Deo et remissionem peccatorum nullus potest impedire Deum quin Deus absolvat talem peccatorem a peccato suo quamvis non fuerit confessus alicui creato sacerdoti. Hic enim facit opinio unam implicitam distinccionem inter sacerdotem increatum, qui est Deus, et sacerdotem creatum qui est homo habens ordinem sacerdotalem, et tunc est sensus opinionis quod, quamvis oporteat quod peccator confiteatur Deo per contricionem humiliter petendo veniam pro peccatis, vocalis tamen confessio creato sacerdoti non est necessaria ad salutem alicui peccatori. Que opinio est heresis, ut patet in decretis per communem determinacionem ecclesie. Igitur, etc.

Lex mundacionis lepre data per Moysen in qua necessarium erat iudicium sacerdotum non figurabat mundacionem a lepra spirituali per confessionem sacerdoti sed excommunicacionem obstinati et eius reconciliacionem. Erronea. Quo ad istam est sciendum quod Levitici xiii legitur Moysen precepisse leprosis ut irent et ostenderent se sacerdoti, ad cuius arbitrium deberent separari ab aliis mundis et habere vestimenta dissuta, caput nudum, os veste contectum, qui seipsum contaminatum ac sordidum clamaret et solus habitaret extra castra, et postea quando mundandus esset adduceretur ad sacerdotem qui cum videret lepram esse mundatam sibi deberet precipere facere ea que in lege erant ordinata sicut ibidim patet. Que lex et figura secundum catholicos doctores ecclesie figurabat mundacionem a lepra spirituali et a peccato mortali per confessionem faciendam sacerdoti in nova lege, sed opinio dicit oppositum, videlicet quod non figurabat huiusmodi confessionem sed pocius excommunicacionem obstinati et reconciliacionem eiusdem. Sed suus intellectus de ista figura est contrarius intellectui omnium aliorum doctorum, et ideo eius intellectus est erroneus, et sua opinio ut dampnata, etc.

Papa non potest absolvere aliquem a pena et a culpa ut in suis indulgenciis promittit, quoniam si esset, et haberet talem potestatem, neminem permitteret in purgatorio pro peccato. Erronea. Hic primo opinio imponit pape falsum, qui papa in suis indulgenciis non habet huiusmodi terminos a pena et a culpa sed concedit in suis indulgenciis plenariam remissionem peccatorum que remissio

A.D. 1393. est ab omni culpa et ab omni reatu quem incurrit racione peccati, sed non ab omni pena debita pro peccato quia non a morte, que mors est inflicta propter peccatum, et eciam quamvis huiusmodi peccator non puniatur in se virtute talis indulgencie, satisfaccio tamen fit pro eo de thesauro ecclesie videlicet de merito passionis Cristi et aliorum sanctorum martyrum et confessorum atque virginum, quia intencio pape est quod si viator penitens fuerit capax huiusmodi indulgencie et subfuerit causa propter quam huiusmodi indulgencia debet concedi, tunc papa indulget sibi remissionem peccatorum a culpa scilicet et pena modo quo predicitur. 2^do^ imponit pape condicionaliter quod non sit in caritate, quia, ut dicit, si esset in caritate et haberet talem potestatem neminem permitteret in purgatorio, etc. Eodem modo potest dicere quod Cristus non est in caritate quia certum est quod Cristus habet talem potestatem sed Cristus permittit aliquem puniri in purgatorio pro peccato, ergo Cristus non est in caritate. Iste modus arguendi de Cristo est modus suus arguendi de papa, sed iste modus non valet, ergo nec suus. Et ideo quia opinio multum errat tam in hoc quod imponit pape falsum quam eciam in modo suo arguendi, ideo illa opinio est dampnata ut erronea, etc.

Non est utilis peccatori pro suis peccatis sacramentalis absolucio creati sacerdotis. Heresis. Opinio prius posuit unam heresim, videlicet quod vocalis confessio peccatoris creato sacerdoti, id ponitur homini sacerdoti, non est necessaria peccatori ad salutem, quo est dampnata, ut patet superius, sed modo ponit graviorem heresim, quod sacramentalis absolucio creati sacerdotis, i.e. hominis sacerdotis non est utilis peccatori pro suis peccatis, que est magna et periculosa heresis quia intellectus opinionis est quod, licet peccator fuerit absolutus a sacerdote habente potestatem ipsum absolvendi a peccatis suis, talis tamen absolucio non est peccatori utilis. Et ideo hec opinio ut heretica est dampnata quia catholici habent dicere et credere quod non solum est utilis et profica verum eciam adulto adeo necessaria quod sine ea non potest salvari si poterit habere copiam sacerdotum, etc.

Lex humana per quam aliquis iudicatur ad mortem pro gravi delicto conformis est legi Cristi et evangelio, cuius oppositum pertinaciter affirmare est hereticum. Opinio enim hic dicit quod tam leges humane id est leges regnorum, sicut verbi gracia Anglie, Francie, Hispannie et sic de aliis, que volunt et ordinant

A.D. 1393. qnod homines quantumcumque mali et pro quibuslibet criminibus seu delictis iudicentur ad mortem, quam eciam leges ecclesie, scilicet decretorum que huiusmodi leges humanas iustificant, sunt contrarie legi Cristi et evangelio. Et quia hec opinio est contra omnem policiam et contra bonum pacis omnium regnorum in communi ac eciam contra iusticiam Dei et hominis et contra determinacionem ecclesie catholice, ideo fideles habent dicere cum ista conclusione contra predictam opinionem quod huiusmodi lex humana per quam aliquis iudicatur ad mortem pro gravi delicto, propter quod delictum debetur sibi mors iuxta taxacionem illius legis, est conformis legi Cristi et evangelio, quia Cristus, ut patet in evangelio, puniet aliquos eternaliter pro gravibus delictis contra ipsum commissis. Dicere ergo quod aliqua iusta sicut lex civilis vel lex regni que iudicat aliquem puniendum pro gravi delicto pena mortis que non est nisi temporalis sit contraria legi Cristi et evangelio, prout dicit opinio, est hereticum.

Fol. 127b. Asserere quod Cristus voluit in adventu legis gracie simpliciter cessare iudicia legis est heresis. Opinio enim propter quam hec conclusio posita est dependet ab ultima opinione que dicit quod, quamvis Deus in antiqua lege, que erat lex iusticie, permisit et ordinavit quod huiusmodi iudicia mortis pro certis delictis deberent exerceri, Cristus tamen ut dicit in adventu legis misericordie et gracie voluit quod omnia huiusmodi iudicia mortis deberent simpliciter cessare ita quod [post] passionem Cristi nullus deberet iudicium mortis dare seu exercere. Que opinio est heretica propter causas in ultima opinione a qua ista dependet, etc.

Aliquis potest vivere in caritate stante lege gracie et cum hoc iudicia mortis exercere, et asserere oppositum est hereticum. Opinio hic ponit simul esse in caritate et cum hoc dare sentenciam seu iudicium mortis stante lege Cristi.[1] Ex qua opinione primo sequitur quod Cristus qui est auctor proprie legis aliquando est extra caritatem quia Cristus aliquando exercet iudicium mortis eterne in peccatores eternaliter dampnatos, aliquando iudicium mortis temporalis, quia propter peccata teste Petro non permittet peccatores dimidiare dies suos ergo, etc. Item iusticiarii regis et regni qui exercent iudicia mortis non possunt simul esse in caritate et legem regni observare et sic de multis aliis. Et quia hec opinio nititur destruere leges humanas iustas sed eciam legem Cristi iustissimam, ideo ipsa est dampnata ut heretica.

1—*Non esse possibile.*

A.D. 1393. Romanus pontifex approbans bella et occisiones gravissime delinquencium est ex hoc contrarius doctrine Cristi et legi caritatis. Erronea. Opinio hic dicit quod quia in decretis declaratur et determinatur quod occidere homines ex officio, sicut iusticiarii et custodes legum qui sunt ministri regis faciunt, non est peccatum, ideo dicit quod papa qui condit et iustificat huiusmodi decreta est ex hoc contrarius doctrine Cristi et legi caritatis. Que opinio est erronea, immo simpliciter est dicendum a cristianis fidelibus quod hec quatuor conclusiones non solum sunt hereses et errores sed eciam proditorie contra omnia iura tam ecclesiastica quam civilia quam omnium particularium regnorum, quia ex istis opinionibus sequitur quod nullus homicida deberet occidi stante lege gracie et caritatis, nullus fur vel latro, nullus eciam proditor regis vel regni deberet puniri pena mortis, que opiniones si permitterentur omnem pacem et policiam civitatum comitatuum et regnorum destruerent atque totam ierarchiam gubernacionem tocius mundi adnichilarent. Et ideo a fidelibus sunt fugiende et vitande ut heretice atque erronee, etc.

Ex lege Cristi tenentur cristiani decimare, et dicere pertinaciter oppositum est hereticum. Opinio hic dicit quod homines non tenentur ex lege Cristi vel apostolorum decimare seu decimas solvere sed solum ex ordinacione hominum, sicut ex tradicione Romanorum pontificum et aliorum episcoporum qui condebant talia decreta et leges ecclesie que obligant homines ad decimandum. Cuius tamen oppositum est determinatum ab ecclesia que determinat quod homines obligantur ad decimandum tam per antiquam legem quam eciam per novam, videlicet per Cristi doctrinam et apostolorum, et asserere oppositum est hereticum.

Dicere quod non est licitum in aliquo casu iurare est hereticum. Dicit enim opinio quod nullo modo licet iurare nec in aliquo casu, videlicet nec pro defensione iusticie nec pro veritatis ostensione nec pro conservacione vite, et sic de aliis. Que tamen opinio est falsa et heretica quia Deusmet iuravit, ut habetur in scriptura sacra, Cristus eciam, ut habetur in evangelio, iuravit confirmando dicta sua per amen, amen, quamvis non habuit talem modum iurandi qualem nos habemus, quia, ut testatur apostolus ad Hebr., non habuit superiorem se per quem iuraret, ideo iuravit per semet ipsum, etc. Consuetudo eciam ecclesie est quod homines debent compelli ad iurandum in diversis casibus, sed hoc non faceret

A.D. 1393. ecclesia si nullo modo liceret. Accipere tamen nomen Dei in vanum per vana et falsa atque inutilia iuramenta, ut plures faciunt, est illicitum et peccatum, sed iurare illo modo quo ecclesia exigit iuramentum est licitum et dicere pertinaciter oppositum est hereticum.

Sancta crux Cristi et alie ymagines sanctorum adorande sunt in honore sanctorum quorum sunt ymagines et asserere oppositum est erroneum. Opinio dicit quod ymagines [non] deberent fieri in ecclesiis nec adorari, et hoc est verum quod ymagines non sunt adorande, ipse ymagines in se ut lignee vel lapidee, sed adorande sunt in honore ipsorum quorum sunt ymagines, sicut ymago crucifixi, ymago beate virginis in honore ipsius virginis, et sic de aliis, et dicere oppositum est erroneum.

Miracula testimonium perhibent quod aliqui sunt sancti ab hominibus honorandi, cuius oppositum dicere est error. Opinio enim hic ponit quod servi Cristi non cognoscuntur per operacionem miraculorum sed per operacionem virtutum recedendo ab iniquitate et obediendo mandatis Dei, quare dicit quod mirandum est valde quomodo aliquis vivens audet anticipare diem iudicii Dei ut ipsa operacione miraculorum iudicet aliquos esse sanctos ab hominibus honorandos quos forte Deus in finali iudicio condempnabit. Opinio enim hic dupliciter errat, primo ubi dicit quod servi Cristi non cognoscuntur per operacionem miraculorum, etc., nam vera miracula qualia ecclesia approbat nunquam fiunt nisi per virtuosos, quia operacio miraculorum consequitur operacionem virtutem et presupponit credulitatem et fidem operantis miracula iuxta illud Marci ultimo: *Signa autem eos qui crediderint hec sequentur, in nomine meo demonia eicient linguis loquentur novis,* etc., et sequitur, *super egros manus imponent et bene habebunt,* etc. *Ipsi autem profecti predicaverunt ubique Domino cooperante et sermonem confirmante sequentibus signis.* Ex quibus sequitur quod operacio miraculorum consequitur operacionem virtutum, ergo miracula testimonium perhibent precedentis vite virtuose et obediencie illius per quem Deus talia miracula operatur, etc. Secundo ubi ponit quod papa iudicando aliquos tales esse ab hominibus bonorandos anticipat diem iudicii Dei nimis periculose errat, quia per illam opinionem nititur enervare et destruere illam auctoritatem Petro et eius successoribus concessam, videlicet quod quodcumque ligarent super terram esset ligatum et in celis, etc., quia ipse sup-

Mark xvi, 17-20.

A D 1393. ponit quod solus Deus habet huiusmodi iudicia et eciam quod non exercebuntur ante diem iudicii. Ex quibus sequitur quod ecclesia semper erravit a principio usque in hunc diem honorando quoscumque ut sanctos, quia per eum semper cadit sub dubio qui sint sancti, qui non. Que opiniones nimis sunt erronee et false et contra fidem et determinacionem ecclesie et ideo a catholicis est dicendum quod miracula testimonium perhibent quod aliqui sunt sancti ab hominibus honorandi, et dicere contrarium est erroneum.

Fol. 128 Licitum est sacerdotibus celebrantibus pro vivis vel mortuis convencionem facere de recipienda pecunia pro suis laboribus, et dicere oppositum est erroneum. Dicit enim hic opinio quod sacerdotes qui ex convencione vel pacto aliquid postulant vel recipiunt a quocumque pro suis oracionibus illicite faciunt et sunt extra caritatem, quia ipse vocat huiusmodi convencionem seu pactum empcionem et vendicionem spiritualium bonorum sicut missarum et oracionum. Dicit eciam quod si aliquis credit se posse sua oracione fratrem suum a gravi pena liberare, quod ad hoc tenetur ex caritate, quamvis non conducatur, et si noluerit nisi conducatur extra caritatem est et sic eius oracio non valet quia non manet in caritate. In quibus tamen multum errat interpretando facta ecclesie et facta confratrum et proximorum suorum ad peiorem partem, nam nulli sunt sacerdotes nec layci qui ipsos conducunt ut pro eis orent ita ignorantes quin satis bene intelligunt [quod] huiusmodi spiritualia non vendi vel emi, et ideo tam sacerdotes conducti quam layci conducentes non faciunt pactum ut sic per eorum convencionem spiritualia vendantur et emantur sed solum pro sustentacione sacerdotum et pro corporalibus laboribus eorundem. Et sic determinatum est a doctoribus et per communem consuetudinem est approbatum quod licitum est sacerdotibus celebrantibus pro vivis vel mortuis convencionem facere de recipienda pecunia pro suis laboribus et pro suis necessariis, et dicere oppositum est erroneum.

Heresis est dogma falsum, fidei catholice et determiniacioni ecclesie contrarium, pertinaciter defensatum.

Hereticus dicitur qui novam opinionem seu doctrinam contrariam fidei vel determinacioni universalis ecclesie vel sano intellectui scripture sacre invenit vel ab aliis inventam sequitur et pertinaciter defendit.

A.D. 1393. Error dicitur quia contrariatur veritati vel communi determinacioni doctorum.

Blasphemia est Deo altribuere quod sibi non convenit vel ab eo removere quod sibi est proprium seu quod sibi convenit, vel creature attribuere quod soli Deo convenit.

Scisma dicitur a scindo, quasi scisio vel divisio, quia scisma scindit seu dividit ab unitate ecclesie et sic scismaticus dicitur quasi divisus ab unitate ecclesie.

*A letter from a Lollard to Nicholas Hereford upbraiding him bitterly as a renegade.*

Sequitur copia unius littere misse magistro Nicholao Hereford per unum Lollardum:

Cum nemo mittens manum ad aratrum respiciens retro aptus est regno Dei, ut dicitur a Cristo, quid mirum quamvis magister Nicholaus Hereford, qui primo per visitacionem forte spiritus sancti manum suam, scilicet diligenciam previam, misit ad aratrum videlicet ad seminacionem verbi Dei et scripture sacre, tam predicando quam bona opera exemplando, iam ad sacre scripture scienciam explanandam, quod intelligitur per regnum Dei, omnino sit ineptus. Certe non mirum, o magister Nicholaitanus, qui tanquam Nicholaus diaconus falsissimus scienciam sacre scripture infallibilem dereliquisti, quamvis vera theologice veritatis causa a te quam ab omnibus Nicholaitis tuas putaticias sequentibus taliter sit exclusa, cum non intras per ostium in exposicionem evangelice veritatis. Ideo cum recitibas altera die primum, ve pharisaicum et ypocriticum et nichil ad propositum, dixisses hoc modo debite de teipso et omnibus tuis sequentibus et religiosis Anticristi, ve nobis Scribis et Phariseis, qui claudimus regnum celorum, scilicet veram noticiam scripture sacre, ante homines per nostras glosas fictas et similitudines sinuales et nec nos illam noticiam intramus sed[1] sinimus alios introire scilicet in illam. Qua propter videtur fidelibus quod indebite et false absque reverencia exposuisti illum textum Gregorii, i. q. 1: *Si quicumque studet*, etc., nam iste est verus intellectus illius sciendo primo quod aliquis est sacer secundum rem et secundum nomen tantum, et ostendit [quod] est hoc verum, quod quicumque studet precii dacione sacrum

1—For *nec*.

A D. 1393 ordinem accipere ipse non est sacer secundum rem et nomen, sed in contrarium sacerdos dici concupiscit, hoc est concupiscit esse sacer secundum nomen tantum, et talis sacer secundum nomen tantum non est sacer. Sed nec sancta Maria picta est sancta Maria nec doctor Paulus est doctor sed non doctor, et homo pictus non est homo sed non homo, et isto modo talis sacer secundum nomen tantum est non sacerdos quia, ut fideles credunt firmiter cum sancto Gregorio, nullus emens ordines sanctos potest pro tunc esse sacerdos, ut ipse ait i q. i, inquiens, Qui sacros ordines vendunt aut emunt sacerdotes esse non possunt, unde scriptum est anathema dandi et anathema accipendi, ergo est symoniaca heresis et sequitur. Quomodo ergo, si anathema sunt et sancti non sunt, sanctificare alios possunt? et cum in Cristi corpore non sunt, quomodo Cristi corpus tradere vel accipere possunt? qui maledictus est, benedicere quomodo potest? Nullo modo, ut ait papa Urbanus i q. i. Si qui a symoniacis, etc., ubi sic inquit, Qui vero scienter se a symoniacis consecrari, ymmo execrari permiserunt, eorum
Fol 128b. consecracionem omnino irritam esse decernimus. Item Leo, papa, ait ii q. i, Isto modo gracia, si non gratis datur vel accipitur, gracia non est, symoniaci autem gratis non accipiunt, ergo graciam que maxime in ecclesiasticis ordinibus operatur non accipiunt, si autem non accipiunt non habent, si autem non habent gratis, nec gratis quicquid dare possunt, et per hoc patet luce clarius quod qui scientes symoniace ordinati sunt non sunt sacerdotes nec diaconi nec secundum mores nec secundum caracterem. Nam si talis caracter esset aliter datus in ordinacione, oporteret omnino quod esset una gracia impressa in homine illo, sed nulla est gracia tali data nec impressa, ut supra patet, ergo nullus est talis caracter fingendus. In illo ergo caracter talis non manet cum nunquam habuit nec habet illum et sequitur ulterius in eodem. Quid ergo dant symoniaci prelati et respondent pro facto quod habent? Dant spiritum utique mendacii. Quomodo hoc probamus? quod si spiritus veritatis est, testante ipsa veritate de qua procedit, gratis accipitur, et sequitur pro toto intento procul dubio spiritus mendacii est communicatus qui non gratis accipitur. Per hoc manifeste patet fidelibus quod tales qui scienter et symoniace ordinati sunt tum non sumunt caracterem Domini sed solum spiritum mendacii et caracterem Symonis magi et Jude, proditoris, qui non sunt sacerdotes nec secundum caracterem nec secundum mores, nec verius conficiunt tales sacramenta ecclesie quam alii laici possunt in tempore

A.D. 1393 necessitatis nec ita vere durante heretica pravitate. Et revera, frater mi univoce in natura sed tamen equivoce in moribus, non mitto vobis ista aspere dicta propter iram vel aliquod odium imperfectum sed propter perfectum odium tui heretici horribilis et fidem Cristi renegantis, ut dicam cum David in psalmo, perfecto odio oderam, etc., et vehementer pro te doleo quod tu qui olim tam excellenter et fructuose in cathedra legem Cristi declarabas iam tam incongruitate gramatice deficis quam in alia sciencia naturali, nam ut auditum fuit, tu in una leccione dixisti, appetitis, scilicet media producta, quod non solum magistri verum eciam parvi sophiste intellexerunt et alii fuerunt defectus plurimi gramatica tua que[1] non audeo recitare pro pudore, non istas quatuor conclusiones. Infringibilis veritas est quod verba doctorum et primorum sacram scripturam vere exponencium secundum veritatem quasi verba pretendunt sunt tenenda. 2$^{da}$ conclusio cuiuslibet doctoris exponentis implicans equivocacionem ad illius textus colocacionem est omnino reliquenda. 3$^{a}$ conclusio. Nulla perversio alicuius prestiti poterit ecclesiam electorum a fide pervertere cum omnia futura sunt eternaliter in Deo ydeata et ordinata propter optimum electis cristianis. 4$^{ta}$ conclusio. Sicut corpus Cristi misticum est sancta ecclesia omnium electorum, sic Anticristus mistice est ecclesia malignancium et omnium reproborum. Conclusiones Swynderby fideles sunt ubique. Substancia huiusmodi littere talis erat. Per spiritum Dominicum olim vos visitantem.

*An answer by Fr. T. Palmer to the last letter.*

Responsio fratris T. Palmer, ad litteras superscriptas:

Singulis Cristi fidelibus precipitur I Joh. 4: *Nolite omni spiritui credere sed probate si spiritus ex Deo sint, quoniam multi pseudoprophete exierunt in mundum.* Qua propter spiritum michi scribentem volo probare per eius doctrinam an bonus sit an malus. Qualiter autem spiritum probare debemus docet idem apostolus ubi supra. In hoc, inquam, cognoscitur spiritus Dei: *Omnis spiritus qui confitetur Jhesum ex Deo est, et omnis spiritus qui solvit Jhesum, ex Deo non est, et hic est Anticristus*, ubi glosa in verbo solvit, qui Deum ab hominibus disiungit, qui membra a Deo dividit, qui verba Dei male interpretatur, qui a Deo male vivendo recedit. Volo ergo distinguere per tuam epistolam michi transmissam et probare an ista in te reperiantur et sic experiri an bonus sis vel

1—*Sic.*

A.D. 1393. malus, primo iudicans me ineptum regno Dei quia postquam misi manus ad aratrum retro respexi, sed beatus Petrus postquam misit manum ad predictum aratrum ad piscacionem rediit, Matheus vero postquam misit manum ad aratrum ad thelonium non resedit, quia aliud est victum per piscacionem querere, aliud thelonii ——[1] pecunias augere quod ante conversionem sine peccato exercuit, hoc eciam post conversionem repetere culpa non fuit. Hoc Gregorius ostendit super illo Johannis: *Manifestavit se tercium Jhesus ad mare Tiberiadis*, ex cuius doctrina patet quod licite et illicite potest homo postquam misit manum ad predictum aratrum retro respicere. Ego autem postquam manum ad predictum aratrum apposui licite retrospexi errores quos arando et deliberando commiserim corrigendo exemplo sanctorum doctorum Augustini et Thome de Aquino, quorum uterque retrospiciens liberam fecit retractacionem libros quos scripserat solicite examinando errata amputando et vera inserendo. Te autem habeo vehementer suspectum quia tuo consilio hereticus ille Swynderby quem tantum commendas postquam misit manum in aratrum illicite retrospexit non errata corrigendo sed in illa recidivando, quia postquam infra diocesim Lincolniensem de heresibus et erroribus legitime convictus, infra diocesim Herefordensem in eosdem nequissime est relapsus exemplo imperatorum hereticorum, Juliani, apostate, Arrii nequissimi in heresim relapsorum, quorum primus illo in bello Persarum periit et secundus per posteriora viscera effudit, et sibi caveat iste ne sibi taliter deterius contingat. Secundo me affirmas magicum Nicholaitarum a Nicholao diacono sic dictorum quem asseris falsissimum ex tua ignorancia, cum tamen Clemens Alexandrinus in iii° stomatum libro, Eusebius in historia ecclesiastica libro iii°, et Vincenius in speculo historiali lib 8 tale perhibent fidele testimonium : hic pulcram valde uxorem habuit et post ascensionem Domini cum ab apostolis de zelotupia increparetur productam in medio uxorem, si quis illam vellet habere, permissit, ex qua accione aliqui sub eius nomine sectam sibi proprie libidinis assumpserunt. Michi autem compertum est Nicholaum istum nullam preter suam uxorem cognovisse mulierem cuius eciam liberi, femine quidem usque ad ultimam senectutem virgines permanserunt, filius eciam ipse sanctitatem incorrupti corporis custodivit. Cum itaque hec ita se habeant constat illud
fol. 129. quod in medio apostolorum pro zelotupie suspicione uxorem produxit ex contemptu vicii vel libidinis geste, qui per hunc conti-

1—Illegible.

A.D. 1393. nentem se esse ostendit magis quam explendam carnis edocens voluptatem. Hec ibi ; et sunt verba Clementis eciam [missa ?] ex triplici testimonio. Quam bonus et quam fidelis quem tu contempnis, cui vellem, ut asseris, quod essem valde similis. Sectam tamen nomine eius maliciose assumptam detestor, qui nec uxorem propriam nec alienam docui vel feci michi vel alteri esse communem, sed te, spiritus nequam, magistrum reputo Nicholaitarum, quia magister es heretici Swynderby et aliorum Lollardorum qui cum Nicholaitis uxores rapiunt aliorum et ipsas esse communes verbo et facto docent et efficiunt. Tercio iactas te intrasse per ostium in exposicionem scripture et me exclusisti, imponens michi quod male exposui Gregorium, i^a^ q. 7, et ceteros doctores qui dicunt simoniacum non esse sacerdotem nec posse esse sacerdotem quia anathema sunt, nec sancti sunt et ideo sanctificare non possunt, et quia in Cristi corpore non sunt, corpus Cristi tradere vel recipere non possunt, et quia graciam non recipiunt, quam non habent alteri dare non possunt, que omnia secundum quod verba pretendunt intelligo et sic esse intelligendum prima conclusione tua [asseris ?] quod tamen ille auctoritates non debent sic intelligi patet de prima parte cum dicitur quod nullus symoniacus est sacerdos, accipio unum symoniace ordinatum ; tunc est iste quoad statum laycus, quia non est infra sacros per te, et nullum habet impedimentum ad contrahendum matrimonium, quia nec ordo nec aliquod aliud ut suppono, ergo iste poteste licite secundum statuta Romane ecclesie contrahere. Consequens falsum, quia pono quod toto fuit factus diaconus licite in gracia et caritate, licet factus sit sacerdos symoniace, tunc fuit obligatus ad continenciam a qua non solvitur propter vicium, ergo adhuc remanet obligatus. Item heretici et scismatici vera conferunt sacramenta dummodo in forma ecclesie conferent ; i^ma^ q. i^ma^ dominus declaravit ubi sic, quoniam solo sacramento sacerdos est, sicut fuit pontifex Cayphas, quamvis ipse verax non est, quod dat tamen verum est et sacrum, et de Cons. di ii^a^ utrum sub figura, dicit beatus Augustinus, in misterio, inquis, corporis Cristi nichil a bono magis, nichil a malo minus perficitur sacerdote, quia non in meritis consecrantis sed in verbo efficitur creatoris. Ex quibus patet quod sunt sacerdotes, aliter enim non conferent verba sacra nec perficerent eque mali sacerdotes sicut boni. Secundo cum dicitur quod mali simoniaci sacerdotes esse non possunt, hoc non est verum secundum quod verba pretendunt sedhereticum quia si sacerdotes esse non possunt,

A.D. 1393. sequitur quod nec papa nec Deus posset facere talem sacerdotem quantumcumque peniteret de peccato suo. Tercio cum dicitur quod sancti non sunt, ideo sanctificare alios non possunt, falsum est de vi vocis quia possunt penitere et fieri sancti et sic alios sanctificare, aliter Deus non posset eis conferre potestatem alios sanctificandi quantumcumque peniteret, similiter licet symoniaci non possunt alios sanctificare principaliter sanctitatem et graciam in eis causando, possunt ministerialiter et instrumentaliter, ut declarant doctores per exempla vera: Augustinus, super Johannem, per lapideum canalem transit aqua ad areolas et in canali lapideo nichil generatur sed ortus[1] fructus plurimos afferunt, sic minister malus non nocet ubi bonus dominus, neque qui plantat neque qui rigat aliquid est sed qui incrementum dat, Deus, et sicut medicus infirmus corporaliter nichilominus potest alteri mederi corporaliter, sic infirmus spiritualiter potest alteri mederi spiritualiter secundum Petrum de Tarneteys,[2] et sicut licet recipere donum missum a bono domino per manus mali servi, sic sacramentum per manum mali ministri, et est exemplum eiusdem doctoris. Et sicut malus servus elemosinam domini meritoriam dare potest suo ministerio, non sua auctoritate sed domini, sic eciam, licet doctor malus sit, dat tamen doctrinam bonam quam Dominus precipit recipere Matt. 23, *quecumque dixerunt vobis facite*. Et sic semen iactum in terra equaliter fructificat sive bonus sit qui seminat sive malus secundum doctorem Boneventura sicut malus potest dare bonis graciam, videlicet sanctificantem, instrumentaliter et ministerialiter, non autem principaliter et sua auctoritate sed Domini. Et cum dicitur quod tales simoniaci in corpore Cristi non sunt et ideo corpus Cristi tradere aliis vel recipere non possunt, falsum est de vi verbi, quia aliter irracionabile potest hoc facere, nam simia potest corpus Cristi tractare et mus illud devorando infra se recipere. Item Gregorius 3° dialogorum, est, inquam, in peccatoribus indigne sumentibus vera Cristi caro et verus Cristi sanguis. Et Augustinus, multi indigne accipiunt corpus Domini, de quibus apostolus Cor. 2^do^, qui manducat et bibit indigne, iudicium sibi manducat et bibit. Ex quo sequitur hoc dictum esse hereticum de vi verbi, quia contra scripturam sacram, unde tuam exposicionem doctorum et canonum, quia falsam et hereticam, sperno et contempno, et veram exposicionem doctorum catholicorum et decretorum amplecto et affirmo, dicens Simoniacum

1—? *horti*. 2—*Sic*.

A D. 1393. esse sacerdotem nomine non numine, numero non merito, sacramento non re sacramenti, nec possunt esse sacerdotes, id est digne et merito, vite dum sunt tales, vel non possunt esse sacerdotes dum sunt tales secundum interpretacionem nominis, non enim talis est sacerdos sanctitatem dans principaliter et auctoritate propria, ut dicitur in glosa. Et cum dicitur, graciam non habent ideo dare non possunt, dico quod graciam gratum facientem non habent, habent tamen graciam gratis datam que communis est bonis et malis, nam gracia magna est peccatoribus quod sinit eos vivere, quod per predicatorem vel per internam inspiracionem moventur ad cogitandum de periculo status sui ut resurgant, quod bona naturalia et temporalia habent, et quod caracterem sacerdotalem habent que inter bona gratis data computantur, ideo illis dare possunt. Et cum dicitur consecracio facta a Symoniacis irrita est, concedo quo ad execucionem officii et ordinis dignitatis, nec corpus Cristi potest tradere aliis digne nec recipere meritorie dum est talis, ista exposicio non solum est mea sed eciam glose ordinarie apparatus decretorum archidiaconi in Rosario magistri senioris et aliorum doctorum catholicorum, tuus autem intellectus, videlicet quod nullus Simoniacus intendens receipere sacros ordines et ordinatus ab episcopo catholico intendenti sibi conferre est sacerdos nisi solo nomine non secundum caracterem nec secundum mores, sicut nec beata Maria picta est beata Maria nec homo pictus homo sed non homo, nec verius conficiunt ecclesie sacramenta quam laici, heresis est Waldensium condempnatorum a magistro Johanne Bolosmanis, archiepiscopo Lugduni, anno Domini 1176, ut patet in summa de donis parte 4, titulo 7, ubi ponitur illa distinccio conveniens cum tua. In hiis terminis sunt, ut inquiunt isti Waldenses, heretici quidam qui non sunt ordinati a Deo vel ab hominibus ut mali layci, alii ab hominibus non a Deo ut sacerdotes nostri, alii a Deo non ab hominibus ut boni layci qui ligare possunt et solvere, ordinare et consecrare, alii a Deo et ab hominibus ut boni in moribus ordinati ab hominibus ubi eciam ponuntur, multi alii errores istorum
Fol. 129b. Lollardorum. Ad tuum quod homo pictus non est homo sed non concedo, quod esse pictus distrahit ab esse hominis vel ab esse sacerdotis sed magis includit, sicut ergo sequitur iste est homo malus, ergo homo est. homo symoniacus ergo homo, faber malus ergo faber, ita sequitur est malus sacerdos vel symoniacus, ergo sacerdos. Consequenter me vocas fratrem tibi univocatum in natura, disparem in moribus, de quo gaudeo et tamen te dico

A.D. 1393. spiritum demoniacum, de mendacio te convinco quia in natura non univocantur spiritus et homo. Quia ergo tu membra Cristi a Deo dividere conaris, verba Dei male interpretaris et a Deo male vivendo separaris ac de mendacio apte convinceris et omnis talis spiritus a Deo non est sed est Anticristus, ut in principio huius testatur apostolus, ideo te spiritum malum et Anticristum iudico et a tuo doctrina recedo committens te diabolo et angelis eius ut spiritus saluus fiat fiat fiat, Amen.

Prima conclusio doctorum 4 primorum, sacram scripturam vere exponentium; non secundum veritatem quam verba pretendunt sunt semper cavenda. Probatur. Aliquando moraliter, aliquando allegorice, quandoque anagogice sunt exponenda et non secundum veritatem quam verba pretendunt, ut sunt poemata quorum nulla est veritas quam verba pretendunt.

2da conclusio. Si verba 4 doctorum secundum veritatem quam verba pretendunt generaliter sunt tenenda duo contradictoria sibi invicem contradicencia sunt tenenda. Probatur, quia verbis frequenter contradicunt.

3a conclusio. Alicuius doctoris exposicio implicans equivocacionem ad alicuius textus coloracionem est amplectanda. Probatur. Per manifestacionem equivocacionis declarat quis sensus illius textus est verus et quis falsus.

4 conclusio. Aliqua perversio alicuius prestiti poterit ecclesiam electorum a fide pervertere. Patet de diabolo qui in triduo a fide pervertebat collegium apostolorum.

5ta conclusio. Nulle conclusiones Swynderby fideles sunt ubique. Probatur. Nulle conclusiones illius sunt ubique et alique sunt hereses dampnate ergo, etc.

Subscripcio huiusmodi littere talis est,

Per magistrum Nicholaum Hereford quem spiritus sanctus ab erroribus revocavit.

*A letter from Lucifer to the hierarchy, conceived by the Lollards in derision of the established order in the church.*

Sequitur littera per Lollardos contra viros ecclesiasticos.

A.D. 1393. Lucifer princeps tenebrarum, tristicie profunde sublunorum, regens[1] Acherontis imperia, dux Erebi,[2] rex inferni rectorque Jehenne, universis sociis nostri regni, superbie filiis, precipue moderne ecclesie principibus de qua noster dixit adversarius Jhesus Cristus, *secundum prophetam odivi ecclesiam malignantem*, salutem quam optamus ac nostris obedire mandatis et, prout incepistis, legibus parere Sathane et vices nostras ac iuris nostri precepta iugiter observare. Dudum quidem vicarii Cristi sequentes vestigia eius signis et virtutibus constantes et degentes sub quadam pauperi vita quasi totum mundum a nostre tyrannidis iugo ad suam converterunt doctrinam et vitam, in nostri carceris et regni illusionem maximam et contemptum necnon nostre iurisdiccionis non modicum preiudicium et gravamen, non verentes nostram, ledere potestatem turrificatam ac nostri status offendere majestatem. Tunc vero nullum recipiebamus tributum de mundo nec concursu solito catervatim ruebat ad nostri baratri limina flebile vulgus sed via declivis et lata que ducit ad mortem sine aliquo strepitu permanebat nullis miserorum gressibus conculcata, et tota nostra vacante curia ululabat infernus, gemens et anxius est spoliatus, quod nostri peccoris impaciens feritas ultra ferre non valuit nec diram ducis negligenciam potuit amplius tolerare. Sed precaventes in posterum de remedio providimus opportuno et loco istorum nobis adversancium apostolorum et eos sequencium moribus et doctrina per nostram astuciam atque potenciam succedere fecimus vos qui modernis temporibus ecclesie presidetis, sicut Cristus de vobis dixit, *regnaveruat sed non ex me.* Semel sibi promisimus omnia regna mundi si cadens adoraret nos, ipse vero noluit dicens regnum suum non esse de hoc mundo et fugit quum turbe voluerunt ipsum in regem temporalem eligere, in vobis enim qui de statu gracie cecidistis et nobis ministrastis in terris impleta est promissio et omnia per nos terrena que vobis contulimus vestro subduntur imperio. Ipse enim de nobis dixit, ut novistis, venit enim princeps mundi huius, etc., et super omnes filios voluit nos regnare. Subiciebantur itaque principibus huius mundi viri adversari antedicti et idem docebant dicentes, subiecti estote omni creature propter Deum sive regi excellenti, et rursum, obedite prepositis viris, sicut enim magister eorum preceperat dicens, reges gencium dominantur eorum, etc., sed dudum est postquam venenum fudimus in terram, ideo estis inflati, iam ipsis patribus non solum

1—MS. *reges.* 2—MS. *Herberi.*

A.D. 1393. dispares sed penitus contrarii in moribus et vita, et super omnes estis elati et omnia possidentes, nec redditis que sunt Dei Deo nec que sunt Cesaris Cesari, immo secundum nostra decreta utriusque gladii potenciam exercentes, vos mundanis miscentes, nobis militantes, negociis secularibus implicati ac de paupertatis miseria gradatim ascenditis ad culmen honoris, summa fastigia dignitatum, per inexcogitatas practicas et fallaces fabricas, id est per ypocrisim adulaciones mendacia periuria prodiciones fraudes symoniam et ceteras nequicias ampliores quas vix excogitare poterant nostre furie infernales. Cum enim illuc evecti estis per nos, non sufficit sed estis famelici plusquam antea panperes, comprimitis, omnia rapitis, totum pervertitis inflati superbia, luxuriose viventes, in deliciis corporalibus et fraudibus ducitis vias vestras, vocatis vobis nomina in terris vos dominos sanctos ac sanctissimos appellando, sic aut violencia rapitis aut per ambiciones dolose surrepitis et fallaciter extorquetis et falso titulo possidetis que pro sustentacione pauperum Cristi, quos odimus, antiquitus fuerunt erogata in usus vobis placidos consumentes, inde meretricum et lenonum turbas nutritis cum quibus equitatis pompatice velut magni principes aliter incedentes quam illi pauperes sacerdotes primitive ecclesie, vobis edificatis palacia omni amenitate et pulcritudine spectabilia, comeditis cibaria delicosia et bibitis vina omni curiositate lautissime adquisita, thesauros adunatis infinitos non sicut ille qui dicebat.[1] Vos autem nobis pro stipendiis militatis, o societas gratissima nobis, per prophetam promissa et ab ipsis patribus antiquitus reprobata, dum te Cristus vocavit synagogam Sathane et te signavit per meretricem magnam que fornicata est cum regibus terre, facta de meretrice noverca, de sponsa Cristi adultera, de casta meretrix, caritatem tuam primam reliquistis, nobis adhesistis, o dilecta nostra Babilon, o cives nostri qui huc de Jerusalem transmigrastis, vos merito diligimus, de vobis applaudimus, qui leges Symonis Petri negligitis et legibus Symonis magi, amici nostri, adheretis ipsasque tenetis ad unguem et publice exercetis in templo Dei vendentes et ementes spiritualia, et contra preceptum Dei distribuitis beneficia et honores prece vel precio, favore vel turpi servicio, et ad ecclesiasticas dignitates reprobando dignos et indignos promovetis et lenones mendaces, adulatores vestros, nepotes aut filios vestros proprios ad hereditatem sanctuarii Dei evocatis et uni puero multas confertis prebendas

Fol. 130.

1—The saying is omitted.

A.D. 1393. quarum minimam probo pauperi denegatis, personam accipitis et innumeram curam habetis pecuniarum non animarum, domum Dei fecistis speluncam latronum, omnis abusus omnis extorsio in foro vestro plus cencies exercetur quam apud tyrannidem secularem, leges statuitis et eas non tenetis et totum vestra dispensacione secundum libitum vestrum dispensatis, iustificatis impium muneribus et iusticiam iusti aufertis ab eo, et breviter omnia genera scelerum prout volumus perpetratis et multum vestri gracia in nostro servicio insudatis et potissime quantum ad destruccionem fidei cristiane. Iam enim laici de fide quasi hesitant quia si que sibi pre quocumque predicatis, licet negligenter et raro prout volumus, vobis tamen non creditur quia manifeste vident quod plurimi contraria operantur et sic ostenditis vos alios quam dicitis, unde populares vos sequentes qui preestis in exemplum iam plurimi vestris regulis innitentes in pelagus irruunt viciorum et sic ad firmatas edes baratri assidue confluit maxima multitudo. Tot enim ex omni genere hominum cotidie nobis transmittitis quam capere non possemus nisi quia nostrum chaos insaciabile mille faucibus avidis innumerabiles animas deglutiret et sic per vos nostri imperii principatus extitit reformatus et dampnum importabile restitutum, unde specialissime vos habemus recommendatos atque grates magnas referimus, nichilominus exhortantes quatenus perseveretis, sicut hucusque fecistis ulterius, inde vestrum continuando processum quia per vos intendimus totum mundum sub nostra dicione iterum revocare. Et super hiis vobis committimus interim prodicione fratrum non modicum occupare vices nostras et volumus vos nostros vicarios et ministros propinqui Anticristi, filii nostri, cui vitam opportunam reparastis. Insuper vobis qui summam tenetis apicem consulimus ad cautelam ut inter principes seculi pacem ficticie procuretis et occultas causas discordie immittatis, et sicut astute Romanum imperium destruxistis ita ne permittatis aliquod regnum in pacis tranquillitate nimium ampliari, ne forte in tanta tranquillitate secluso omni pacis emulo ad opera vestra pessima intuenda protenus se convertant, statum vestrum undique deprimentes ac depositariis vestris auferentes thesauros quos apud vos, appropinquante filio nostro Anticristo, fecimus reservari. Recommendatas habere velitis filias nostras carissimas, superbiam, fraudem, iram, magicam, gulam, luxuriam, et omnes alias, et precipue dominam Symoniam que vos fecit et ditavit et propriis lactavit uberibus et nutrivit, ipsamque symoniam non

A.D. 1393. vocetis peccatum, nec vos estis superbi quia talem magnificenciam requirit status vestri dignissima celsitudo, nec avari quia pro sancto Petro et ecclesie pace et patrimonii crucifixi defensione est quicquid in sarcinis congregatur. Licet namque vestros cardinales ad apicem dignitatum levissime promoveatis [et] allegando dicatis nostrum adversarium Jhesum Cristum suos promovit[1] cognatos ad apostolatum vita tamen pauperi et humili, vos autem non sic sed in arrogancia fastu et luxuria vili vocatis ad statum diviciarum et superbie que Cristi sequaces reliquerunt, vos innumera vestris distribuitis, ideo sicut melius noscetis preparetis vicia sub virtutum specie palliata, allegetis pro vobis scripture sacre glosulas et reducatis ad propositum directe. Et si quis predicet aut doceat contra vos, ipsos excommunicacionis sentencia violenter opprimite, et per censuras vestras cumulatus de fratrum consensu tanquam hereticus condempnetur et usque ad mortis exterminium atrocissimis carceribus mancipetur in crudelissimum exemplum, ut siquis Cristum confiteatur omni favore postposito ejiciatur extra templum, ne forte insitum verbum possit salvare animas vestras, quod abhorreo, seu aliorum fidelium. Tantumque faciatis quo locum valeatis habere quem vobis paramus sub nostri habitaculi sceleratissimo fundamento, valeatis illa felicitate qua vos desideramus et intendimus finaliter primare. Datum apud centrum terre, in ipso nostro palacio tenebroso, presentibus catervis demonum specialiter ad hoc vocatorum ad nostrum consistorium dolorosum, sub nostri terribilis sigilli caractere in robore premissorum.

A.D. 1394 *Sept. 17.—Bull of Pope Boniface urging the bishop to more active measures against the Lollards.*

Fol. 130b. Bulla Bonifacii, pape noni, contra Lollardos :—

Bonifacius, etc., Johanni, episcopo Herefordensi, salutem, etc. Scribimus carissimo in Cristo filio nostro, Ricardo, regi Anglie illustri, in forma presentibus interclusa ideoque volumus tueque fraternitati mandamus quatinus eundum regem hortari et inducere studeas ut illa faciat que sibi scribimus, ut prefertur, et nichilominus quod iam pridem per te ipsum facere debueras et non expectare quod te sollicitaremus ad illud, ad effectum per nos scriptum tam nostra quam tua auctoritate, quantum tibi desuper datum est, procedas et efficaciter opereris ut cognoscere possimus

1—*Sic.*

A.D. 1391. exinde quem zelum ad fidem catholicam et ecclesiasticum honorem conservandum et execucionem pastoralis officii devocio tua gerat. Datum Rome, apud sanctum Petrum, xv kal. Octobris, pontificatus nostri anno sexto.

*Sept. 17.—A similar bull addressed to the king.*

Tenor vero bulle illustrissimo principi domino Ricardo, regi, etc., de qua supra fit mencio sequitur et est talis :—

Carissimo in Cristo filio Ricardo, regi Anglie, salutem, etc. Dolemus ab intimis, dolet et sancta mater ecclesia, sicubi gencium cristicolarum cognoscimus hereses pullulare et absque repressione condigna ad seduccionem fidelis populi pro libito debaccari et cotidie licensiosius suas temerarias fimbrias dilatare sed quo ad tuam tuique incliti regni et fidei sinceritate prefulgidi salutem propensius invigilamus tuumque et illius statum prosperum arden-cioribus desideriis conservari cupimus et augeri, eo maioris nos doloris aculeus penetrat et molestat cum videamus proh dolor nostris temporibus et sub tui cristianissimi principatus regali presi-dencia in eodem regno quamdam pseudo cristianorum dolosam atque temerariam sectam, qui se pauperes homines thesauri Cristi et eius discipulorum nuncupant et quos vulgus vocabulo saniori Lollardos, quasi lollium aridum, appellat, peccatis exigentibus invaluisse et locorum diocesanis, de quo summe et merito commovemur, aliisque presidibus convenienter transeuntibus nec se, prout deberent, viriliter opponentibus, indies magis et magis invalescere et importuniorem presumpcionem sumere ac vires penes imprudentem populum. Et in tantum hi nempe, ne dicamus viri sed virorum umbre dampnose, cum ex eis sint quam plures propemodum litterati, contra fidem orthodoxam et sacrosanctam Romanam et universalem ecclesiam, in cuius gremio ad eorum et multorum confusionem et eternam dampnacionem litteras didicerunt, et contra determinaciones sanctorum patrum in subversionem tocius ecclesiastici ordinis presumptuosissimis ausibus insurgentes sub pretensis humilitate devocione et abstinencia nonnullos errabundos detestabiles et hereticos articulos, cum a nullo potente et zelum Dei habente repulsi, redarguti, profligati, exterminati, vel aliter puniti fuisse videantur, publice predicare et palam eciam scribere et scriptos tuo eciam regio parliamento tradere et affirmare pertinaciter non sunt veriti nec verentur, quorum quidem articulorum, ne vulnus quod

A.D. 1394. racio sanat passio sensualitatis instauret, recitacionem virulentam et fastidiosam ad presens consulte preterimus. Verum ne tantum et contagiosum malum impune et sine vexacione merita diucius evadat et ne maiores accumulet sibi vires, nos, prout certe in tanta presertim prelatorum desidia ad nostrum spectat officium, venerabilibus fratribus nostris Cantuariensi et Eboracensi archiepiscopis per alias nostras litteras committimus et mandamus ut contra hanc pestilentem et contagiosam sectam in Altissimi virtute insurgant et eam vivaciter persequantur, iuxta iuris formam eradicent et exterminent, si consulcius pedem retrahere a lapsu obstinate forte contempserint, nichil de contingentibus omittendo. Quia vero ad execucionem premissorum tui regii culminis assistencia consilium favor et presidium requiruntur, celsitudinem regiam requirimus, hortamur, atque preccamur per viscera misericordie Jhesu Cristi, per sanctam eius fidem, per salutem tuam, per commune bonum, per veram prosperitatem hominis utriusque, quatenus non solum archiepiscopis et eorum in hac parte commissariis requirentibus circa execucionem predictam regia serenitas prompte prebeat et preberi faciat opportuna presidia et favores et aliter illis efficaciter assisti, verum eciam regiis presidibus et iudicibus ubivis ad ministrandam iusticiam deputatis districcius iniungas ut per se ipsos contra dampnatos viros tales prout eciam ex credito illi officio tenentur cum omni severitate sibi commissa exerceant potestatem circa illos, videlicet qui pertinaciter in eorum malicia et peccatis sordere decreverunt, expellendos exterminandos seu eciam carcerandos et clausos carceribus detinendos quousque digna sentencia illos dictaverit puniendos. Videt namque regia circumspeccio quod illi tales non solum infelices animas decipiunt sue decipere moliuntur sed eciam corpora ad interitum ducunt ac dominis eciam temporalibus confusionem preparant et ruinam. Age igitur, dilectissime fili, et in hoc taliter sicut speravimus indubie studeas operari quod hec fax nimis ardens nimisque comburens sicuti sub tua presidencia sumpsit originem ita sub tuo severo iudicio et virtuosa diligencia ac potentibus favoribus et presidiis penitus, sic quod nec favilla cineribus operta remaneat, extinguatur. Datum apud sanctum Petrum, Rome, xv kal. Octobr., pontificatus nostri anno sexto.

A.D. 1392. *March 9.—The king's letters patent to his officers in the diocese of Hereford and in Wales directing them to arrest William Swynderby and Stephen Belle, who, to escape the effects of the bishop's condemnation, have fled to Wales.*

Ricardus, rex, etc., omnibus ad quos presentes littere pervenerint salutem. Sciatis quod cum nos nuper ad instanciam venerabilis patris. Willelmi, archiepiscopi Cantuariensis, etc., pro coercione et debita castigacione omnium illorum qui aliquas conclusiones sacre doctrine ac determinacionibus sancte matris ecclesie repugnantes ac in fidei catholice subversionem notorie redundantes heresim vel errorem aliquem includentes infra provinciam Cantuariensem predictam predicare seu manutenere voluerunt animo obstinato publice vel occulte, prefato archiepiscopo ac omnibus et singulis suffraganeis eius ad omnes et singulos conclusiones huiusmodi
Fol. 131 predicare seu manutenere volentes ubicumque inveniri possent arrestandos a personis suis propriis seu aliorum pro eorum beneplacito committendos et in eisdem detinendos, quousque ab erroribus et heresium illorum pravitatibus resipiscerent vel de huiusmodi arrestatis per nos vel consilium nostrum foret aliter ordinatum, singulis videlicet eorundem ac ministris suis per suas civitatem et diocesim per litteras nostras patentes auctoritatem et licenciam zelo fidei commiserimus speciales, ac iam venerabilis pater Johannes, episcopus Herefordensis, nos veraciter informaverit quod licet idem episcopus quemdam Willelmum Swynderby, capellanum se pretendentem, et Stephanum Belle, literatum, super eo quod nonnullas conclusiones sive opiniones nepharias in fidei ortodoxe subversionem et tranquillitatis regni nostri notorie redundantes in quampluribus locis diocesis Herefordensis asserere et predicare publice presumpserunt, iusticia exigente convicerit et hereticos ac excommunicatos ac falsos informatores in plebe pronunciaverit et declaraverit per diffinitivam sentenciam episcopi supradicti, idem tamen episcopus prefatos Willelmum et Stephanum nec per censuras ecclesiasticas nec vigore nostre commissionis huiusmodi iusticiare valebat nec illorum refrenare maliciam et contumaciam induratam, pro eo quod ipsi postquam per eundem episcopum fuerunt super huiusmodi heretica pravitate convicti, ut iudicium suum et iusticiam deludere possent, se ad partes Wallie convicinas illico transtulerunt cum eorum fautoribus et complicibus latitando ad quas vigor dictarum litterarum nostrarum nullatenus se extendit, unde nobis supplicavit idem episcopus ut de congruo in ea parte

A D. 1392 remedio providere dignaremur, nos igitur, qui zelo fidei semper sumus assistente nobis Altissimo defensores, volentes huiusmodi presumptuosis et perversis conatibus salubriori modo quo fieri poterit obviare, predicto episcopo et ministris eius plenam tenore presencium damus et committimus potestatem predictos Willelmum et Stephanum ubicumque infra civitatem et diocesim Herefordensem et dominium nostrum Wallie cum omni celeritate qua commode fieri poterit arrestandi seu capiendi seu arrestari et capi faciendi, nostre aut ipsius episcopi seu aliene persone pro libito, si oporteat, mancipandi et salvo custodiendi, et extunc nisi mandatis ecclesie obedire voluerint cum effectu coram nobis et consilio nostro ducendi aut duci faciendi, ut pro eorum punicione ulterius ordinare possimus, prout de avisamento consilii nostri pro defensione et conservacione catholice fidei fore videremus salubrius faciendum, et ne dicti Willelmus et Stephanus fautorum suorum fulti presidiis ad consueta subterfugia valeant convolare et ut eis ad sancte matris ecclesie gremium prebeat redeundi materiam penarum asperitas aggravata, quibuscumque vicecomitibus baronibus ballivis et quibuscumque ministris nostris in civitate et diocesi Herefordensi ac alibi ubicumque in dominio nostro Wallie existentibus tenore presencium damus firmiter in preceptis quod de tempore in tempus ex parte nostra, ubi melius videbitur expedire, faciant publice proclamari quod nullus, cuiuscumque status, gradus aut preeminencie sexus seu condicionis fuerit, prefatum Willelmum ac predictum Stephanum foveat publice vel occulte, donec a suis heresibus et erroribus resipiscant et ecclesie sancte Dei reconsiliati fuerint nec aliquis seu aliqui sint dictorum Willelmi et Stephani aut quorumcumque aliorum hereticorum eciam de cetero convincendorum credentes fautores seu receptatores defensores aut in aliquo scienter tuitores super forisfactura omnium que erga nos forisfacere potuerint et eciam quod predicto episcopo et deputatis eius in hac parte in execucione premissorum intendentes sint, obedientes, ac eciam respondentes, quodque certificent nos seu consilium nostrum distincte et aperte de tempore in tempus sub sigillo eorum de nominibus omnium singulorum quos in hac re culpabiles contigerit inveniri. In cuius, etc. Teste meipso apud Westmonasterium, ix die Marcii, anno regni nostri xv^to^.

FARYNGTONE.

A.D. 1393. *Sept. 22.—Sir John Chandos and others are commissioned by the king's letters patent to deal with any attempt to interfere with the bishop's trial of Walter Brute.*

Ricardus, rex, etc., dilectis et fidelibus suis Johanni Chandos, chivaler, Johanni Eynesford, chivaler, Kynardo de la Bere, chivaler, Waltero Deveros, chivaler, Thomas de la Barre, chivaler, Willelmo Lucy, chivaler, Leonardo Haklut, chivaler ac maiori civitatis Herefordensis, Thome Oldecastell, Ricardo Nasshe, Rogero Wiggmore, Thome Wallewayn, Johanni Skydemor, Johanni ap Harry, Henrico Wottone ac vicecomiti Herefodrensi, salutem. Quia datum est nobis intelligi quod quidam Walterus Brute ac alii iniquitatis filii certos articulos et conclusiones sane doctrine notorie repugnantes, quorum quidam ut hereses, ceteri vero ut errores, per ecclesiam finaliter sunt dampnati, in variis locis diocesis Herefordensis ac parcium vicinarum clam et palam animo obstinato, licet dampnabiliter, tenuerunt affirmarunt et predicarunt, quod non solum in fidei catholice, quam nos ac alios principes catholicos ex iure debito manutenere et defendere oportebit, verum eciam fidelium nostrorum diocesis predicte verisimilem subversionem redundare sentimus, quodque venerabilis pater Johannes, episcopus Herefordensis diocesanus ibidem, adquisita sibi bona et matura deliberacione quamplurium in sacra theologia doctorum ac aliorum clericorum in scripturis peritorum ex summa mentis devocione iuxta officii sui debitum diversos processus legitimos ad prefatum Walterum ac alios complices coram eo et aliis doctoribus predictis in ecclesia cathedrali Herefordensi in crastino translacionis sancti Thome Herefordensis proximo futuro personaliter comparere faciendum et contra eundem ibidem in premissis articulis et conclusionibus ad correccionem anime sue procedendum inchoare et facere proposuit iam de novo, propter quod dictus Walterus et alii sibi ex eorum protervia inherentes et confederati ne ipsi penam condignam iuxta eorum demerita sustinerent dictum pium propositum ipsius episcopi in huiusmodi correccione et execucione eiusdem faciendi cassare et adnullare ac manu forti resistere et perturbare pro viribus se conantur in nostri et corone nostre maximum vituperium ac pacis nostre lesionem aliorumque exemplum perniciosum, assignavimas vos et quemlibet vestrum ad presens mandatum nostrum statim cum vobis liberatum fuerit, in diocesi et partibus predictis ubi melius expedire videritis ex parte nostra publice proclamari faciendum, ulterius inhibendum ne

A.D. 1393. quis, cuiuscumque status seu condiccionis fuerit, infra diocesim et partes predictas sub forisfactura omnium que nobis forisfacere poterit, conventicula congregaciones vel confederaciones ullo colore facere vel levare seu quicquam aliud attemptare vel procurare presumat per quod pax nostra ledi aut idem episcopus et doctores predicti in execucione huiusmodi correccionis iuxta canonicas sanciones faciende poterunt aliqualiter perturbari et ad omnes illos quos in hac parte delinquentes aut se in huiusmodi conventiculis tenentes inveneritis arrestandum et carcerali custodia mancipandum in eadem moraturos quousque aliud a nobis et consilio nostro per eorum deliberacionem habueritis in mandatis, et ad nos et dictum consilium nostrum de toto facto vestro in hac parte sub sigillis vestris vel alicuius vestrum distincte et aperte certificandum. Et ideo vobis et cuilibet vestrum iniungimus et mandamus quod dicta premissa diligenter intendatis et ea cum omni diligencia et solicitudine vestris facite et exequamini in forma predicta. Damus autem universis et singulis vicecomitibus maioribus ballivis ministris ac aliis fidelibus et subditis nostris tenore presencium firmiter in mandatis quod vobis et cuilibet vestrum in premissis faciendum et exequendum intendentes sint consulentes et auxiliantes prout decet. In cuius, etc. Teste meipso apud Westmonasterium, xiii die Septembris et regni nostri xvii°.

Per ipsum regem et consilium.

CAMISTEDE.

# INDEX.

Archbishops and Bishops are indexed under the names of their sees.

Variant spellings of proper names are only given in those cases where they may be needful for the purpose of identification.

In the list of Institutions some benefices are stated to be rectories instead of vicarages. This mistake is corrected in the Index.

There are, too, mistakes with regard to the names of persons which are corrected in the Index. The reader is referred also to the list of "Errata" at the end of Volume II.


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## ERRATA.

| | | |
|---|---|---|
| Page 7, line 37, add "page 234." | | |
| ,, 15, ,, 24, read "Jevanus" | for "Jenanus" | |
| ,, 16, ,, 4, ,, "Jevanus" | ,, "Jenanus." | |
| ,, 28, ,, 29, ,, "T. Guldesfelde" | "G. Guldeffeld" | |
| ,, 30, ,, 9, ,, "Chevalers" | ,, "Ehlve." | |
| ,, 39, ,, 24, ,, "1404" | ,, "1401" | |
| ,, 43, ,, 25, ,, "? Cantuariensi" | ,, "Cancellario." | |
| ,, 43, ,, 39, ,, "? Cantuariensi" | ,, "Cancellario." | |
| ,, 44, ,, 40, ,, "Ebroi" | ,, "Ebor." | |
| ,, 60, ,, 1, ,, "Rogero" | ,, "Roberto" | |
| ,, 70, ,, 18, ,, "1385" | ,, "1399. | |
| ,, 95, ,, 37, ,, "pape VI" | ,, "pape V" | |
| ,, 131, ,, 20, ,, "bishop Peter of Aquablanca" | ,, "bishop of Aquablanca" | |
| Pages 131 to 135, ,, "G" | ,, "T." | |
| Page 136, line 1, ,, "1367" | ,, "1382." | |
| ,, 143, lines 6, 10, 27, read "Deheubath" | ,, "Dehenbath." | |
| ,, 181, line 42 ,, "Tritire" | ,, "Ritire" | |
| ,, 181, ,, 50, ,, "John Trymmel" (presentee) | ,, "Hugh Frenssh, chapl" | |
| ,, 182, ,, 50, ,, "Hugh Holbeach" | ,, "John Holbeach." | |
| ,, 183, ,, 1, delete "A.D. 1399." | | |
| ,, 183, ,, 2, insert "A.D. 1399" | | |
| ,, 183, ,, 11, read "Great Malvern" | ,, "Malvern the less." | |
| ,, 184, ,, 27, ,, "Bosbury" | ,, "Rushbury." | |
| ,, 184, ,, 30, delete. | | |
| ,, 184, ,, 38, read "1400" | ,, "1401." | |
| ,, 184, ,, 39, ,, "Doditon" | ,, "Whitton." | |
| ,, 184, ,, 42, ,, "Hughley vic." | ,, "do." | |
| ,, 184, ,, 50, ,, "1404." | ,, "1402." | |
| ,, 184, ,, 53, ,, "1404, Feb. 18" | ,, "1402, Feb. 16." | |
| ,, 185, ,, 2, ,, "1404" | ,, "1402." | |
| ,, 185, ,, 5, ,, "1403" | ,, "1402." | |
| ,, 185, ,, 8, delete. | | |
| ,, 185, ,, 9, ,, | | |
| ,, 185, ,, 10, ,, | | |
| ,, 185, ,, 11, ,, | | |
| ,, 185, ,, 12, read "March 28, 1401," | ,, "May 28, 1402." | |
| ,, 185, ,, 14, ,, "1403" | ,, "1402." | |
| ,, 185, ,, 21, ,, "1403" | ,, "1402." | |
| ,, 185, ,, 24, ,, "1403" | ,, "1402." | |
| ,, 185, ,, 24, ,, "William Borley" | ,, "John Borley." | |
| ,, 185, ,, 28, ,, "1403" | ,, "1402." | |

Page 185, line 37, read "Bromyard" ,, "Burford."
,, 185, ,, 44, ,, "Prior of Lyresocle" ,, "Prior of S. Guthlac."
,, 186, ,, 30, ,, "1402" ,, "1403."
,, 186, ,, 36, ,, "1401" ,, "1403."
,, 186, ,, 39, ,, "1402" ,, "1403."
,, 186, ,, 40, ,, "1402" ,, "1403."
,, 186, ,, 43, ,, "1401" ,, "1403."
,, 186, ,, 49, ,, "1403" ,, "1402."
,, 186, ,, 49, ,, "Prior of Lyreocle" ,, "Prior of S. Guthlac."
,, 186, ,, 50, ,, "1403" ,, "1402."
,, 187, ,, 7, ,, "John Adams, chapl." ,, "John Hopton, chapl."
,, 188, ,, 45, ,, "Roger Albrugge, vicar of Mamble, and Richd. Goderych, rector of Shelsley Beauchamp, Worcester diocese.

,, 191, ,, 22, ,, "Vicar of Doditon" ,, "Rector of Whitton."
,, 191, ,, 23, ,, "1404." ,, "1402."
,, 191, ,, 23, ,, "Parva Wythington" ,, "Wythington."
,, 191, ,, 24, ,, "Althemeldyn, S. Asaph dioc." ,, "Attemeldyn, Lincoln dioc.

,, 191, ,, 25, ,, "1404" ,, "1402."
,, 191, ,, 27, ,, "1403" ,, "1402."
,, 191, ,, 47, ,, "1401" ,, "1403."
,, 193, ,, 10, ,, "Opton" ,, "Oxton."
,, 195, ,, 5, ,, "Thomas Lageman" ,, "Thomas G. Lageman."
,, 196. Add to Subdeacons "William Waters."
,, 197, line 25, read "alias David Stuckhull" ,, "ap David Stuckhall."
,, 198, ,, 18, add "John Horne."
,, 202, ,, 15, ,, "William David."
,, 202, ,, 16, ,, "John Opynton" and omit "Richard Roghton."
,, 204, ,, 12, ,, "Thomas Wych," "John Yonge."
,, 204, ,, 15, ,, "Lewis ap David."
,, 208, ,, 29, read "Adda ap Owain and David Lloyt" for "Adda ap Owain Lloyt"
,, 209, ,, 12, ,, "David ap Joram" for "David ap Jevan."
,, 209, ,, 32, ,, "Little Malvern" ,, "Great Malvern."
,, 210, Add to Secular priests "William Rogers, Tintern Abbey."
,, 215, ,, ,, ,, Subdeacons "William, son of Roger Williams, of Asturley, S. John's Hospital Ludlow," "David Druwe of Bokenhill, Wigmore Abbey."
,, 218, ,, ,, ,, Deacons "William Brugge, dean and chapter."
,, 220, line 2, read "Dec. 22nd" for "Sept. 22nd."
,, 221, ,, 10, ,, "Ereslon" ,, "Ereston."
,, 221, Add to Subdeacons "John Gwyn, ti. grange of Warnage of Cwmhyre."
,, 223, ,, ,, Secular Priests "Thomas Wolastone, rector of Lytandeston, S. David's dioc."

,, 223, Add to Acolytes "John Lloyt of Knyghtone."
,, 224, ,, 12, read Hareford pr." for "Hereford pr."
,, 224, ,, 23, ,, "John Towker, S. David's dioc., ti. pa."
,, 224, Add to Priests "John Gamme, Wigmore abbey."
,, 224, line 30, read "Exon dioc" for "Bangor dioc"
,, 225, Add to Acolytes "Richard Westbury, canon regular."
,, 226, line 19, read "Canons regular" for "Canons of Marton."
,, 226, ,, 24, ,, "Richard, son of William de Hereford" for "Richard fitz William."
,, 226, ,, 30, ,, "ti. John ap Aaron, lord of Breygan," for "Llanternam by Caerlyon."
,, 226, ,, 32, ,, "Jevan ap Lleyson de Aven" for "Jevan de Aven."
,, 226, Add to Subdeacons "John ap Meuric, Llandaff dioc., ti. Robert Welch, lord of Landoch."
,, 226, ,, ,, Subdeacons "David ap Llewellyn ap Jevan, Llandaff dioc., Llantarnam abbey by Caerleon."
,, 227, line 23, insert "Haverford" after "S Thomas, Martyr."
,, 227, transfer "Thomas Wyche and Maurice ap David" from list of Priests to list of Deacons, and add "Walter Howell, dean and chapter," to Deacons
,, 228, line 3, read "ti. Walter Cokyn" for "S. David dioc., Llanleyr abbey,"
,, 228, ,, 3, insert after line 3, "Maurice Park, S. David dioc., Llanleyr abbey."
,, 229, ,, 24, read Sept. 20" for "Sept. 23."

Page 229, insert after line 24 :—

"Ordination in his private chapel in London by the Bishop, Dec. 24, 1401.
Deacon—Master John Trefnant, alias ap Howell, rector of Ross.
Priest—Master John Cresset, rector of Llandrbuyo, S. Asaph dioc"

"Ordination in his private chapel in London by the Bishop, 17th Dec., 1401 (*sic*).
Priest—John Trefnant.
Subdeacon—Master David Whitebourne, Dolgelly, Bangor dioc."

Page 230, line 16, read "1403" for "1402."
,, 410, ,, 10, ,, "Mottone" for "Wottone."
,, 411, ,, 24, ,, "Gamistede" for "Camistede."

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*The Society is again indebted to the Rev. R. G. Griffiths, Vicar of Clifton-on-Teme, for compiling the index, and also the list of errata, which special circumstances have made unusually long.*

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